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HARVARD

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WITH THE COÖPERATION OF VARIOUS SCHOLARS

BY

CHARLES ROCKWELL LANMAN

WALES PROFESSOR OF SANSKRIT IN HARVARD UNIVERSITY

VOL. VII

CAMBRIDGE, MASSACHUSETTS
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1905

ATHARVA-VEDA SAṀHITĀ

TRANSLATED
WITH A CRITICAL AND EXEGETICAL COMMENTARY

BY

WILLIAM DWIGHT WHITNEY

Late Professor of Sanskrit in Yale University, Knight of the Royal Prussian Order Pour le Mérite, Corresponding Member of the Imperial Russian Academy of Sciences, of the Institute of France, and of the Royal Prussian Academy of Sciences, Foreign Member of the Royal Academy dei Lincei of Rome, Honorary Member of the Asiatic Society of Bengal, of the Royal Asiatic Society of Great Britain and Ireland, and of the German Oriental Society, etc., Editor-in-Chief of The Century Dictionary, an Encyclopedic Lexicon of the English Language

REVISED AND BROUGHT NEARER TO COMPLETION AND EDITED

BY

CHARLES ROCKWELL LANMAN

FIRST HALF

INTRODUCTION. BOOKS I TO VII

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CONTENTS

PARAGRAPHS IN LIEU OF A PREFACE BY WHITNEY

[**Announcement of this work.** — The following paragraphs from the pen of Professor Whitney, under the title, "Announcement as to a second volume of the Roth-Whitney edition of the Atharva-Veda," appeared about two years before Mr. Whitney's death, in the *Proceedings* for April, 1892, appended to the *Journal of the American Oriental Society*, volume xv., pages clxxi–clxxiii. They show the way in which the labor done by Roth and Whitney upon the Atharva-Veda was divided between those two scholars. Moreover, they state briefly and clearly the main purpose of Whitney's commentary, which is, to give for the text of this Veda the various readings of both Hindu and European authorities (living or manuscript), and the variants of the Kashmirian or Pāippalāda recension and of the corresponding passages of other Vedic texts, together with references to, or excerpts from, the ancillary works on meter, ritual, exegesis, etc. They are significant as showing that in Mr. Whitney's mind the translation was entirely subordinate to the critical notes. Most significant of all — the last sentence makes a clear disclaimer of finality for this work by speaking of it as "material that is to help toward the study and final comprehension of this Veda." — C. R. L.]

When, in 1855-6, the text of the Atharva-Veda was published by Professor Roth and myself, it was styled a "first volume," and a second volume, of notes, indexes, etc., was promised. The promise was made in good faith, and with every intention of prompt fulfilment; but circumstances have deferred the latter, even till now. The bulk of the work was to have fallen to Professor Roth, not only because the bulk of the work on the first volume had fallen to me, but also because his superior learning and ability pointed him out as the one to undertake it. It was his absorption in the great labor of the Petersburg Lexicon that for a long series of years kept his hands from the Atharva-Veda — except so far as his working up of its material, and definition of its vocabulary, was a help of the first order toward the understanding of it, a kind of fragmentary translation. He has also made important contributions of other kinds to its elucidation: most of all, by his incitement to inquiry after an Atharva-Veda in Cashmere, and the resulting discovery of the so-called Pāippalāda text, now well known to all Vedic scholars as one of the most important finds in Sanskrit literature of the last half-century, and of which

the credit belongs in a peculiar manner to him. I have also done something in the same direction, by publishing in the Society's Journal in 1862 (Journal, vol. vii.) the Atharva-Veda Prātiçākhya, text, translation, notes, etc.; and in 1881 ⌊Journal, vol. xii.⌋ the Index Verborum — which latter afforded me the opportunity to give the *pada*-readings complete, and to report in a general way the corrections made by us in the text at the time of its first issue. There may be mentioned also the index of pratīkas, which was published by Weber in his *Indische Studien*, vol. iv., in 1857, from the slips written by me, although another (Professor Ludwig) had the tedious labor of preparing them for the press.

I have never lost from view the completion of the plan of publication as originally formed. In 1875 I spent the summer in Germany, chiefly engaged in further collating, at Munich and at Tübingen, the additional manuscript material which had come to Europe since our text was printed; and I should probably have soon taken up the work seriously save for having been engaged while in Germany to prepare a Sanskrit grammar, which fully occupied the leisure of several following years. At last, in 1885–6, I had fairly started upon the execution of the plan, when failure of health reduced my working capacity to a minimum, and rendered ultimate success very questionable. The task, however, has never been laid wholly aside, and it is now so far advanced that, barring further loss of power, I may hope to finish it in a couple of years or so; and it is therefore proper and desirable that a public announcement be made of my intention.

⌊Statement of its plan and scope and design.⌋ — My plan includes, in the first place, critical notes upon the text, giving the various readings of the manuscripts, and not alone of those collated by myself in Europe, but also of the apparatus used by Mr. Shankar Pandurang Pandit in the great edition with commentary (except certain parts, of which the commentary has not been found) which he has been for years engaged in printing in India. Of this extremely well-edited and valuable work I have, by the kindness of the editor, long had in my hands the larger half; and doubtless the whole will be issued in season for me to avail myself of it throughout. Not only his many manuscripts and *çrotriyas* (the living equivalents, and in some respects the superiors, of

manuscripts) give valuable aid, but the commentary (which, of course, claims to be "Sāyaṇa's") also has very numerous various readings, all worthy to be reported, though seldom offering anything better than the text of the manuscripts. Second, the readings of the Pāippalāda version, in those parts of the Veda (much the larger half) for which there is a corresponding Pāippalāda text; these were furnished me, some years ago, by Professor Roth, in whose exclusive possession the Pāippalāda manuscript is held. Further, notice of the corresponding passages in all the other Vedic texts, whether Saṁhitā, Brāhmaṇa, or Sūtra, with report of their various readings. Further, the data of the Anukramaṇī respecting authorship, divinity, and meter of each verse. Also, references to the ancillary literature, especially to the Kāuçika and Vāitāna Sūtras (both of which have been competently edited, the latter with a translation added), with account of the use made in them of the hymns and parts of hymns, so far as this appears to cast any light upon their meaning. Also, extracts from the printed commentary, wherever this seems worth while, as either really aiding the understanding of the text, or showing the absence of any helpful tradition. Finally, a simple literal translation; this was not originally promised for the second volume, but is added especially in order to help "float" the rest of the material. An introduction and indexes will give such further auxiliary matter as appears to be called for.

The design of the volume will be to put together as much as possible of the material that is to help toward the study and final comprehension of this Veda.

⌊**The purpose and limitations and method of the translation.** — In a critique published some six years earlier, in 1886, in the *American Journal of Philology*, vii. 2-4, Whitney discusses several ways of translating the Upanishads. His remarks on the second "way" leave no doubt that, in making his Veda-translation as he has done, he fully recognized its provisional character and felt that to attempt a definitive one would be premature. His description of the "third way," mutatis mutandis, is so good a statement of the principles which have governed him in this work, that, in default of a better one, it is here reprinted. — C. R. L.⌋

One way is, to put one's self frankly and fully under the guidance of a native interpreter. . . . Another way would be, to give a conspectus, made as full as possible, of all accessible native interpretations — in connection with which treatment, one could hardly

avoid taking a position of critical superiority, approving and condemning, selecting and rejecting, and comparing all with what appeared to be the simple meaning of the text itself. This would be a very welcome labor, but also an extremely difficult one; and the preparations for it are not yet sufficiently made; it may be looked forward to as one of the results of future study.

A third way, leading in quite another direction, would be this: to approach the text only as a philologist, bent upon making a version of it exactly as it stands, representing just what the words and phrases appear to say, without intrusion of anything that is not there in recognizable form: thus reproducing the scripture itself in Western guise, as nearly as the nature of the case admits, as a basis whereon could afterward be built such fabric of philosophic interpretation as should be called for; and also as a touchstone to which could be brought for due testing anything that claimed to be an interpretation. The maker of such a version would not need to be versed in the subtleties of the later Hindu philosophical systems; he should even carefully avoid working in the spirit of any of them. Nor need he pretend to penetrate to the hidden sense of the dark sayings that pass under his pen, to comprehend it and set it forth; for then there would inevitably mingle itself with his version much that was subjective and doubtful, and that every successor would have to do over again. Working conscientiously as Sanskrit scholar only, he might hope to bring out something of permanent and authoritative character, which should serve both as help and as check to those that came after him. He would carefully observe all identities and parallelisms of phraseology, since in texts like these the word is to no small extent more than the thing, the expression dominating the thought: the more the quantities are unknown, the less will it answer to change their symbols in working out an equation. Of all leading and much-used terms, in case the rendering could not be made uniform, he would maintain the identity by a liberal quotation of the word itself in parenthesis after its translation, so that the sphere of use of each could be made out in the version somewhat as in the original, by the comparison of parallel passages; and so that the student should not run the risk of having a difference of statement which might turn out important covered from his eyes by an apparent identity of phrase — or the contrary.

Nothing, as a matter of course, would be omitted, save particles whose effect on the shading of a sentence is too faint to show in the coarseness of translation into a strange tongue; nor would anything be put in without exact indication of the intrusion. The notes would be prevailingly linguistic, references to parallel passages, with exposition of correspondences and differences. Sentences grammatically difficult or apparently corrupt would be pointed out, and their knotty points discussed, perhaps with suggestions of text-amendment. But it is needless to go into further detail; every one knows the methods by which a careful scholar, liberal of his time and labor toward the due accomplishment of a task deemed by him important, will conduct such a work.

EDITOR'S PREFACE

Whitney's labors on the Atharva-Veda. — As early as March, 1851, at Berlin, during Whitney's first semester as a student in Germany, his teacher Weber was so impressed by his scholarly ability as to suggest to him the plan of editing an important Vedic text.[1] The impression produced upon Roth in Tübingen by Whitney during the following summer semester was in no wise different, and resulted in the plan for a joint edition of the Atharva-Veda.[2] Whitney's preliminary labors for the edition began accordingly upon his return to Berlin for his second winter semester. His fundamental autograph transcript of the Atharva-Veda Saṁhitā is contained in his Collation-Book, and appears from the dates of that book[3] to have been made in the short interval between October, 1851, and March, 1852. The second summer in Tübingen (1852) was doubtless spent partly in studying the text thus copied, partly in planning with Roth the details of the method of editing, partly in helping to make the tool, so important for further progress, the index of Rig-Veda pratīkas, and so on; the concordance of the four principal Saṁhitās, in which, to be sure, Whitney's part was only "a secondary one," was issued under the date November, 1852. During the winter of 1852–3 he copied the Prātiçākhya and its commentary contained in the Berlin codex (Weber, No. 361), as is stated in his edition, p. 334. As noted below (pp. xliv, l), the collation of the Paris and Oxford and London manuscripts of the Atharvan Saṁhitā followed in the spring and early summer of 1853, just before his return (in August) to America. The copy of the text for the printer, made with exquisite neatness in nāgarī letters by Mr. Whitney's hand, is still preserved.

The Edition of the text or "First volume." — The first part of the work, containing books i.–xix. of the text, appeared in Berlin with a provisional preface dated February, 1855. The provisional preface announces that the text of book xx. will not be given in full, but only the Kuntāpa-hymns, and, for the rest of it, merely references to the Rig-Veda; and promises, as the principal contents of the second part, seven of the eight items of accessory material enumerated below. — This plan, however, was changed,

[1] See the extract from Weber's letter, below, p. xliv. The text was the Tāittirīya Āraṇyaka.
[2] See the extract from Roth's letter, below, p. xliv.
[3] See below, p. cxvii.

and the second part appeared in fact as a thin *Heft* of about 70 pages, giving book xx. in full, and that only. To it was prefixed a half-sheet containing the definitive preface and a new title-page. The definitive preface is dated October, 1856, and adds an eighth item, exegetical notes, to the promises of the provisional preface. The new title-page has the words "Erster Band. Text," thus implicitly promising a second volume, in which, according to the definitive preface, the accessory material was to be published.

Relation of this work to the "First volume" and to this Series. — Of the implicit promise of that title-page, the present work is intended to complete the fulfilment. As most of the labor upon the first volume had fallen to Whitney, so most of the labor upon the projected "second" was to have been done by Roth. In fact, however, it turned out that Roth's very great services for the criticism and exegesis of this Veda took a different form, and are embodied on the one hand in his contributions to the St. Petersburg Lexicon, and consist on the other in his brilliant discovery of the Kashmirian recension of this Veda and his collation of the text thereof with that of the Vulgate. Nevertheless, as is clearly apparent (page xvii), Whitney thought and spoke of this work[1] as a "Second volume of the Roth-Whitney edition of the Atharva-Veda," and called it "our volume" in writing to Roth (cf. p. lxxxvi); and letters exchanged between the two friends in 1894 discuss the question whether the "second volume" ought not to be published by the same house (F. Dümmler's) that issued the first in 1856. It would appear from Whitney's last letter to Roth (written April 10, 1894, shortly before his death), that he had determined to have the work published in the Harvard Series, and Roth's last letter to Whitney (dated April 23) expresses his great satisfaction at this arrangement. This plan had the cordial approval of my friend Henry Clarke Warren, and, while still in relatively fair health, he generously gave to the University the money to pay for the printing.

External form of this work. — It is on account of the relation just explained, and also in deference to Whitney's express wishes, that the size of the printed page of this work and the size of the paper have been chosen to match those of the "First volume." The pages have been numbered continuously from 1 to 1009, as if this work were indeed one volume; but, since it was expedient to separate the work into two halves in binding, I have done so, and designated those halves as volumes seven

[1] In a letter to the editor, dated March 28, 1881, speaking of Roth's preoccupation with Avestan studies, Whitney says: "I fear I shall yet be obliged to do AV. ii. alone, and think of setting quietly about it next year." Again, June 17, 1881, he writes: "I have begun work on vol. ii. of the AV., and am resolved to put it straight through."

and eight of the Harvard Oriental Series.[1] The volumes are substantially bound and properly lettered; the leaves are open at the front; and the top is cut without spoiling the margin. The purpose of the inexpensive gilt top is not for ornament, but rather to save the volumes from the injury by dirt and discoloration which is so common with ragged hand-cut tops. The work has been electrotyped, and will thus, it is hoped, be quite free from the blemishes occasioned by the displacement of letters, the breaking off of accents, and the like.

General scope of this work as determined by previous promise and fulfilment.—Its general scope was determined in large measure by the promise of the definitive preface of the "First volume." The specifications of that promise were given in eight items as follows:

1. Excerpts from the Prātiçākhya;
2. Excerpts from the Pada-pāṭha;
3. Concordance of the AV. with other Saṁhitās;
4. Excerpts from the ritual (Kāuçika);
5. Excerpts from the Anukramaṇī;
6. General introduction;
7. Exegetical notes;
8. Critical notes.

Of the above-mentioned promise, several items had meantime been more than abundantly fulfilled by Whitney. In 1862 he published the Prātiçākhya (item 1), text, translation, notes, indexes, etc. Of this treatise only excerpts had been promised. In 1881 followed the (unpromised) Index Verborum,[2] in which was given a full report of the pada-readings (item 2). The Table of Concordances between the several Vedic Saṁhitās (1852) and the Index of pratīkas of the Atharva-Veda (1857),—the first in large measure, the second in largest measure, the work of Whitney,—went far toward the accomplishment of the next item (item 3). Pupils of the two editors, moreover, had had a share in its fulfilment. In 1878 Garbe gave us the Vāitāna-Sūtra in text and translation; and that was followed in 1890 by Bloomfield's text of the Kāuçika-Sūtra. The inherent difficulties of the latter text and the excellence of Bloomfield's performance make us regret the more keenly that he did not give us a translation also. The material for report upon the ritual uses of the verses of this Veda (preparative for item 4) was thus at hand.

[1] For conscience sake I register my protest against the practice of issuing works in gratuitously confusing subdivisions, as *Bände* and *Hälften* and *Abteilungen* and *Lieferungen*.—In this connection, I add that the page-numbers of the main body of this work, which are of use chiefly to the pressman and the binder and are of minimal consequence for purposes of citation, have been relegated to the inner corner of the page, so that the book and hymn, which are of prime importance for purposes of finding and citation, may be conspicuously and conveniently shown in the outer corners. I hope that such regard for the convenience of the users of technical books may become more and more common with the makers of such books.

[2] The published Index gives only the words and references. It is made from a much fuller manuscript Index, written by Whitney on 1721 quarto pages, which quotes the context in which the words appear, and which for the present is in my hands.

While making his London collations in 1853 (see below, p. lxxii), Whitney made also a transcript of the Major Anukramaṇī, and subsequently he added a collation of the Berlin ms. thereof (preparative for item 5). — In the course of his long labors upon Atharvan texts, Whitney had naturally made many observations suitable for a general introduction (item 6). Roth had sent him a considerable mass of exegetical notes (item 7). — Furthermore, during the decades in which Whitney had concerned himself with this and the related texts, he had noted in his Collation-Book, opposite each verse of the Atharvan Saṁhitā, the places in the other texts where that verse recurs, in identical or in similar form, in whole or in part; thus making a very extensive collection of concordances, with the Atharvan Saṁhitā as the point of departure, and providing himself with the means for reporting upon the variations of the parallel texts with far greater completeness than was possible by means of the Table and Index mentioned above under item 3.

The critical notes. — Of all the eight promised items, the one of most importance, and of most pressing importance, was doubtless the eighth, the critical notes, in which were to be given the various readings of the manuscripts. In his Introductory Note to the Atharvan Prātiçākhya (p. 338: year 1862), Whitney says:

> The condition of the Atharvan as handed down by the tradition was such as to impose upon the editors as a duty what in the case of any of the other Vedas would have been an almost inexcusable liberty — namely, the emendation of the text-readings in many places. In so treating such a text, it is not easy to hit the precise mean between too much and too little; and while most of the alterations made were palpably and imperatively called for, and while many others would have to be made in translating, there are also a few cases in which a closer adherence to the manuscript authorities might have been preferable.

The apparatus for ascertaining in any given passage just what the mss. read was not published for more than two decades. Complaints on this score, however, were surely estopped by the diligence and effectiveness with which both editors employed that time for the advancement of the cause of Indic philology. In his Introduction to the Index Verborum (p. 2: year 1880), Whitney says:

> There will, of course, be differences of opinion as to whether this ⌊course of procedure⌋ was well-advised — whether they ⌊the editors⌋ should not have contented themselves with giving just what the manuscripts gave them, keeping suggested alterations for their notes; and, yet more, as to the acceptableness of part of the alterations made, and the desirableness of others which might with equal reason have been made. . . . It is sought ⌊in the Index⌋ simply to call attention to all cases in which a published reading differs from that of the manuscripts, as well as to those comparatively infrequent ones where the manuscripts are at variance, and to furnish the means . . . for determining in any particular case what the manuscripts actually read.

Thus the eighth item of the promise also (as well as the second) was fulfilled by the Index. — Desirable as such critical notes may be in connection with the Index, a report of the variants of the European mss. of the Vulgate recension in the sequence of the text was none the less called for. The report is accordingly given in this work, and includes not only the mss. of Berlin, Paris, Oxford, and London, collated before publishing, but also those of Munich and Tübingen, collated twenty years after (see below, p. xliv, note 5, p. lxiv).

Scope of this work as transcending previous promise. — The accessory material of this work, beyond what was promised by the preface of the text-edition, is mentioned in the third paragraph of Whitney's "Announcement," p. xviii, and includes the reports of the readings of the Kashmirian recension and of S. P. Pandit's authorities, extracts from the native commentary, and a translation. For the first, Roth had performed the long and laborious and difficult task of making a careful collation of the Pāippalāda text, and had sent it to Whitney. In his edition published in Bombay, S. P. Pandit had given for the Vulgate recension the variants of the authorities (Indian: not also European) accessible to him, and including not only the variants of manuscripts, but also those of living reciters of the text. The advance sheets of his edition he had sent in instalments to Whitney, so that all those portions for which Pandit published the comment were in Whitney's hands in time to be utilized by him, although the printed date of Pandit's publication (1895–8) is subsequent to Whitney's death.

Evolution of the style of the work. — To elaborate all the varied material described in the foregoing paragraphs into a running commentary on the nineteen books was accordingly Whitney's task, and he was "fairly started" upon it in 1885–6. As was natural, his method of treatment became somewhat fuller as he proceeded with his work. There is in my hands his prior draft of the first four or five books, which is relatively meagre in sundry details. It was not until he had advanced well into the second grand division (books viii.–xii.) that he settled down into the style of treatment to which he then adhered to the end.

Partial rewriting and revision by Whitney. — Thereupon, in order to carry out the early books in the same style as the later ones, it became necessary to rewrite or to revise the early ones. He accordingly did rewrite the first four (cf. p. xcviii below), and to the next three (v., vi., vii.) he gave a pretty thorough revision without rewriting; and at this point, apparently, he was interrupted by the illness which proved fatal. The discussion of the ritual uses in book viii. (supplied by me) would doubtless have been his next task. Not counting a lot of matter for his General Introduction, Whitney's manuscript of his commentary and translation,

as he left it at his death in 1894, consisted of about 2500 folios. Had Whitney lived to see it printed, the editor of this Series would probably have read one set of proofs, and made suggestions and criticisms freely on the margins, which the author would then have accepted or rejected without discussion; and the whole matter, in that case a very simple one, would have been closed by a few lines of kindly acknowledgment from the author in his preface.

Picking up the broken threads. — It is, on the other hand, no simple matter, but rather one of peculiar difficulty and delicacy, to edit such a technical work as this for an author who has passed away, especially if he has been the editor's teacher and friend. The difficulty is increased by the fact that, in the great mass of technical details, there are very many which have to be learned anew by the editor for himself, and others still, which, through long years of labor, have grown so familiar to the author that he has hardly felt any need of making written memoranda of them, and which the editor has to find out as best he can.

Relation of the editor's work to that of the author. — Although Whitney's manuscript of the main body of the work was written out to the end, it was not systematically complete. Thus he had written for book i. (and for that only) a special introduction, showing that he meant to do the like for the other eighteen. Of the General Introduction as it stands, only a very few parts were worked out; for some parts there were only rough sketches; and for very many not even that. And in unnumbered details, major and minor, there was opportunity for long and patient toil upon the task of systematically verifying all references and statements, of revising where need was, and of bringing the whole nearer to an ideal and unattainable completeness. What these details were, the work itself may show. But besides all this, there was the task of carrying through the press a work the scientific importance of which called for the best typographical form and for the utmost feasible accuracy in printing.

Parts for which the author is not responsible. — No two men are alike in the various endowments and attainments that make the scholar; and, in particular, the mental attitude of any two towards any given problem is wont to differ. It is accordingly not possible that there should not be, among the editorial additions to Whitney's manuscript or changes therein, many things which he would decidedly have disapproved. They ought certainly therefore to be marked in such a way that the reader may easily recognize them as additions for which the editor and not the author is responsible; and for this purpose two signs have been chosen, ⌊ and ⌋, which are like incomplete brackets or brackets without the upper horizontal strokes, and which may be called "ell-brackets" and suggest the

initial letter of the editor's name (cf. p. c). Besides the marked additions, there are others, like the paragraphs beginning with the word "Translated," which are not marked. It is therefore proper to give a general systematic account of the editorial additions and changes.

The General Introduction. — This consists of two parts: the first, by the editor; the second, elaborated in part from material left by the author. — **Part I.** — Besides the topics which unquestionably belong to the General Introduction and are treated in Part II., there are a good many which, but for their voluminousness, might properly enough have been put into the editor's preface. Such are, for example, the discussions of the various critical elements which form the bulk of Whitney's Commentary. I have printed them as Part I. of the General Introduction. The form of presentation is, I trust, such that, with the help of the Table of Contents, the student will be able to find any desired topic very quickly.

The General Introduction: Part II. — Certain general statements concerning the manuscripts and the method of editing, and concerning the text of the Atharva-Veda Saṁhitā as a whole, must needs be made, and are most suitably presented in the form of a general introduction prefixed to the main body of the work. For this Introduction, Whitney left a considerable amount of material. Parts of that material were so well worked out as to be nearly or quite usable for printing: namely, the brief chapter, 8, on the metrical form of the Saṁhitā, and (most fortunately!) nearly all of the very important chapter, 1, containing the description of his manuscripts. The like is true, as will appear from the absence of ell-brackets, of considerable portions of chapter 10, on the extent and structure of the Saṁhitā. — Chapters 2 and 3 (concerning the stanza *çáṁ no devī́r abhíṣṭaye* and the Collation-Book) might have been put in Part I., as being from the editor's hand; but, on the ground of intrinsic fitness, they have been put immediately after the description of the mss.

For chapters 4 and 5 and 6 (on repeated verses, on refrains, and on accent-marks) and chapter 9 (on the divisions of the text), Whitney left sketches, brief and rough, written with a lead-pencil and written (it would seem) in the days of his weakness as he lay on a couch or bed. I have made faithful use of these sketches, not only as indicating in detail the topics that Whitney most desired to treat, but also as giving, or at least suggesting, the language to be used in their treatment. Nevertheless, they have been much rewritten in parts, and in such a way that it is hardly feasible or even worth while to separate the author's part from the editor's. The final result must pass for our joint work. The sketch for chapter 7 (on the orthographic method of the Berlin text) was also a lead-pencil draft; but it was one that had evidently been made years before those last mentioned, and its substance was such as to need only recasting in

form, and expansion, — a work which I have carried out with free use of the pertinent matter in Whitney's Prātiçākhyas (cf. p. cxxiii, note).

To revert to chapters 9 and 10 (on the divisions of the text, and on its extent and structure), they are the longest of all, and, next after chapter 1 (on the mss.), perhaps the most important, and they contain the most of what is new. After putting them once into what I thought was a final form, I found that, from the point of view thus gained, I could, by further study, discover a good many new facts and relations, and attain to greater certainty on matters already set forth, and, by rewriting freely, put very many of the results in a clearer light and state them more convincingly. The ell-brackets distinguish in general the editor's part from the author's. If, in these two chapters, the latter seems relatively small, one must not forget its large importance and value as a basis for the editor's further studies.

With the exceptions noted (chapters 2 and 3), it has seemed best, in elaborating this part of the General Introduction, to restrict it to the topics indicated by Whitney's material, and not (in an attempt at systematic completeness) to duplicate the treatise which forms Bloomfield's part of the *Grundriss*. Bloomfield's plan is quite different; but since a considerable number of the topics are indeed common to both, it seemed better that the treatment of them in this work should proceed as far as possible independently of the treatment in the *Grundriss*.

The editor's special introductions to the eighteen books, ii.-xix. — Since Whitney's manuscript contained a brief special introduction to the first book, it was probably his intention to write one for each of the remaining eighteen. At all events, certain general statements concerning each book as a whole are plainly called for, and should properly be cast into the form of a special introduction and be prefixed, one to each of the several books. These eighteen special introductions have accordingly been written by the editor, and are, with some trifling exceptions (cf. pages 471-2, 739, 792, 794, 814) entirely from his hand. The *paryāya*-hymns (cf. p. 471) and the divisions of the *paryāya*-material (pages 628, 770, 793) called for considerable detail of treatment; similarly the discrepancies between the two editions as respects hymn-numeration (pages 389, 610) and the *paryāya*-divisions (pages 771, 793); likewise the subject-matter of book xviii. (p. 813); while the supplementary book xix., on account of its peculiar relations to the rest of the text and to the ancillary treatises, called for the most elaborate treatment of all (p. 895).

The special introductions to the hymns: editor's bibliography of previous translations and discussions.—These are contained in the paragraphs beginning with the word "Translated." — In the introduction to each hymn, in a paragraph immediately following the Anukramaṇī-excerpts, and usually

between a statement as to where the hymn is "Found in Pāipp." or in other texts, and a statement as to how the hymn is "Used in Kāuç.," Whitney had given in his manuscript a statement as to where the hymn had been previously translated by Ludwig or Grill or some other scholar. For Weber's and Henry's translations of whole books, he had apparently thought to content himself by referring once and for all at the beginning of each book to the volume of the *Indische Studien* or of the *Traduction*. By a singular coincidence, a very large amount of translation and explanation of this Veda (by Deussen, Henry, Griffith, Weber, Bloomfield: see the table, p. cvii) appeared within three or four years after Whitney's death. The version of Griffith, and that alone, is complete. As for the partial translations and discussions, apart from the fact that they are scattered through different periodicals and independent volumes, their multiplicity is so confusing that it would be very troublesome in the case of any given hymn to find for oneself just how many of the translators had discussed it and where. I have therefore endeavored to give with all desirable completeness, for every single one of the 588 hymns of books i.–xix. (save ii. 20–23), a bibliography of the translations and discussions of that hymn up to the year 1898 or thereabout. For some hymns the amount of discussion is large: cf. the references for iv. 16; v. 22; ix. 9; x. 7; xviii. 1; xix. 6. At first blush, some may think it "damnable iteration" that I should, for hymn-translations, make reference to Griffith some 588 times, to Bloomfield some 214, to Weber some 179, or to Henry some 167 times; but I am sure that serious students of the work will find the references exceedingly convenient. As noted above, they are given in the paragraphs beginning with the word "Translated." Although these paragraphs are almost wholly editorial additions, I have not marked them as such by enclosing them in ell-brackets.

I have always endeavored to give these references in the chronological sequence of the works concerned (see the table with dates and explanations at p. cvii). These dates need to be taken into account in judging Whitney's statements, as when he says "all the translators" understand a passage thus and so. Finally, it is sure to happen that a careful comparison of the views of the other translators will often reveal a specific item of interpretation which is to be preferred to Whitney's. Here and there, I have given a reference to such an item; but to do so systematically is a part of the great task which this work leaves unfinished.

Added special introductions to the hymns of book xviii. and to some others. — The relation of the constituent material of the four so-called "hymns" of book xviii. to the Rig-Veda etc. is such that a clear synoptic statement of the provenience of the different groups of verses or of single verses is in the highest degree desirable; and I have therefore endeavored to give such

a statement for each of them, grouping the verses into "Parts" according to their provenience or their ritual use or both. An analysis of the structure of the single hymn of book xvii. also seemed to me to be worth giving. Moreover, the peculiar contents of the hymn entitled "Homage to parts of the Atharva-Veda" (xix. 23) challenged me to try at least to identify its intended references; and although I have not succeeded entirely, I hope I have stated the questionable matters with clearness. I have ventured to disagree with the author's view of the general significance of hymn iii. 26 as expressed in the caption, and have given my reasons in a couple of paragraphs. The hymn for use with a pearl-shell amulet (iv. 10) and the hymn to the lunar asterisms (xix. 7) also gave occasion for additions which I hope may prove not unacceptable.

Other editorial additions at the beginning and end of hymns. — Whitney's last illness put an end to his revision of his work before he reached the eighth book, and reports of the ritual uses of the hymns of that book from his hand are insufficient or lacking. I have accordingly supplied these reports for book viii., and further also for x. 5 and xi. 2 and 6, and in a form as nearly like that used by Whitney as I could; but for viii. 8 ("army rites") and x. 5 ("water-thunderbolts"), the conditions warranted greater fulness.[1] Whitney doubtless intended to give, throughout his entire work, at the end of *anuvākas* and books and *prapāṭhakas*, certain statements, in part summations of hymns and verses and in part quotations from the Old Anukramaṇī. In default of his final revision, these stop at the end of book vii. (cf. p. 470), and from that point on to the end I have supplied them (cf. pages 475, 481, 516, 737, and so on).

Other additions of considerable extent. — Of the additions in ell-brackets, the most numerous are the brief ones; but the great difficulties of books xviii. and xix. have tempted me to give, in the last two hundred pages, occasional excursuses, the considerable length of which will, I hope, prove warranted by their interest or value. The notes on the following topics or words or verses may serve as instances: twin consonants, p. 832; *añjoyánāis*, p. 844; *su-çáṅsa*, p. 853; *āitat*, p. 860; *áva cikṣipan*, p. 875; the *pitṛnidhāna* ("eleven dishes"), p. 876; *vānyà* etc., p. 880; *saṁçritya*, p. 886; on xviii. 4. 86–87; xix. 7. 4; 8. 4; 26. 3; 44. 7; 45. 2 (*suhár* etc.); 47. 8; 55. 1, 5.

The seven tables appended to the latter volume of this work. — The list of non-metrical passages is taken from the introduction to Whitney's Index Verborum, p. 5. — The list of hymns ignored by Kāuçika, p. 1011, is taken from memoranda in Whitney's hand-copy of Kāuçika. — The

[1] It may here be noted that, for the short hymns (books i.–vii.), the ritual uses are given in the prefixed introductions; but that, for the subsequent long hymns, they are usually and more conveniently given under the verses concerned.

concordance of the citations of Kāuçika by the two methods, I have made for those who wish to look up citations as made in the Bombay edition of the commentary. The same purpose is better served by writing the number of each *adhyāya*, and of each *kaṇḍikā* as numbered from the beginning of its own *adhyāya*, on the upper right-hand corner of each odd page of Bloomfield's text. — The concordance of discrepant Berlin and Bombay hymn-numbers I have drawn up to meet a regrettable need. — The concordance between the Vulgate and Kashmirian recensions is made from notes in the Collation-Book, as is explained at p. lxxxv, and will serve provisionally for finding a Vulgate verse in the facsimile of the Kashmirian text. — The table of hymn-titles is of course a mere copy of Whitney's captions, but gives an extremely useful conspectus of the subjects in general. — The index of the names of the seers is a revised copy of a rough one found among Whitney's papers. To it I have prefixed a few paragraphs which contain general or critical observations.

The unmarked minor additions and other minor changes. — These are of two classes. The first includes the numerous isolated minor changes about which there was no question, namely the correction of mere slips, the supplying of occasional omissions, and the omission of an occasional phrase or sentence. Of the mere slips in Whitney's admirable manuscript, some (like "thou has" at ii. 10. 6, or the omission of "be brought" near the end of the note to ii. 13. 5) are such as the care of a good proof-reader would have set right; but there were many which could be recognized as slips only by constant reference to the original or to the various books concerned. Such are "cold" instead of "heat" for *ghraṅsá* at xiii. 1. 52 and 53; "hundred" (life-times) for "thousand" at vi. 78. 3; "Mercury" for "Mars" at xix. 9. 7; "kine" for "bulls" at iii. 9. 2 and "cow" for "bull" at i. 22. 1; *váçāṅ* for *'váçāṅ* at xviii. 2. 13. At vi. 141. 3 his version read "so let the Açvins make," as if the text were *kṛṇutám açvínā*. At the end of the very first hymn, Whitney's statement was, "The Anukr. ignores the metrical irregularity of the second pāda"; here I changed "ignores" to "notes." — He had omitted the words "the parts of" at iv. 12. 7; "a brother" at xviii. 1. 14; "which is very propitious" at xviii. 2. 31; "the Fathers" at xviii. 2. 46. Such changes as those just instanced could well be left unmarked.

The second class has to do with the paragraphs, few in number, the recasting or rewriting of which involved so many minor changes that it was hardly feasible to indicate them by ell-brackets. The note to xviii. 3. 60 is an example. Moreover, many notes in which the changes are duly marked contain other changes which seemed hardly worth marking, as at xix. 49. 2 or 55. 1: cf. p. 806, ¶ 5.

The marked minor additions and other minor changes. — In a work like this, involving so great a mass of multifarious details, it was inevitable that a rigorous revision, such as the author could not give to it, should detect many statements requiring more or less modification. Thus at xix. 40. 2, the author, in his copy for the printer, says: "We have rectified the accent of *sumedhás;* the mss. and SPP. have *sumédhās.*" In fact, the edition also has *sumédhās,* and I have changed the statement thus: "⌊in the edition⌋ we ⌊should have⌋ rectified the accent ⌊so as to read⌋ *sumedhās.*" The changes in the last two books are such that it was often best to write out considerable parts of the printer's copy afresh: yet it was desirable, on the one hand, to avoid rewriting; and, on the other, to change and add in such a way that the result might not show the unclearness of a clumsily tinkered paragraph. To revise and edit between these two limitations is not easy; and, as is shown by the example just given, there is no clear line to be drawn between what should and what should not be marked. As noted above, it is evident that all these matters would have been very simple if the author could have seen the work through the press.

The revision of the author's manuscript. Verification. — The modifications of the author's manuscript thus far discussed are mostly of the nature of additions made to carry out the unfinished parts of the author's design, and are the modifications referred to on the title-page by the words "brought nearer to completion." The work of revision proper has included a careful verification of every statement of every kind in the commentary so far as this was possible, and a careful comparison of the translation with the original. This means that the citations of the parallel texts have been actually looked up and that the readings have been compared anew in order to make sure that the reports of their variations from the Atharvan readings were correct. This task was most time-consuming and laborious; as to some of its difficulties and perplexities, see below, p. lxiv. Verification means further that the notes of Whitney's Collation-Book and of the Bombay edition and of Roth's collation of the Kashmirian text were regularly consulted to assure the correctness of the author's reports of variants within the Atharvan school; further, that the text and the statements of the Major Anukramaṇī were carefully studied, and, in connection therewith, the scansion and pāda-division of the verses of the Saṁhitā; and that the references to the Kāuçika and Vāitāna Sūtras were regularly turned up for comparison of the sūtras with Whitney's statements. Many technical details concerning these matters are given on pages lxiv ff. of the General Introduction. Since the actual appearance of Bloomfield and Garbe's magnificent facsimile of the birch-bark manuscript

of the Kashmirian text antedates that of this work, the reasons why the facsimile was not used by me should be consulted at p. lxxxv.

Accentuation of Sanskrit words. — In the reports of the readings of accented texts, the words are invariably accented. The Kashmirian text is reckoned as an unaccented one, although it has occasional accented passages. The author frequently introduces Sanskrit words, in parentheses or otherwise, into the translation, and usually indicates their accent. The editor has gone somewhat farther: he has indicated in the translation the accent of the stems of words which happen to occur in the vocative (so *sadā́nvās*, ii. 14. 5), except in the cases of rare words whose proper stem-accent is not known (examples in ii. 24); and, in cases where only one member of a compound is given, he has indicated what the accent of that member would be if used independently (so *-nīthá* at xviii. 2. 18, as part of *sahásraṇītha*; *-kṣétra* at iii. 3. 4, as part of *anyakṣetrá*; cf. ii. 8. 2).

Cross-references. — Apart from the main purpose of this work, to serve as the foundation of more nearly definitive ones yet to come, it is likely to be used rather as one of consultation and reference than for consecutive reading. I have therefore not infrequently added cross-references from one verse or note to another, doing this even in the case of verses which were not far apart: cf., for example, my reference from vii. 80. 3 to 79. 4 or from vi. 66. 2 to 65. 1.

Orthography of Anglicized proper names. — The translation is the principal or only part of this work which may be supposed to interest readers who are without technical knowledge of Sanskrit. In order to make the proper names therein occurring more easily pronounceable, the author has disregarded somewhat the strict rules of transliteration which are followed in the printing of Sanskrit words as Sanskrit, and has written, for example, Pūshan and Purandhi instead of Pūṣan and Puraṁdhi, sometimes retaining, however, the strange diacritical marks (as in Añgiras or Varuṇa) where they do not embarrass the layman. To follow the rules strictly would have been much easier; but perhaps it was better to do as has been done, even at the expense of some inconsistencies (cf. Vritra, Vṛitra, Vṛtra; Savitar).

Editorial short-comings and the chances of error. — Labor and pains have been ungrudgingly spent upon Whitney's work, to ensure its appearance in a form worthy of its great scientific importance; but the work is extensive and is crowded with details of such a nature that unremitting care is needed to avoid error concerning them. Some striking illustrations of this statement may be found in the foot-note below.[1] Despite trifling

[1] Thus in the first line of his note on xix. 50. 3, the author wrote *tareyus* instead of *tarema*, taking *tareyus* from the word immediately below *tarema* in the text. This sense-disturbing error was overlooked by the author and by Dr. Ryder, and once by me also, although discovered

inconsistencies of orthography or abbreviation, I trust that a high degree of accuracy in the real essentials has been attained. I dare not hope that my colleagues will not discover blemishes and deficiencies in the work; but I shall be glad if they do not cavil at them. India has much to teach the West: much that is of value not only for its scientific interest, but also for the conduct of our thought and life. It is far better to exploit the riches of Indian wisdom than to spend time or strength in belittling the achievements of one's fellow-workers or of those that are gone.

The biographical and related matter. — The First American Congress of Philologists devoted its session of Dec. 28, 1894 to the memory of Whitney. The Report of that session, entitled "The Whitney Memorial Meeting," and edited by the editor of this work, was issued as the first half of volume xix. of the Journal of the American Oriental Society. The edition was of fifteen hundred copies, and was distributed to the members of the Oriental Society and of the American Philological Association and of the Modern Language Association of America, to the libraries enrolled on their lists, and to some other recipients. Besides the addresses of the occasion, the Report contains bibliographical notes concerning Whitney's life and family, and a bibliography of his writings: but since, strictly speaking, it contains no biography of Whitney, I have thought it well to give in this volume (p. xliii) a brief sketch of his life; and in preparing it, I have made use, not only of the substance, but also, with some freedom, of the form of statement of the autobiography which Whitney published in 1885 (see p. lx). Moreover, since the people into whose hands this work will come are for the most part not the same as those who received the Report, it has been thought advisable to reprint therefrom the editor's Memorial Address (p. xlvii) as a general estimate of Whitney's character and services, and to give, for its intrinsic usefulness, a select list of his writings (p. lvi), which is essentially the list prepared by Whitney for the "Yale Bibliographies" (List, 1893).

at last in time for correction. — At xix. 27. 7. I had added *suryam* as the Kashmirian reading for the Vulgate *sū́ryam*, simply because Roth's Collation gave *suryam*; but on looking it up in the facsimile, last line of folio 136 a, I found, after the plates were made, that the birch-bark leaf really has *sū́ryam* and that the slip was Roth's. — In regard to xix. 24. 6 b, the Fates seemed to have decreed that error should prevail. Here the manuscripts read *vāpīnā́m*. This is reported in the foot-note of the Berlin edition as *vāpīnā́m* (1st error). The editors intended to emend the ms. reading to *vaçā́nām*, which, however, is misprinted in the text as *vaçānā́m* (2d error). [The conjecture *vaçā́nām*, even if rightly printed, is admitted to be an unsuccessful one.] In the third line of his comment, Whitney wrote, "The *viçā́nām* of our text" etc. (3d error). This I corrected to *vaçā́nām*, and added, in a note near the end of the paragraph, that the conjecture was "Misprinted *vaçānā́m*." My note about the misprint was rightly printed in the second proof; but in the foundry proof, by some mishap, it stood "Misprinted *vaçānam*." (4th error). The fourth error I hope to amend successfully in the plate.

General significance of Whitney's work. — Its design, says Whitney (above, p. xix, *Announcement*), is "to put together as much as possible of the material that is to help toward the study and final comprehension of this Veda." Thus expressly did the author disavow any claim to finality for his work. As for the translation, on the one hand, the Announcement shows that he regarded it as wholly subordinate to his commentary; and I can give no better statement of the principles which have guided him in making it, than is found in the extracts from a critical essay by Whitney which I have reprinted (above, p. xix), and from which moreover we may infer that he fully recognized the purely provisional character of his translation. I am sorry that infelicities of expression in the translation, which are part and parcel of the author's extreme literalness (see p. xciv) and do not really go below the surface of the work, are (as is said below, p. xcviii) the very things that are the most striking for the non-technical reader who examines the book casually.

As for the commentary, on the other hand, it is plain that, taking the work as a whole, he has done just what he designed to do. Never before has the material for the critical study of an extensive Vedic text been so comprehensively and systematically gathered from so multifarious sources. The commentary will long maintain for itself a place of first-rate importance as an indispensable working-tool for the purposes which it is designed to serve. I have put together (below, pages xcii–xciii) a few examples to illustrate the ways in which the commentary will prove useful. A variety of special investigations, moreover, will readily suggest themselves to competent students of the commentary; and the subsidiary results that are thus to be won (the "by-products," so to say), are likely, I am convinced, to be abundant and of large interest and value. Furthermore, we may confidently believe that Whitney's labors will incidentally put the whole discipline of Vedic criticism upon a broader and firmer basis.

Need of a systematic commentary on the Rig-Veda. — Finally, Whitney seems to me to have made it plain that a similar commentary is the indispensable preliminary for the final comprehension of the Rig-Veda. That commentary should be as much better and as much wider in its scope as it can be made by the next generation of scholars; for it will certainly not be the work of any one man alone. It is a multifarious work for which many elaborate preparations need yet to be made. Thus the parallel passages from the Rig-Veda and the other texts must be noted with completeness on the margin of the Rik Saṁhitā opposite the pādas concerned; for this task Bloomfield's Vedic Concordance is likely to be the most important single instrument. Thus, again, Brāhmaṇa, Çrāuta, Gṛhya, and other texts appurtenant to the Rig-Veda, together with Epic and later texts,

should all be systematically read by scholars familiar with Vedic themes and diction, and with an eye open to covert allusion and reference, and should be completely excerpted with the Rik Saṁhitā in hand and with constant references made opposite the Rik verses to the ancillary or illustrative passages which bear upon them. It is idle folly to pretend that this last work would not be immensely facilitated by a large mass of translations[1] of the more difficult texts, accurately made, and provided with all possible ingenious contrivances for finding out quickly the relations between the ancillary texts and the fundamental ones. Thus to have demonstrated the necessity for so far-reaching an undertaking, may prove to be not the least of Whitney's services to Vedic scholarship.

The Century Dictionary. — Doubtless much of the best of Whitney's strength through nearly ten of his closing years was given to the work devolving on him as editor-in-chief of *The Century Dictionary, an Encyclopedic Lexicon of the English Language* (see p. lx, below). But for that, he might perhaps have brought out this commentary himself. Since I, more than any one else, have personal reasons to regret that he did not do so, there is perhaps a peculiar fitness in my saying that I am glad that he did not. Whoever has visited for example the printing-offices which make the metropolitan district of Boston one of the great centers of book-production for America, and has seen the position of authority which is by them accorded to that admirable work, and has reflected upon the powerful influence which, through the millions of volumes that are affected by its authority, it must thus exercise in the shaping of the growth of our English language, — such an one cannot fail to see that Whitney was broad-minded and wise in accepting the opportunity of superintending the work of its production, even at the risk of not living to see the appearance of the already long-delayed Atharva-Veda. Perhaps his most potent influence upon his day and generation is through his labors upon the Century Dictionary.

Acknowledgments. — I desire in the first place to make public acknowledgment of my gratitude to the late Henry Clarke Warren of Cambridge. He had been my pupil at Baltimore; and, through almost twenty years of intimate acquaintance and friendship, we had been associated in our Indian studies. To his enlightened appreciation of their value and potential usefulness is due the fact that these dignified volumes can now be issued; for during his lifetime he gave to Harvard University in sundry

[1] Roth writes to Whitney, July 2, 1893: Ich begreife nicht, wie ein junger Mann, statt nach wertlosen Dingen zu greifen, nicht lieber sich an die Uebersetzung und Erklärung eines Stückes aus Tāittirīya Brāhmaṇa oder Māitrāyaṇī Saṁhitā wagt; nicht um die minutiae des Rituals zu erforschen, sondern um den Stoff, der zwischen diesen Dingen steckt, zugänglich zu machen und zu erläutern. Auch in den Medizinbüchern gäbe es viele Abschnitte, die verstanden und bekannt zu werden verdienten.

instalments the funds with which to pay for the printing of Whitney's commentary. Whitney was professor at Yale; the editor is an alumnus of Yale and a teacher at Harvard; and Warren was an alumnus of Harvard. That the two Universities should thus join hands is a matter which the friends of both may look upon with pleasure, and it furnishes the motif for the dedication of this work. But I am glad to say that learning, as well as money, was at Mr. Warren's command for the promotion of science. Before his death there was issued his collection of translations from the Pāli which forms the third volume of this Series and is entitled "Buddhism in Translations," a useful and much-used book. Moreover, he has left, in an advanced state of preparation for press, a carefully made edition and a partial translation of the Pāli text of Buddhaghosa's famous encyclopedic treatise of Buddhism entitled "The Way of Purity" or Visuddhi-Magga. It is with gladness and hope that I now address myself to the arduous and happy labor of carrying Mr. Warren's edition through the press.

Next I desire to express my hearty thanks to my former pupil, Dr. Arthur W. Ryder, now Instructor in Sanskrit at Harvard University, for his help in the task of verifying references and statements and of reading proofs. He came to assist me not long after the close of his studies with Professor Geldner, when I had got through with a little more than one third of the main body of Whitney's commentary and translation. For books i.–vii., I had revised the manuscript and sent it to press, leaving the verification to be done with the proof-reading and from the proof-sheets. Dr. Ryder's help began with the verification and proof-reading of the latter half of book vi.; but from the beginning of book viii., it seemed better that he should forge ahead and do the verification from the manuscript itself, and leave me to follow with the revision and the supplying of the missing portions and so on. His work proved to be so thoroughly conscientious and accurate that I was glad to trust him, except of course in cases where a suspicion of error was aroused in one or both of us. A few times he has offered a suggestion of his own; that given at p. 739 is so keen and convincing that greater boldness on his part would not have been unwelcome. To my thanks I join the hope that health and other opportunities may long be his for achieving the results of which his literary sense and scholarly ideals give promise.

Mrs. Whitney, upon turning over to me her husband's manuscript of this work, together with his other manuscript material therefor, was so kind as to lend me a considerable number of his printed books, some of which, in particular his copy of the Kāuçika Sūtra, have been a great convenience by reason of their manuscript annotations. It is a pleasure to be able to make to Mrs. Whitney this public expression of my thanks.

To my neighbor, Miss Maria Whitney, I am indebted for the loan of the medallion from which the noble portrait of her brother, opposite page xliii, has been made. The medallion is a replica of the one in the Library of Yale University, and is a truthful likeness.

Of an occasional friendly turn from Professors Theobald Smith, George F. Moore, and Bloomfield, and from Dr. George A. Grierson, I have already made note (see pages 242, 756, 983, 243). Professors Bloomfield and Garbe allowed me to reproduce here a specimen leaf from their beautiful facsimile of the Kashmirian text. Professors Cappeller and Hopkins and Jacobi were so good as to criticize my Sanskrit verses.[1] In particular, I thank my colleague, Professor Morris H. Morgan, for his kindness in putting the dedication into stately Latin phrase.

It is with no small satisfaction that I make public mention of the admirable work of the Athenæum Press (situated in Cambridge) of Messrs. Ginn and Company of Boston. The Hindus sometimes liken human effort to one wheel of a cart. Fate, indeed, may be the other; but our destiny, they say, is not accomplished without both elements, just as there is no progress without both wheels. It is so with a book: good copy is one wheel; and a good printing-office is the other. Whitney's long experience was guarantee for the prior requisite; and the other I have not found lacking. The way has been a long one, with plenty of places for rough jolting and friction; but the uniform kindness and the alert and intelligent helpfulness of all with whom I have had to do at the Press have made our progress smooth, and I am sincerely grateful.

Human personality and the progress of science. — Had Whitney lived to see this work in print and to write the preface, his chief tribute of grateful acknowledgment would doubtless have been to his illustrious preceptor and colleague and friend whose toil had so largely increased its value, to Rudolph Roth of Tübingen. Whitney, who was my teacher, and Roth, who was my teacher's teacher and my own teacher, both are passed away, and Death has given the work to me to finish, or rather to bring nearer to an ideal and so unattainable completeness. They are beyond the reach of human thanks, of praise or blame: but I cannot help feeling that even in their life-time they understood that Science is concerned only with results, not with personalities, or (in Hindu phrase) that the Goddess of Learning, Sarasvatī or Vāc, cares not to ask even so much as the names of her votaries; and that the unending progress of Science is indeed like the endless flow of a river.

[1] These, I trust, will not be wholly unpleasing to my pandit-friends in India, who, as they will find the thought in part un-Indian, will not, I hope, forget that it was primarily and designedly conceived in Occidental form. Their great master, Daṇḍin, has a kind word for men in my case at the close of the first chapter of his Poetics.

Teacher and teacher's teacher long had wrought
  Upon these tomes of ancient Hindu lore,
Till Death did give to one whom both had taught
  The task to finish, when they were no more.

'T is finished,—yet unfinished, like the flow
  Of water-streams between their banks that glide;
For Learning's streams, that down the ages go,
  Flow on for ever with a swelling tide.

Here plodding labor brings its affluent brook;
  There genius, like a river, pours amain:
While Learning—ageless, deathless—scarce will look
  To note which ones have toiled her love to gain.

Alike to her are river, brook, and rill,
  That in her stately waters so combine,
If only all who choose may drink their fill,
  And slake the thirst to know, the thirst divine.

The Gītā's lesson had our Whitney learned—
  To do for duty, not for duty's meed.
And, paid or unpaid be the thanks he earned,
  The thanks he recked not, recked alone the deed.

Here stands his book, a mighty instrument,
  Which those to come may use for large emprise.
Use it, O scholar, ere thy day be spent.
  The learner dieth, Learning never dies.

आचार्ययत्नैश्चिरकालसेवितं
प्राचार्यहस्तेन हितेन वर्धितम्।
शिष्याय गुर्वोरुभयोः समाप्तये
प्राचीनविद्यात्मकपुस्तकं जहे ॥

समाप्तमेवेत्यसमाप्तमप्यदो
विभाति मे संप्रवहज्जलौघवत्।
ज्ञानोदधिं धीसरितो ह्यनन्तकाः
प्रवर्धयन्तीव सनातनै रयैः ॥

कोऽप्युद्यमादल्पनदीमुपानये
ज्ञानार्णवेऽगाधनदीमिहापरः।
कीर्तीप्सुना यत्नशतैरुपासिता
भक्तस्य नामापि तु वाङ्क पृच्छति ॥

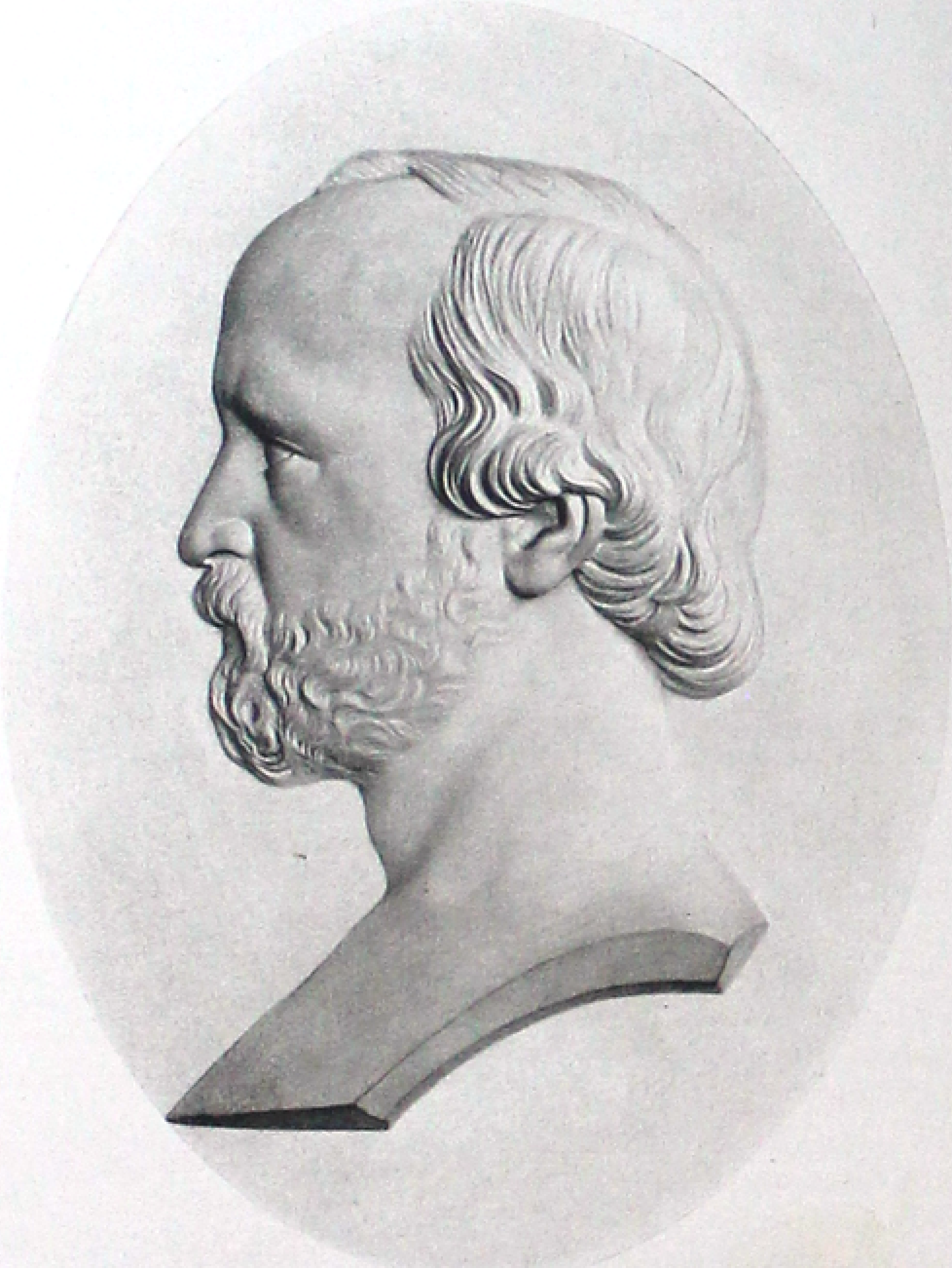
विद्याम्बुधौ यो निनयेन्महानदीं
यो वा कुकुल्यां समदृष्टिरेतयोः।
जिज्ञासया ये तृषिताः पिबन्त्विति
प्रादाद्वरं नो मुदिता सरस्वती ॥

श्रीह्विट्निना कर्मफलेष्वसङ्गिना
गीतोपदेशाचरितं प्रसाधितम्।
लोकप्रशंसा किल तेन नादृता
लोकोपकार्यैषत सत्यमेव सः ॥

ग्रन्थं तदीयं त्वविलम्ब्य योजये
वेदार्थतत्त्वग्रहणस्य साधनम्।
विद्यार्थिनं संहरति चयौ यमो
विद्या तु नैव म्रियते कदा चन ॥

C. R. L.

CRANBERRY ISLES, MAINE,
Summer, 1904.



WILLIAM DWIGHT WHITNEY
1827-1894

BRIEF SKETCH OF WHITNEY'S LIFE

BY THE EDITOR

William Dwight Whitney was born at Northampton, Massachusetts, February 9, 1827, and died at New Haven, Connecticut, on Thursday, June 7, 1894, aged sixty-seven years and nearly four months. He was son of Josiah Dwight and Sarah (Williston) Whitney. The father, Josiah Dwight Whitney (1786–1869), was born in Westfield, oldest son of Abel Whitney (Harvard, 1773) and of Clarissa Dwight, daughter of Josiah Dwight. The mother was daughter of the Rev. Payson Williston (Yale, 1783) of Easthampton, and sister of the Hon. Samuel Williston, the founder of Williston Seminary. The father was a business man in Northampton, and later manager, first as cashier and then as president, of the Northampton Bank, and was widely and honorably known for his ability and integrity. William was one of a goodly family of children, of whom may be named, as devoted to scientific and literary pursuits, the eldest, Josiah Dwight Whitney (Yale, 1839), for a long time the head of the Geological Survey of California and from 1865 to 1896 Professor of Geology in Harvard University; Miss Maria Whitney, the first incumbent of the chair of Modern Languages in Smith College; James Lyman Whitney (Yale, 1856), since 1869 a member of the Administrative Staff of the Boston Public Library and its head from 1899 to 1903; and Henry Mitchell Whitney (Yale, 1864), from 1871 to 1899 Professor of English in Beloit College.

Whitney made his preparation for college entirely in the free public schools of his native town, entered the Sophomore class of Williams College in 1842, and was graduated in 1845. He then spent three full years in service in the bank, under his father. Early in 1848 he took up the study of Sanskrit. In the spring of 1849 he left the bank; spent the summer as assistant in the Geological Survey of the Lake Superior region, and in the autumn went for a year to New Haven, to continue his Sanskrit studies under Professor Edward E. Salisbury and in company with James Hadley, and to prepare for a visit to Germany, already planned. On May 22, 1850, he was elected a corporate member of the American Oriental Society. He sailed (for Bremen) September 20, 1850. The next three winters were passed by him in Berlin and the summers of 1851 and 1852 in Tübingen, chiefly under the instruction of Professors

Albrecht Weber[1] and Rudolph Roth respectively, but also of Professor Lepsius and others. Already during his first summer with Roth, the edition of the Atharva-Veda was planned.[2] In October, 1851, he began copying the Berlin manuscripts of the text, and finished that work in March, 1852. Leaving Berlin[3] in March, 1853, he stayed seven weeks in Paris, three in Oxford, and seven in London (collating Sanskrit manuscripts), and then returned to America, arriving in Boston August 5.

Before quitting Germany, he received an invitation to return to Yale College as Professor of Sanskrit, but not until August, 1854, did he go there to remain. His election was dated May 10, 1854, so that his term of service exceeded forty years. The events of such a life as his are, so far as they concern the outside world, little else than the succession of classes instructed and of literary labors brought to a conclusion. It may be noted, however, that very soon after their marriage, Mr. and Mrs. Whitney went, partly for health and partly for study,[4] to spend somewhat less than a year in France and Italy (November, 1856 to July, 1857), passing several months at Rome. In 1873 he took part in the summer campaign of the Hayden exploring expedition in Colorado, passing two full months on horseback and under canvas, coursing over regions which in good part had been till then untrodden by the feet of white men, and seeing Nature in her naked grandeur — mounting some nine times up to or beyond the altitude of 14,000 feet. In the summer of 1875 Mr. Whitney visited England and Germany,[5] mainly for the collection of further

[1] In a letter to Salisbury from Weber (see JAOS. iii. 215), dated Berlin, March 29, 1851, Weber writes: "I have already had the pleasure of instructing two of your countrymen in Sanskrit, Mr. Wales and Mr. Whitney. Mr. Whitney certainly entitles us to great hopes, as he combines earnestness and diligence with a sound and critical judgment. I hope to induce him to undertake an edition of the Tāittirīya-Āraṇyaka, one of the most interesting Vedic Scriptures." Whitney's fellow-student was Dr. Henry Ware Wales (Harvard, 1838), who had already, nearly two years before, by a will dated April 24, 1849, provided for the endowment of the Wales Professorship of Sanskrit in Harvard University, which was established in due course January 26, 1903, and to which the editor of these volumes was elected March 23, 1903.

[2] This appears from the following portion (see JAOS. iii. 216: cf. also p. 501) of an interesting letter from Roth, dated Tübingen, August 2, 1851: "I have had for a scholar, through this summer, one of your countrymen, Mr. Whitney of Northampton. Through the winter, he will reside in Berlin, in order to collect there whatever can be found for the Atharvaveda, and then return here with what is brought together. We shall then together see what can be done for this Veda, hitherto without a claimant, which I consider as the most important next to the Rigveda." Cf. Roth's letter of November 18, 1894, JAOS. xix. 100.

[3] The date given on p. l is not quite correct: see p. cxviii.

[4] The AV. Pratīka-index (Ind. Stud., vol. iv.: see p. 62) is dated Paris, May, 1857.

[5] In particular, Munich and Tübingen (cf. JAOS. x., p. cxviii, = PAOS. for Nov. 1875). At that time, the editor of these volumes was residing at Tübingen as a pupil of Roth and as one of the little group to which belonged Garbe, Geldner, Kaegi, and Lindner. Whitney's arrival (July 6) was a great event and was hailed with delight. It may be added that it was the privilege of Whitney and myself to take part in the memorable feast given at Jena by Böhtlingk on his sixtieth birthday, June 11, 1875, in celebration of the completion of the great Sanskrit Lexicon.

material for the Atharva-Veda. In 1878 he went to Europe with his wife and daughters, to write out his Sanskrit Grammar and carry it through the press, and spent there fifteen months, chiefly at Berlin and Gotha.

Of Whitney's scientific writings, the most important ones[1] (since they are scattered among many other bibliographical items: pages lvi to lxi) may here be briefly enumerated in several groups of related works. — 1. The edition of the Atharva-Veda; the Alphabetisches Verzeichniss der Versanfänge der Atharva-Saṁhitā; the Atharva-Veda Prātiçākhya; the Index Verborum; to which must now be added the two present volumes of critical commentary and translation. In the same general category belongs his Tāittirīya Prātiçākhya. As a part of the fruit of his Sanskrit studies must be mentioned also the Sūrya-Siddhānta; and, finally, his Sanskrit Grammar, with its Supplement, The Roots, Verb-forms, and Primary Derivatives of the Sanskrit Language. — 2. His chief contributions to general linguistics are comprised in his Language and the Study of Language and in the two series of Oriental and Linguistic Studies and in his Life and Growth of Language. Here may be mentioned his article on "Language" in Johnson's Cyclopædia (vol. ii., 1876) and that on "Philology" in the Encyclopædia Britannica (vol. xviii., 1885). — 3. His principal text-books are his German Grammars (a larger and a smaller) and Reader and Dictionary, his Essentials of English Grammar, and his French Grammar. Important as an influence upon the conservation and growth of the English language is his part in the making of The Century Dictionary (see p. xxxviii).

Of Whitney's minor writings, those which he included in the Yale Bibliographies (p. lvi, below) extending to 1892, with a few others, are enumerated in the List below. A much fuller list, comprising 360 numbers, was published in the Memorial Volume, pages 121–150. One reason for putting some of the lesser papers into the last-mentioned list was to show the versatility of Mr. Whitney's mind and the wide range of his interests.

Mr. Whitney's services to science were recognized by scholars and learned corporations. Thus he received the honorary degree of Doctor of Philosophy from the University of Breslau in 1861; that of Doctor of Laws from Williams College in 1868, from the College of William and Mary (Virginia) in 1869, from the University of St. Andrews (Scotland) in 1874, from Harvard in 1876, and from the University of Edinburgh in 1889. He was a member of the American Philosophical Society (Philadelphia) and of the National Academy of Sciences (Washington). He was an honorary member of the Oriental or Asiatic societies of Great

[1] Some estimate of their general significance is given below, pages li to liii.

Britain and Ireland, of Japan, of Germany, of Bengal, of Peking, and of Italy; and of the Philological Society of London. He was a member or correspondent of the Royal Academy of Berlin, of the Royal Irish Academy, of the Imperial Academy of St. Petersburg, of the Institute of France, of the Royal Academy in Turin, of the Lincei in Rome, of the Royal Danish Academy, and so on. He was a Fellow of the Royal Society of Edinburgh. In 1881 he was made a Foreign Knight of the Prussian Order pour le mérite, being elected to fill the vacancy occasioned by the death of Thomas Carlyle.

On the 27th of August, 1856, Mr. Whitney married Miss Elizabeth Wooster Baldwin, daughter of Roger Sherman and Emily (Perkins) Baldwin of New Haven. Mr. Baldwin, a lawyer of the highest rank, had been Governor of Connecticut and Senator in Congress, and inherited his name from his grandfather, Roger Sherman, a signer of the Declaration of Independence, and one of the committee charged with drawing it up. Miss Baldwin was a great-great-granddaughter of Thomas Clap, President of Yale from 1740 to 1766. Mr. and Mrs. Whitney had six children, three sons and three daughters. The daughters, Marian Parker and Emily Henrietta and Margaret Dwight, with their mother, survive their father; as does also one son, Edward Baldwin, a lawyer of New York City, Assistant Attorney-General of the United States from 1893 to 1897. He married Josepha, daughter of Simon Newcomb, the astronomer, and one of their children, born August 26, 1899, bears the name of his grandfather, William Dwight Whitney.

MEMORIAL ADDRESS

Delivered by the Editor at the First American Congress of Philologists, Whitney Memorial Meeting, December, 1894

AN ESTIMATE OF WHITNEY'S CHARACTER AND SERVICES

LADIES AND GENTLEMEN, — There are some among us who can remember the time when "a certain condescension in foreigners" easily gave us pain. There was little achievement behind us as a people to awaken us to national self-consciousness and to a realizing sense of our own great possibilities. Time is changing all that. The men have come, and some, alas! are already gone, of whose achievements we may well be proud wherever we are. In the battles for the conquests of truth there are no distinctions of race. It needs no international congress to tell us that we belong to one great army. But to-night — as the very titles of these gathered societies show — Science has marshalled us, her fifties and her hundreds, as Americans. We look for the centurion, for the captain of the fifties; and he is no more! And we call, as did David, lamenting for Abner, "Know ye not that there is a prince and a great man fallen this day in Israel," yea, and like Jonathan, "in the midst of the battle?"

It is in the spirit of generous laudation that we are assembled to do honor to our illustrious countryman. And it is well. We may praise him now; for he is gone. But I cannot help thinking of a touching legend of the Buddha. Nigh fifty years he has wandered up and down in Ganges-land, teaching and preaching. And now he is about to die. Flowers fall from the sky and heavenly quires are heard to sing his praise. "But not by all this," he answers, — "but not by all this, O Ananda, is the Teacher honored; but the disciple who shall fulfil all the greater and lesser duties, — by him is the Teacher honored." It is fitting, then, that we pause, not merely to praise the departed, but also to consider the significance of a noble life, and the duties and responsibilities which so great an example urges upon us, — in short, the lesson of a life of service.

It would be vain to endeavor, within the narrow limits which the present occasion imposes, to rehearse or to characterize with any completeness the achievements that make up this remarkable life. Many accounts[1] of it have been given of late in the public prints. Permit me rather to lay before you, by way of selection merely, a few facts concerning Mr. Whitney which may serve to illustrate certain essential features of his character and fundamental motives of his life.

And indubitably first in importance no less than in natural order is the great fact of his heredity. William Dwight Whitney was born, in 1827, at Northampton, Massachusetts, and in his veins flowed the best blood of a typical New England community, of the Dwights and the Hawleys, — heroes of the heroic age of Hampshire. His stock was remarkable for sturdy vigor, both of body and of intellect, and was in fact that genuine aristocracy which, if it be true to its traditions, will remain — as for generations

[1] Most notable among them is the one by Professor Thomas Day Seymour of Yale, in the "American Journal of Philology," vol. 15.

it has been — one of the prime guarantees of the permanence of democracy in America. Few places in this land have produced a proportionately greater number of distinguished people than has Northampton. Social advantages were thus added to those of birth, and to all these in turn the advantages of dwelling in a region of great natural beauty.

It was in William Whitney's early infancy that his father moved into a dwelling built on the precise site of the Jonathan Edwards house. This dwelling was the second in a row of six neighboring houses, all of which could boast of more or less notable occupants. In the first lived Dr. Seeger, who was educated at the same school and time as Schiller, at "the Solitude." Beyond the Whitneys' was the house in which lived Lewis S. Hopkins, the father of Edward W. Hopkins, the Sanskrit scholar of Bryn Mawr. The fourth was the original homestead of the Timothy Dwights, in which the first Yale President of that name, and Theodore, the Secretary of the Hartford Convention and founder of the New York "Daily Advertiser," were born, both grandsons of Jonathan Edwards. The adjoining place was the home of the elder Sylvester Judd, and of his son Sylvester, the author of "Margaret;" and the sixth house was occupied by the Italian political exile, Gherardi, and later by Dr. William Allen, ex-President of Bowdoin College.

Whitney was a mere boy of fifteen when he entered Williams College as a sophomore. Three years later (in 1845) he had easily outstripped all his classmates and graduated with the highest honors; and with all that, he found ample time to range the wooded hills of Berkshire, collecting birds, which he himself set up for the Natural History Society. The next three or four years were spent by him as clerk in the Northampton Bank, with accounts for his work, German and Swedish for his studies, ornithology and botany for his recreations, and music for his delight, — unless one should rather say that all was his delight. These oft-mentioned studies in natural history I should not linger over, save that their deep significance has hardly been adverted upon in public. They mean that, even at this early age, Whitney showed the stuff which distinguishes the genuine man of science from the jobbers and peddlers of learning. They mean that, with him, the gift of independent and accurate observation was inborn, and that the habit of unprejudiced reflection upon what he himself saw was easily acquired.

This brings us to a critical period in the determination of his career. In the encyclopedias, Whitney is catalogued as a famous Indianist, and so indeed he was. But it was not because he was an Indianist that he was famous. Had he devoted his life to the physical or natural sciences, he would doubtless have attained to equal, if not greater eminence. Truly, it is not the *what*, but the *how!* That he did devote himself to Indology appears to be due to several facts which were in themselves and in their concomitance accidental. First, his elder brother, Josiah, now the distinguished professor of geology in Harvard University, on his return from Europe in 1847, had brought with him books in and on many languages, and among them a copy of the second edition of Bopp's Sanskrit Grammar. Second, it chanced that the Rev. George E. Day, a college-mate at Yale of Professor Salisbury, was Whitney's pastor. And third, he met with Eduard Desor.

There is in possession of Professor Whitney of Harvard a well-worn volume of his father's called the Family Fact-book. It is, I am sure, no breach of confidence if I say, in passing, that this book, with its varied entries in all varied moods and by divers gifted hands, is the reflex of a most remarkable family life and feeling. In it, among many other things, are brief autobiographic annals of the early life of William Whitney, and in its proper place the following simple entry: "In the winter of 1848–49 commenced the study of Sanskrit, encouraged to it by Rev. George E. Day. In June, 1849, went out with Josiah to Lake Superior as 'assistant sub-agent' on the Geological

Survey." To William Whitney were intrusted the botany, the barometrical observations, and the accounts. And although the ornithology was not formally intrusted to him, there is abundant evidence that he was habitually on the look-out for the birds, with keen eye and with attentive ear. He must, already, in the spring, have made substantial progress by himself in Sanskrit; for his article (almost the first that he published) entitled "On the Sanskrit Language," a translation and abridgment of von Bohlen, appeared in the August number of the "Bibliotheca Sacra" for 1849, and must therefore have been finished before he left home. With him, accordingly, he took his brother's copy of Bopp.

Besides the two brothers, there was a third man-of-power in the little company that spent the summer among the swamps and mosquitoes of the great copper region. That man was Eduard Desor, already a young naturalist of distinction, and afterward famous both in science and in public life in Switzerland. He had come only a short time before, with Agassiz, and as his friend and intimate associate in scientific undertakings, from Neufchâtel to Cambridge. He was by nature full of the purest love for science: and that love had been quickened to ardent enthusiasm by his own work, and by his intercourse with other bright minds and eager workers whom he had known in Paris and Neufchâtel and in the Swiss glacier-camps of Agassiz. Small wonder if the intimate relations of that summer's camp-life in common gave opportunity for potent influence of the brilliant young Huguenot upon the brilliant young Puritan. It is to Desor, and to his words and example, that my Cambridge colleague attributes in large measure his brother's determination to devote himself to a life of science rather than to business or to one of the learned professions. That the chosen department was Sanskrit may be ascribed in part to the accident of the books thrown in his way; in part to the interest of the language and antiquities of India, intrinsically and as related to our own; and in part to the undeniable fascination which the cultivation of the virgin soil of an almost untrodden field has for a mind of unusual energy, vigor, and originality.

William Whitney has left a full and interesting journal of this summer. Tuesday, July 24, while waiting for the uncertain propeller to come and rescue them from the horrible insect pests, he writes from Copper Harbor: "For my part, I intend attacking Sanskrit grammar to-morrow." And then, on Wednesday: "I have, after all, managed to get thro the day without having recourse to the Sanskrit, but it has been a narrow escape." And five weeks later, from Carp River: "Another day of almost inaction, most intolerable and difficult to be borne. How often have I longed for that Sanskrit grammar which I so foolishly sent down before me to the Sault!"

The autumn of 1849, accordingly, found him at New Haven, and in company with Professor Hadley, studying under Edward Elbridge Salisbury, the Professor of the Arabic and Sanskrit Languages and Literature. The veteran Indologist of Berlin, Professor Weber, has said that he and Professor Roth account it as one of their fairest honors that they had Whitney as a pupil. To have had both a Whitney and a Hadley at once is surely an honor that no American teacher in the departments here represented this evening can match. In a man whose soul was beclouded with the slightest mist of false pretension or of selfishness, we may well imagine that the progress of such pupils might easily have occasioned a pang of jealousy. But Mr. Salisbury's judgment upon them illuminates his own character no less than that of his pupils when he says, "Their quickness of perception and unerring exactness of acquisition soon made it evident that the teacher and the taught must change places."

We have come to the transition period of Whitney's life. He is still a pupil, but already also an incipient master. "1850, Sept. 20. Sailed for Germany in the steamer

Washington. Spent three winters in Berlin, studying especially with Dr. Weber, and two summers in Tübingen, Würtemberg, with Professor Roth." Thus runs the entry in the Fact-book. A few lines later we read: "Leaving Berlin in April, 1853, stayed six weeks in Paris, three in Oxford, and seven in London (collating Sanskrit manuscripts), and then returned in the steamer Niagara, arriving in Boston Aug. 5." Such is the modest record that covers the three momentous years of the beginning of a splendid scientific career. For in this brief space he had not only laid broad and deep foundations, by studies in Persian, Arabic, Egyptian, and Coptic, but had also done a large part of the preliminary work for the edition of the Atharva-Veda, — as witness the volumes on the table before you, which contain his Berlin copy of that Veda and his Paris, Oxford, and London collations.

Meantime, however, at Yale, his honored teacher and faithful friend, Professor Salisbury, "with true and self-forgetting zeal for the progress of Oriental studies" (these are Mr. Whitney's own words), had been diligently preparing the way for him; negotiating with the corporation for the establishment of a chair of Sanskrit, surrendering *pro tanto* his own office, and providing for the endowment of the new cathedra; leaving, in short, no stone unturned to insure the fruitful activity of his young colleague. Nor did hope wait long upon fulfilment; for in 1856, only a trifle more than two years from his induction, Whitney had, as joint editor with Professor Roth, achieved a most distinguished service for science by the issue of the *editio princeps* of the Atharva-Veda, and that before he was thirty.

In September, 1869, — that is to say, in the very month in which began the first college year of President Eliot's administration, — Whitney was called to Harvard. It reflects no less credit upon Mr. Eliot's discernment of character and attainments than upon Mr. Whitney's surpassing gifts that the youthful president should turn to him, among the very first, for aid in helping to begin the great work of transforming the provincial college into a national university. The prospect of losing such a man was matter of gravest concernment to all Yale College, and in particular to her faithful benefactor, Professor Salisbury. Within a week the latter had provided for the endowment of Mr. Whitney's chair upon the ampler scale made necessary by the change of the times; and the considerations which made against the transplanting of the deeply rooted tree had, unhappily for Harvard, their chance to prevail, and Whitney remained at New Haven.

It was during his studies under Mr. Salisbury, in May, 1850, that he was elected a member of the American Oriental Society. Mr. Salisbury was the life and soul of the Society, and, thanks to his learning, his energy, and his munificence, the organization had already attained to "standing and credit in the world of scholars." Like him, Mr. Whitney was a steadfast believer in the obligation of which the very existence of these assembled societies is an acknowledgment, — the obligation of professional men to help in "co-operative action in behalf of literary and scientific progress;" and, more than that, to do so at real personal sacrifice.

The first meeting at which Mr. Whitney was present was held October 26, 1853. More than thirty-three years passed, and he wrote from the sick-room: "It is the first time in thirty-two years that I have been absent from a meeting of the American Oriental Society, except when out of the country." His first communication to the Society was read by Mr. Salisbury, October 13, 1852; and his last, in March, 1894, at the last meeting before his death. Of the seven volumes, vi.–xii., of the Society's Journal, more than half of the contents are from his pen, to say nothing of his numerous and important papers in the Proceedings. In 1857, the most onerous office of the Society, that of

Corresponding Secretary, which from the beginning carried with it the duty of editing the publications, was devolved upon him; and he bore its burdens for twenty-seven years. Add to this eighteen years as Librarian and six as President, and we have an aggregate of fifty-one years of official service. The American Philological Association, too, is under deep obligation to Whitney. He was one of its founders, and, very fittingly, its first president. For many years he was one of the most constant attendants at its meetings, a valued counsellor, and one of its most faithful helpers and contributors.

Some might think it a matter of little importance, but it is certainly a significant one, that, after paying his Oriental Society assessments for about thirty-five years, at last, and when facing mortal illness, he paid over the considerable sum required to make himself a life member. A little later, — for the candle still burned, — and with strictest injunction of secrecy during his lifetime, he sent to the Treasurer his check for a thousand dollars of his modest savings, to help toward defraying the Society's expenses of publication, and in the hope that it might serve as a "suggestion and encouragement to others to do likewise."

Added to all this was his service in keeping up the very high scientific standard of the Society's publications. The work of judging and selecting required wide knowledge, and the making of abstracts much labor; while the revision or recasting of the papers of tyros unskilled in writing demanded endless painstaking, not always met by gratitude and docility. All this cost him a lavish bestowal of time, of which hardly any one in the Society knew, and that for the reason that he took no steps to have them know. So exemplary was his freedom from self-seeking in all his relations with the Society.

The rehearsal of the titles of Mr. Whitney's books and treatises would give to this address too much the character of a bibliographical essay; and, besides, it would merely tend to impress hearers who are accustomed to count volumes rather than to weigh them. His distinguishing qualities, as reflected in his work, are everywhere so palpable that it is not hard to describe them. Perhaps the most striking and pervading one is that which Professor Lounsbury calls his "thorough intellectual sanity." In reading his arguments, whether constructive or critical, one can hardly help exclaiming, How near to first principles are the criteria of the most advanced theories and high-stepping deliverances! With him, the impulse to prick the bubble of windy hypothesis upon the diamond-needle (as the Hindus call it) of hard common-sense was often irresistible, and sometimes irresistibly funny. Witness this passage from his boyish journal: "On entering the river [the St. Mary's], we found ourselves in an archipelago of small islands, which stretches from the Sault down to the foot of the Georgian Bay. —— says [that] —— actually visited thirty-six thousand such islands, . . . which in my opinion is a whopper. To have done it, he must have stopped upon ten a day, every day for ten years." This may seem trivial. In fact, it is typical. It is in essence the same kind of treatment that he gave in later life to any loose statement or extravagant theory, although printed in the most dignified journal and propounded by the most redoubtable authority.

Breadth and thoroughness are ever at war with each other in men, for that men are finite. The gift of both in large measure and at once, — this marks the man of genius. That the gift was Whitney's is clear to any one who considers the versatility of his mind, the variousness of his work, and the quality of his results. As professor of Sanskrit, technical work in grammar, lexicography, text-criticism, and the like, lay nearest to him; but with all this, he still found strength to illuminate by his insight many questions of general linguistic theory, the origin of language, phonetics, the difficult subject of Hindu astronomy and the question of its derivation, the method and

technique of translation, the science of religion, mythology, linguistic ethnology, alphabetics, and paleography, and much else. Astonishing is the combination of technical knowledge in widely diverse fields which appears in his elaborately annotated translation of the famous Sanskrit astronomical treatise called Sūryasiddhānta, and which, again, he brought to bear upon his criticisms of earlier and later attempts to determine the age of the Veda by its references to solar eclipses, and by its alleged implications respecting the place of the equinoctial colures.

But not only in respect of contents were Whitney's writings of conspicuous merit; he had also the sense of form and proportion, — that sense for lack of which the writings of many a scholar of equal learning are almost nugatory. At twenty-two, his English style had the charms of simplicity, clearness, and vigor, and they held out to the last. And what could be more admirable than his beautiful essay, — a veritable classic, — "The Vedic Doctrine of a Future Life"? His subjects, indeed, if treated seriously, do not lend themselves to the graces of rhetorical or ornate writing; and his concise and pregnant periods sometimes mock the flippant or listless reader. But his presentation, whether of argument or of scientific generalization, is always a model of lucidity, of orderly exposition, and of due subordination of the parts. This was a matter on which he felt deeply; for his patience was often sorely tried by papers for whose slovenliness in diction, arrangement, and all the externals of which he was a master, the authors fondly thought that their erudition was forsooth an excuse.

Indeed, for the matter of printer's manuscript, more than once has Boehtlingk, the Nestor of Indianists, taxed him home with making it too good, declaring it a wicked sin to put time on such things, though playfully admitting the while that he had killed off with his own desperate copy I cannot remember how many luckless type-setters in the office of the Russian Academy.

Where there was so much of the best, it is not feasible to go into details about all. Yet I cannot omit mention of some of his masterpieces. Very notable is his "Language and the Study of Language," — a work of wide currency, and one which has done more than any other in this country to promote sound and intelligent views upon the subjects concerned. It deals with principles, with speculative questions, and with broad generalizations, — the very things in which his mastery of material, self-restraint, even balance of mind, and rigorous logic come admirably into play.

Of a wholly different type, but not one whit inferior withal, are his Prātiçākhyas. These are the phonetico-grammatical treatises upon the text of the Vedas, and are of prime importance for the establishment of the text. Their distinguishing feature is minutiæ, of marvellous exactness, but presented in such a form that no one with aught less than a tropical Oriental contempt for the value of time can make anything out of them as they stand. Whitney not only out-Hindus the Hindu for minutiæ, but also — such is his command of form — actually recasts the whole, so that it becomes a book of easy reference.

As for the joint edition of the Atharva-Veda, it is a most noteworthy fact that it has held its own now for thirty-eight years as an unsurpassed model of what a Vedic text-edition ought to be. His "Index Verborum to the Atharva-Veda," a work of wonderful completeness and accuracy, is much more than its name implies, and may not pass without brief mention, inasmuch as its material formed the basis of his contributions to the Sanskrit-German lexicon published by the Imperial Academy of Russia. This great seven-volumed quarto, whose steady progress through the press took some three and twenty years, is the Sanskrit Stephanus. Americans may well be proud of the fact that to Whitney belongs the distinguished honor of being one of the four "faithful

collaborators" who, next to the authors, Boehtlingk and Roth, contributed most to this monumental work.

Of all his technical works, his "Sanskrit Grammar," with its elaborate supplement, "The Roots, Verb-forms, and Primary Derivatives of the Sanskrit Language," forms the crowning achievement. Here he casts off the bonds of tradition wherever they might hamper his free scientific procedure, and approaches the phenomena of language in essentially the same spirit and attitude of mind as that in which Darwin or Helmholtz grappled the problems of their sciences. The language is treated historically, and as the product of life and growth; and the work is filled with the results of scores of minute and far-reaching special investigations. The amount of material which is here subjected to rigorous and original methods of classification and scientific induction is enormous; and none but those who were familiar with his writing-table can well realize the self-restraint that he used in order to bring his results into moderate compass.

In all these technical works there is little that appeals to the popular imagination, and absolutely nothing to catch the applause of the groundlings; but much, on the other hand, to win the confidence of the judicious. It was therefore natural that Whitney should be sought as editor-in-chief for what is in every sense by far the greatest lexicographical achievement of America, "The Century Dictionary." And despite the ability and size of the editorial staff, we may well believe that this office was no sinecure; for the settlement of the principles of procedure demanded the full breadth of learning, the largeness of view, and the judicial temper of a master mind. Among the great body of his countrymen, this will be Whitney's best-known monument.

Mr. Whitney was a genuine lover of nature and of the world out of doors no less than of his books; and so, with his keen sense of humor and love of fun, he was a charming companion for the woods and hills. Physical courage, too, abounded, often with a daring impulse to meet bodily risk and danger, as when he climbed the so-called Look-off Pine, about one hundred and thirty feet high, a monarch overtopping the primeval forests of the Ontonagon River, and broke off its top as a trophy; or as when, with his brother, he indulged in the youthful escapade of passing the forbidden point of the spire of Strasburg Cathedral by clambering out and around the point of obstruction on the outside, and of mounting thence toward the summit as far as there was any opening within the spire large enough to contain a man's body. He was intensely American, in the best sense of the word; and his patriotism, aside from its loftier manifestations (of which a moment later), showed itself in some lesser ways not unpleasing to recall. In describing his passage through the wilds of the Detroit River, he says in that youthful journal, "There was little difference in the appearance of the two sides; but I endeavored to persuade myself that the American offered evidence of more active and successful industry than the British."

I venture to quote in part the words and in part the substance of a recent letter from one of his old pupils. There is no one, said this pupil, whose privilege it was to know him more intimately, who could not speak of the deep tenderness underlying his ordinary reserve, of his profound sympathy with difficulty and misfortune, and of his ever-steadfast loyalties. Of the last a touching illustration is found in his remembrance of the Schaal family, in whose house *auf dem Graben* he lodged during his Tübingen summers of 1851 and 1852. Nearly forty years later he wrote to this pupil, then in Tübingen, asking him to seek out the Schaals, and to be the bearer of kindly messages to them. Fräulein Schaal spoke of the delight her mother and herself had felt at the messages sent them by the professor who had become so celebrated, but who had not forgotten them, and showed the visitor Professor Whitney's room, all unchanged, a typical

Studentenzimmer; in the middle, a long plain table, and by it an uncushioned arm-chair. That, said she, was Professor Whitney's chair, and in it he used to sit for hours at that table, almost without moving. When he moved the chair more than a little, I knew that it was time for me to take him his mug of beer, and perchance a bit of bread. And, as a very small girl then, I wondered at the table, which was covered with little bits of paper, which he had arranged in a certain order, and was very particular that no one should disturb. The only adornment which he had in the room was an American flag draped over the mirror; and on the Fourth of July he said he would work an hour less than usual, as it was the anniversary of American independence. The flag was the symbol of a true passion; and in his toils for truth he felt that he was working, first for the welfare, and second for the glory of his country. And as for the latter, how many an American student in Germany has been proud of the generous recognition of Whitney's success! Years ago, continues the letter, I was exchanging a few words with a famous Orientalist. The Herr Professor kindly asked me from what part of America I came. New Jersey, I told him, and his face grew very blank. I know Connecticut, said he. And he knew Connecticut, as did his colleagues, largely because he knew Whitney. So much for the letter of a loving and beloved pupil.

It suggests withal an inquiry: What was the secret of Whitney's great productivity? In the first instance, — it is almost needless to say, — his native gifts. But it is far from true that native gifts are always fruitful. Next to them came his power of discerning what was the really important thing to do, and his habit — self-imposed, and enforced with Spartan rigor — of doing something every working-day upon that really important thing, and, above all, of doing that something first. Such was his regularity that even the dire necessity — which arose in 1882 — of moving from one dwelling-house into another did not break it. "Even moving," he writes, "I expect to find consistent with regular doses of Talavakāra, etc." The "art of judicious slighting" was a household word in his family, a weapon of might; its importance to the really great is equalled only by its perilousness in the hands of the unskilful. His plans were formed with circumspection, with careful counting of the cost, and then adhered to with the utmost persistence, so that he left behind him nothing fragmentary. We may change Goldsmith's epitaph to suit the case, and say that Whitney put his hand to nothing that he did not carry out, — *nihil quod incepit non perfecit.*

And what shall I say of the lesser virtues that graced him? As patient as the earth, say the Hindus. And endless patience was his where patience was in place. And how beautiful was his gentleness, his kindness to those from whom he looked for nothing again, his gratitude to those who did him a service! And how especially well did the calm dignity which was ever his wont become him when he presided at the meetings of learned societies! How notable the brevity with which he presented his papers! No labored reading from a manuscript, but rather a simple and facile account of results. An example, surely! He who had the most to say used in proportion the least time in saying it. And this was indeed of a piece with his most exemplary habit, as editor of the publications of the Oriental Society, of keeping his own name so far in the background. For how genuine was his modesty of bearing, of speech, and of soul!

And in harmony therewith was his reverence for things hallowed.

He counted not himself to have attained,
This doughty toiler on the paths of truth;
And scorned not them who lower heights had reached.

As was his attitude toward things sacred, so also was it toward those who went before him in science. He did not speak sneeringly of what they, with lesser light, had achieved. And to him Aristotle was none the less a giant because some dwarf on a giant's shoulders can see farther than the giant himself.

If I may cite my own words used on a former occasion, Whitney's life-work shows three important lines of activity, — the elaboration of strictly technical works, the preparation of educational treatises, and the popular exposition of scientific questions. The last two methods of public service are direct and immediate, and to be gainsaid of none; yet even here the less immediate results are doubtless the ones by which he would have set most store. As for the first, some may incline to think the value of an edition of the Veda or of a Sanskrit grammar — to say nothing of a Prātiçākhya — extremely remote; they certainly won for him neither money nor popular applause; and yet, again, such are the very works in which we cannot doubt he took the deepest satisfaction. He realized their fundamental character, knew that they were to play their part in unlocking the treasures of Indian antiquity, and knew that that antiquity has its great lessons for us moderns; further, that the history of the languages of India, as it has indeed already modified, is also yet to modify, and that profoundly, the whole teaching of classical and Germanic philology, both in method and in contents; and that the history of the evolution of religions in India is destined to exert a powerful influence for good upon the development of religious thought and life among us and our children. He labored, and other men shall enter into his labors. But it is this "faith, the assurance of things hoped for," — πίστις ἐλπιζομένων ὑπόστασις, — which is one of the most vital attributes of the true scholar.

In the autumn of 1886 came the beginning of the end, an alarming disorder of the heart. Adhering closely to a strictly prescribed physical regimen, he labored on, according to his wavering strength, heaping, as it were, the already brimming measure of his life-work. His courage, his patient learning of the art of suffering, his calm serenity in facing the ever-present possibility of sudden death, — this was heroic. And through it all forsook him not the two grand informing motives of his life, — the pure love of truth, and an all-absorbing passion for faithful service.

With this love of truth, this consuming zeal for service, with this public spirit and broad humanity, this absolute truthfulness and genuineness of character, is not this life an inspiration and an example more potent by far than years of exhortation? Is not this truly one of the lives that make for righteousness?

And what then? On the tympanum of the theatre at Harvard are inscribed in the Vulgate version those noble words from the book of Daniel: —

QVI·AVTEM·DOCTI·FVERINT
FVLGEBVNT·QVASI·SPLENDOR·FIRMAMENTI
ET·QVI·AD·IVSTITIAM·ERVDIVNT·MVLTOS
QVASI·STELLAE·IN·PERPETVAS·AETERNITATES

We may say them of him: And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.

SELECT LIST OF WHITNEY'S WRITINGS

This list is reprinted with unimportant modifications from the one compiled by Whitney and published at New Haven, 1893, as his part of the *Bibliographies of the Present Officers of Yale University.* It consists of about 150 numbers; a much fuller list (of about 360 numbers) is given in the Memorial Volume mentioned above, p. xxxvi. The articles (about a score) reprinted in his *Oriental and Linguistic Studies* (First series, 1873: Second series, 1874) are marked by the note "Reprinted in *Studies*," with an added i. or ii.

The abbreviations are for the most part as explained below, pages ci–cvi; but for the non-technical reader, several of the most frequently cited serials may here be noted: Journal of the American Oriental Society (JAOS.); Transactions of the American Philological Association (APA.); American Journal of Philology (AJP.); North American Review (N. Amer. Rev.).

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1850 A comparison of the Greek and Latin verbs. *Ibid.*, vii. 654–668.

1852 Tabellarische Darstellung der gegenseitigen Verhältnisse der Sanhitās des Rik, Sāman, weissen Yajus und Atharvan. *Ind. Stud.*, ii. 321–368.

1853 On the main results of the later Vedic researches in Germany. *JAOS.* iii. 289–328. Reprinted in *Studies*, i.

1854 On the history of the Vedic texts. *Ibid.*, iv. 245–261.

1855 Bopp's Comparative accentuation of the Greek and Sanskrit languages. *Ibid.*, v. 195–218.

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1856 Contributions from the Atharva-Veda to the theory of Sanskrit verbal accent. *Ibid.*, v. 385–419. Translated into German in Kuhn and Schleicher's *Beiträge z. vergl. Sprachforschung*, i. 187–222.

1855–56 Atharva-Veda-Sanhitā, herausgegeben von R. Roth und W. D. Whitney. 1, 1855; 2, 1856; roy. 8°, 458 pp.

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1858 The British in India. *New Englander*, xvi. 100–141. Reprinted in *Studies*, ii.

1859 China and the Chinese. *Ibid.*, xvii. 111–143. Reprinted in *Studies*, ii.

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1860 Translation of the Sūrya-Siddhānta, a text-book of Hindu astronomy: with notes, and an appendix. *JAOS.* vi. 141–498. [Both translation and notes are entirely by Professor Whitney, though in the work itself this fact is acknowledged only in the words "assisted by the Committee of Publication."]

1861 China and the West. *New Englander*, xix. 1–31. Reprinted in *Studies*, ii.

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1861 On Lepsius's Standard Alphabet. *JAOS.* vii. 299–332.

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1862 The Atharva-Veda-Prātiçākhya, or Çāunakīyā Caturādhyāyikā: text, translation, and notes. *JAOS.* vii. 333–616.

1863 On the views of Biot and Weber respecting the relations of the Hindu and Chinese systems of asterisms; with an addition, on Müller's views respecting the same subject. *Ibid.*, viii. 1–94.

1861–1863 The following articles in *Appleton's New American Cyclopædia*, 1st ed.: Persia, Language and Literature of, xiii. 324–328. — Sanskrit, xiv. 611–616. — Semitic Race and Languages, xiv. 760–762. — Syriac Language and Literature, xv. 547–549. — Turanian Race and Languages, xvi. 42–43. — Turkish Language and Literature, xvi. 63–66. — Veda, xvi. 280. — Zendavesta, xvi. 810–811. — Zoroaster, xvi. 834–835.

1864 Brief abstract of a series of six lectures on the Principles of Linguistic Science, delivered at the Smithsonian Institution in March, 1864. *Smithsonian Report* for 1864, pp. 95–116.

1865 On the Jyotisha observation of the place of the colures, and the date derivable from it. *JRAS.* i. 316–331.

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1866 On Lepsius's Standard Alphabet: a letter of explanations from Prof. Lepsius, with notes by W. D. Whitney. *JAOS.* viii. 335–373.

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1869 On Müller's Chips from a German Workshop, I., II. *Ibid.*, cix. 544–556. Reprinted in *Studies*, ii.

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1885 On combination and adaptation as illustrated by the exchanges of primary and secondary suffixes. *Trans. APA.* for 1884, pp. 111–123.
The roots, verb-forms, and primary derivatives of the Sanskrit language. A supplement to his Sanskrit Grammar, by W. D. W. Leipzig (Breitkopf u. Härtel), 8°, xiv + 250 pp. Translated into German by Prof. H. Zimmer, *ibid.*, 1885, 8°, xv + 252 pp.
The *sis-* and *sa-*aorists (6th and 7th aorist forms) in Sanskrit. *AJP.* vi. 275–284.
Numerical results from indexes of Sanskrit tense- and conjugation-stems. *JAOS.* xiii., pp. xxxii–xxxv, = *Proc.* for May.

1885 On Professor Ludwig's views respecting total eclipses of the sun as noticed in the Rig-Veda. *Ibid.*, xiii., pp. lxi-lxvi (for Oct.).

Philology, pt. I. — Science of Language in general. Article in the *Encycl. Brit.* xviii. 765–780.

⌊Edited: Forty years' record of the class of 1845, Williams College. New Haven, 8°, xvii + 196 pp. Pages 175–182 contain an autobiographical sketch. Although brief, it is of importance because it is trustworthy.⌋

1886 Hindu eschatology and the Kaṭha Upanishad. *JAOS.* xiii., pp. ciii–cviii, = *Proc.* for May.

A Practical French Grammar, with exercises and illustrative sentences from French authors. New York, 12°, xiii + 442 pp.

The roots of the Sanskrit language. *Trans. APA.* for 1885, pp. 5–29.

The Upanishads and their latest translation. *AJP.* vii. 1–26.

The following articles in *Appleton's New American Cyclopædia*, 2d ed.: Alphabet, i. 348–351. — Africa, Languages of, i. 171. — Aryan Race and Language, i. 799–802.

1887 The method of phonetic change in language. *Proc. APA.*, pp. 33–35, in *Trans.* for 1886.

The Veda. *Century Magazine*, xxxiii. 912–922.

Notes on part IV. of Schröder's edition of the Māitrāyaṇī-Saṁhitā. *JAOS.* xiii., pp. ccxxvi-ccxxviii, = *Proc.* for Oct.

1888 On the second volume of Eggeling's translation of the Çatapatha-Brāhmaṇa. *Ibid.* xiv., pp. vi–xi (for Oct.).

1889 On the *ṛ* and *ar*-forms of Sanskrit roots. *Ibid.* xiv., pp. cxlviii–cl (for Oct.).

1890 Böhtlingk's Upanishads. *AJP.* xi. 407–439.

1891 Translation of the Kaṭha Upanishad. *Trans. APA.* for 1890, pp. 88–112.

Open letter to the members of the American Oriental Society. Privately printed. New Haven, 8°, 8 pp.

⌊1889–91 The Century Dictionary. An Encyclopedic Lexicon of the English Language. Prepared under the superintendence of William Dwight Whitney, Ph. D., LL.D., Professor of Comparative Philology and Sanskrit in Yale University. Published by The Century Co., New York. In six volumes, royal quarto. Pages xviii + 7046 (= 21,138 columns) + 30.⌋

⌊The preface to the first volume is dated May 1st, 1889. The supplementary note to preface is dated October 1st, 1891. The actual work began, of course, long before the prior date. The "superintendence" of the Lexicon naturally involved very far-reaching thought and planning (p. liii, above); but, in addition to this, the proofs of every one of the 21,138 columns were read by Mr. Whitney himself. See *The Century Magazine*, xxxix. 315.⌋

1892 On Delbruck's Vedic Syntax. *AJP.* xiii. 271–306.

Max Muller and the science of language: a criticism. New York, 12°, iii + 79 pp.

⌊*Mr. Whitney's list closes here. The following titles are added by the editor.*⌋

Announcement as to a second volume of the Roth-Whitney edition of the Atharva-Veda. *JAOS.* xv., pp. clxxi–clxxiii, = *Proc.* for April.

On the narrative use of imperfect and perfect in the Brāhmaṇas. *Trans. APA.* for 1892, pp. 5–34.

Review of F. Max Müller's Vedic Hymns, Translated. (Sacred Books of the East, vol. 32.) *The New World* for June, pp. 349–351.

1893 Select list of Whitney's writings. (Essentially the same as that just given: see above, p. lvi.)

The native commentary to the Atharva-Veda. *Festgruss an Roth* (Stuttgart, Kohlhammer), pp. 89–96.

The Veda in Pāṇini. *Giornale della Società Asiatica Italiana*, vii. 243–254.

1893 **Simplified spelling.** A symposium on the question "Is simplified spelling feasible as proposed by the English and American Philological Societies?" XI. *The American Anthropologist*, April.

On recent studies in Hindu grammar. *AJP.* xiv. 171–197.

On recent studies in Hindu grammar. *JAOS.* xvi., pp. xii–xix, = *Proc.* for April.

1894 Examples of sporadic and partial phonetic change in English. Brugmann und Streitberg's *Indogermanische Forschungen*, iv. 32–36.

On a recent attempt, by Jacobi and Tilak, to determine on astronomical evidence the date of the earliest Vedic period as 4000 B.C. *JAOS.* xvi., pp. lxxxii–xciv, = *Proc.* for March.

On the third volume of Eggeling's translation of the Çatapatha-Brāhmaṇa, with remarks on "soma = the moon." *Ibid.*, xvi., pp. xcv–ci.

[*Posthumously published.*]

1905 Atharva-Veda Saṁhitā: translated, with a critical and exegetical commentary. Revised and brought nearer to completion and edited by C. R. L. Cambridge, Mass., roy. 8°, clxii + iv + 1046 pp. (Vol's vii. and viii. of the Harvard Oriental Series.)

GENERAL INTRODUCTION, PART I.

BY THE EDITOR

General Premises

Scope of this Part of the Introduction. — As stated above, p. xxix, this Part contains much that might, but for its voluminousness, have been put into a preface. The main body of the present work consists of translation and commentary. Of the latter, the constituent elements are mainly text-critical, and their sources may be put under ten headings, as follows:

1. Vulgate. European mss.
2. Vulgate. Indian mss.
3. Vulgate. Indian reciters.
4. Vulgate. Commentator's readings.
5. Vulgate. Pada-readings.
6. Vulgate. Prātiçākhya and its comm.
7. Vulgate. The Anukramaṇīs.
8. Vulgate. Kāuçika and Vāitāna.
9. Kashmirian recension. Pāippalāda ms.
10. Parallel texts.

Of these sources, nine concern the Atharva-Veda, and the tenth concerns the parallel texts. Of the nine concerning the Atharva-Veda, eight concern the Vulgate or Çāunakan recension, and the ninth concerns the Kashmirian or Pāippalāda recension. Of the eight concerning the Vulgate, the first four concern both the *saṁhitā-* and the *pada-pāṭhas*,[1] and the second four concern the ancillary texts.

Partly by way of indicating what may fairly be expected in the case of each of these elements, and partly by way of forestalling adverse criticism, it will be well to make certain observations upon them seriatim, under the ten headings. Under an eleventh, I desire to add something to what was said in the preface, p. xxxvii, about the commentary as a whole; and, under a twelfth, to add a few necessary remarks concerning the translation. Under a thirteenth, the explanation of abbreviations etc. may be put; and finally, under a fourteenth, a tabular view of previous translations and comments.

Scope of the reports of variant readings. — By "variant readings" are here meant departures from the printed Berlin text.[2] Absence of report means

[1] Doubtless the *pada-pāṭha* also is an ancillary text, and these headings are therefore not quite logical; but they will serve.

[2] Here it is to be noted that, by reason of breakage of type, the last part of the "run" (as the printers say) is not always like the first; in other words, that not every copy of the Berlin edition is like every other (cf. note to i. 18. 4).

in general that the mss. present no true variants, albeit Whitney does not rehearse every stupid blunder of every ignorant scribe. There is of course no clear line to be drawn between such blunders and true variants; and in this matter we must to a certain degree trust the discrimination of the learned editors.

The term "manuscripts" often used loosely for "authorities," that is, manuscripts and oral reciters. — S. P. Pandit, in establishing his text, relied not only upon the testimony of written books, but also upon that of living reciters of the Veda. Accordingly, it should once for all here be premised that Whitney in the sequel has often used the word "manuscripts" (or "mss.") when he meant to include both mss. and reciters and should have used the less specific word "authorities." I have often, but not always,[1] changed "mss." to "authorities," when precise conformity to the facts required it.

The difficulty of verifying statements as to the weight of authority for a given reading may be illustrated by the following case. At iii. 10. 12 c, Whitney's first draft says, "The *ṣ* of *vy àṣahanta* is demanded by Prāt. ii. 92, but SPP. gives in his text *vy àsahanta*, with the comm., but against the decided majority of his mss., and the minority of ours (H.O., and perhaps others: record incomplete)." The second draft reads, "SPP. gives in his text *vy às-*, against the decided majority of all the mss." Scrutinizing the authorities, written and oral, for the *saṁhitā* (since for this variant *pada*-mss. do not count), I find that Whitney records H.O., and that SPP. records Bh.K.A.Sm.V., as giving *s*, in all, seven authorities; and that Whitney records P.M.W.E.I.K., and that SPP. records K.D.R., as giving *ṣ*, in all, nine authorities. Whitney's record is silent as to R.T.; and SPP's report of K. is wrong either one way or else the other. The perplexities of the situation are palpable. I hedged by altering in the proof the words of the second draft so as to read "against a majority of the mss. reported by him."

1. Readings of European Mss. of the Vulgate Recension

The reports include mss. collated, some before publication of the text, and some thereafter. — To the prior group belong Bp.B.P.M.W.E.I.H.; to the latter, collated some twenty years after publication,[2] belong O.R.T.K. Op.D.Kp. Whitney's description of the mss. is given in Part II. of the Introduction (p. cxi), and to it are prefixed (pp. cx–cxi) convenient tabular

[1] Thus in the note to iii. 7. 2, "a couple of SPP's mss." means two men, not books. Cf. notes to xix. 32. 8; 33. 1.

[2] In discussing iii. 23. 6, Whitney says in the Prāt. (p. 442), "Every codex presents *dyāuḥ*"; while in this work (below, p. 128) he reports O. as reading *dyāuṣ*. Since "every codex" means every codex collated before publication, this is no contradiction.

views of the mss. The immediate source of these reports is his Collation-Book: see pages cxvii to cxix. In the Collation-Book, the Berlin and Paris readings (B.P.) are in black ink; the Bodleian readings (M.W.) are in red; the London or "E.I.H." readings are in blue; and, excepting the variants of K.Kp. (which are also in blue), those of the mss. collated after publication (O.R.T.Op.D.) are in violet. The writing is a clear but small hand. The indications of agreement with the fundamental transcript are either implicit (the absence of any recorded variant), or else made explicit by the use of very small exclamation-points. The differences of method in recording are duly explained at the beginning of the Collation-Book, as are also the meanings of the various colored inks: and Whitney's procedure throughout the Book conforms rigorously to his prefatory explanations.

The interpretation of a record so highly condensed and not always complete was sometimes an occasion of error, even for Whitney who made the record and knew the circumstances of its making; and, as may well be imagined, such interpretation was positively difficult and embarrassing for the editor (who had not this knowledge), especially in cases where, after the lapse of years, the colors of the inks were somewhat faded. — Thus Whitney misinterprets his notes of collation at vi. 36. 2, where it is P.I.K. (and not Bp.²I.K., as he wrote it in his copy for the printer) that read *viçvāḥ*. — Again, at vi. 83. 3, it is W.O.D. (and not H.O.R., as he wrote it for the printer) that read *galantás*. — Again, in writing out his commentary for the printer so many years after making his collation, he frequently forgot that there was no Op. for books v.–xvii., and has accordingly often reported a reading in violet ink as a reading of Op. when he should have reported it as a reading of D. This slip happened occasionally through several hundred type-pages and remained unnoticed even until the electroplates were made; but I believe I have had all the instances of this error rectified in the plates. — Likewise, in writing out for the printer, the fact seems to have slipped from his mind that he had made his fundamental transcript of book v. from codex Chambers 109 (= Bp.²) and not, like all the rest of the first nine books, from Chambers 8 (= Bp.). I have accordingly had to change "Bp." into "Bp.²," or vice versa, some ten times in book v. (at 6. 8; 7. 3; 8. 3; 24. 3, 14; 27. 10; 30. 11). — I may add that in (the often critically desperate) book xix., Whitney seems to use such an expression as "half the mss." loosely in the sense of "a considerable part of the mss.": so at xix. 29. 1, where the record is presumably not complete for Whitney's authorities, and where "half" is not true for SPP's. — For my own part, in consulting the Collation-Book for manuscript readings, I have exercised all reasonable care, using a magnifying glass regularly and referring frequently to the prefatory explanations.

2. Readings of Indian Manuscripts of the Vulgate

By "Indian mss." are meant those used by S. P. Pandit. — No other Indian authorities are intended, in this section and the next, than those given in S. P. Pandit's edition; they include, as is fully and most interestingly explained in his preface, not merely manuscripts, but also oral reciters. Whitney had only the advance sheets of the parts with comment (books i.–iv., vi.–viii. 6, xi., and xvii.–xx. 37); but, although the remaining parts were accessible to me, I did not attempt for those remaining parts to incorporate S. P. Pandit's apparatus criticus into Whitney's work. I refrained with good reason, for such an attempt would have involved far too much rewriting of Whitney's copy for the printer.

S. P. Pandit's reports not exhaustive. — It is far from being the case that S. P. Pandit always reports upon all his authorities. For books i.–xvii. he had 12 *saṁhitā* and 6 *pada* authorities, besides the incomplete comm.; but at ii. 36. 4, note 2, for instance, he reports only 6 out of 13 authorities.[1] In summarizing SPP's reports, Whitney often says "all of SPP's mss.," "all but one," "the majority," "half," and so on; and it must therefore here be noted that these expressions refer not to the totality of SPP's authorities concerned, but rather to the totality of those concerned and reported upon by SPP. in any given instance. Compare Whitney's notes to iii. 4. 5 (line 2 of the note); iv. 7. 3 (line 6); iv. 26. 5 and iii. 30. 3; ii. 36. 4 (line 9), with SPP's critical notes on the same verses.

3. Readings of Indian Oral Reciters of the Vulgate

By "Indian oral reciters" are meant those employed by S. P. Pandit. — It was from the lips of three living authorities that the Bombay editor took much of the testimony which he used in the establishment of his text. His Vāidikas were Bāpujī Jīvaṇrām (cited as Bp.), Keçava Bhaṭ bin Dājī Bhaṭ (K.), and Venkaṇ Bhaṭjī (V.), "the most celebrated Atharva Vāidika in the Deccan." The last two were authorities for the whole text in both pāṭhas, *saṁhitā* and *pada*. The remarks made in the preface to the Bombay edition by S. P. Pandit concerning his reciters are extremely interesting and suggestive.

Errors of the eye checked by oral reciters. — The student should bear in mind the especial weight of the oral testimony in cases where errors of the eye, as distinguished from errors of the ear, are probable. Thus the testimony of the reciters, at ix. 8 (13). 20, establishes the reading *visalpa-*, as against *visalya-* of the Berlin text. Save in AV., the word is otherwise

[1] At iv. 26. 5, SPP. reports 8 out of 13 *saṁhitā* authorities, Sm. and V. being given on both sides, and of course wrongly on one or the other.

unknown, and, as the ms.-distinction between *lya* and *lpa* in such a case is worthless, the instance is a typical one to show the value of the reciters' reading: see W's note to vi. 127. 1. The case is somewhat similar at iii. 12. 3, *āsyand-*, as against *āspand-* (see the note and my addition); so also at viii. 6. 17, *spandanā́*, as against *syandanā́*, where, although only V. is cited, his testimony is abundantly confirmed by the sense (see note). At xix. 66. 1 (see note), as between those mss. which give *pāhi* and the Vāidikas K. and V., who recited *yāhi*, there can be no question that we ought to follow the latter, although SPP. strangely rejects their evidence. Cf. the notes on *çāyaya*, at iv. 18. 4, and *samuṣpalā*, at vi. 139. 3. One of the clearest errors of visual or graphical origin is "Sāyaṇa's" *idam*, at vi. 37. 2, for *hradam* or *hṛdam* of the authorities, including K. and V. (cf. W's and SPP's notes). If this comm. was the real Sāyaṇa, the blunder does him no credit. At viii. 2. 1, *çnuṣṭi* is established (as against *çruṣṭi*) by the testimony of all the reciters; although the case is less clear at iii. 17. 2 and 30. 7 (see the notes). Upon their testimony, at x. 7. 16 (see notes), we ought to accept as the true Atharvan reading, *prapyasás*, albeit ἅπαξ λεγόμενον and of questionable meaning.

4. Readings of the Hindu Commentator

The critical value and the range of his variant readings. — Whitney has given full and well-reasoned expression to his low opinion of the exegetical value of the commentary and of the range and critical value of its variant readings, in an article in the *Festgruss an Roth*, pages 89–96. To that article, with its abundant lists and details, I call, as in duty bound, the especial attention of the reader. The commentator does indeed correct a good many surface-blunders, part of which the Berlin editors had also corrected; and his readings are occasionally supported (as against the two editions) by a parallel text:[1] but his variants "consist almost exclusively of single words or forms," and of real critical insight he exhibits almost none.

Thus he fails to recognize the fact that the ordinary usage of the mss. makes no distinction between double consonants in groups where the duplication is phonetic, and those in groups where the duplication is etymological (cf. W's *Grammar*, § 232); and is accordingly so obtuse as to misunderstand and explain *tádyā́meti*, at iv. 19. 6, as *tád yā́m eti*, although the slightest heed for the rules of accent would have shown him that it is impossible for the combination to mean anything but *tád dyā́m eti*. Similarly at iv. 28. 3, again with utter disregard of accent, he makes out of

[1] Thus at xix. 20. 4 b, *várma̍har várma sū́ryaḥ*, the comm. reads *agnir* for *ahar*, and is supported therein by AÇS. and Āp.

stuvánnemi (that is *stuvān emi*: cf. *Festgruss*, p. 90–91) an untranslatable *stuvan nemī*: here, it is true, one of the wildest blunders of the pada-kāra was before him; but even a modicum of insight should have kept him out of that pitfall. Again, he seems never to have observed that past passive participles with a preposition accent the preposition (cf. *Grammar*, § 1085 a), and accordingly takes *saṁvṛtas* at xviii. 3. 30 as if it were *sáṁvṛtas*. Despite accent and pada-kāra, he takes *rajasā́*, p. *-sā́ḥ*, at xi. 2. 25, as instr. of *rájas*! And so on.

The text used by the commentator is nevertheless notably different from that given by the mss. used for the Berlin edition, and from that given by S. P. Pandit's authorities. In books i.–iv. Whitney counts over three hundred peculiarities of the commentator's text, and in the *Festgruss* he gives several lists of them. He has intended in the present work to report all variants of the commentator's text throughout, and I trust that those which may have escaped his notice (or his and mine) will prove to be few indeed.

Was the commentator of the Atharva-Veda identical with the Sāyaṇa of the Rig-Veda?—I suggest that it might prove to be an interesting and by no means fruitless task to institute a systematic and critical comparison of the Mādhavīya-vedārtha-prakāça (or RV.-*bhāṣya*) with the *bhāṣya* on the AV., with special reference to the treatment of the accent in the two works, and to the bearings of these comparisons upon the question of the identity of the Sāyaṇa of the RV. with the "Sāyaṇa" of the AV. The latter[1] does indeed sometimes heed his accents; but the occasions on which he takes notice of them expressly are of utmost rarity (see W's note to xix. 13. 9 and mine to verse 4).

If, by way of comparing the two comments, we take the accusative plural *yamárājñas*, we find that at RV. x. 16. 9 Sāyaṇa explains it quite rightly as a possessive compound, *yamo rājā yeṣām, tān*; while at AV. xviii. 2. 46, on the other hand, in the half-verse addressed to the dead man, 'by a safe (?) road, go thou to the Fathers who have Yama as their king,' *áparipareṇa pathā́ yamárājñaḥ pitṝ́n gacha*, "Sāyaṇa" makes of the very same form a gen. sing. and renders 'by a safe road belonging to king Yama (*tasya svabhūtena mārgeṇa*) go thou to the Fathers'! Evidently, so simple a matter as the famous distinction between *índra-çatru* and the blasphemous *indra-çatrú* (cf. Whitney on TPr. xxiv. 5; Weber, *Ind. Stud.* iv. 368) was quite beyond his ken. Such bungling can hardly be the work of a man who knew his Rig-Veda as the real Sāyaṇa did.

[1] A remark in his comment on ii. 4. 1 (Bombay ed., i. 210[16]), to the effect that the *jañgiḍa* is a kind of tree familiarly known in Benares, suggests the surmise that his *bhāṣya* may have been written in that city.

5. Readings of the Pada-pāṭha

These were reported in the Index, and have since been published in full. — As elsewhere noted, these have been reported in the *Index Verborum* in such wise (see *Index*, p. 4) as to enable us to determine the *pada*-form of every item of the Atharvan vocabulary. An index, however, is an inconvenient vehicle for such information, and the complete *pada-pāṭha*, as published by S. P. Pandit, is accordingly most welcome. Some of his occasional errors of judgment in the establishment of that text are pointed out by Whitney in the places concerned; but the *pada-pāṭha* has deeper-seated faults, faults which are doubtless original with its author and not simple errors of transmission.[1] Here again I may make a suggestion, namely, that a critical and systematic study of the palpable blunders of the *pada-pāṭha* would be an interesting and fruitful task. Even the *pada*-text of books i.–xviii. stands on a very different plane from that of the RV. (cf. Geldner, *Ved. Stud.*, iii. 144). A critical discussion of its character is not called for here; but several illustrative examples may be given.

Illustrations of the defects of the Pada-pāṭha. — **Verb-compounds** give occasion for several varieties of errors. Thus, first, as respects accentuation, we find, on the one hand, incorrect attribution of accent to the verbal element (cf. v. 22. 11); and, on the other, denials of accent which are quite intolerable, as at xiv. 2. 73 (*yé : ā : agaman* instead of *ā॰ágaman*) and xiv. 1. 9 (*yát : savitā́ : adadāt :* where Çākalya resolves aright *savitā́ : ádadāt*).[2]

Secondly, as respects details of division, we find gross violation of the rule. The rule (a very natural one) for compounds with finite verb-forms is that the preposition, if accented, is treated as an independent word and has the vertical mark of interpunction (here represented by a colon) after it; but that, if accentless (proclitic), it is treated, not as an independent word, but as making a word-unit with the verb-form, and is accordingly separated therefrom only by the minor mark of separation or *avagraha* (here represented by a circle). Thus in AV. i. 1, we have *ní : ramaya* and *pari॰yánti*. Such a division as *ni॰ramaya* or *pari : yánti* would be wholly erroneous; and yet we find errors of the first type at vi. 74. 2 (*sám॰jñapayāmi*), 114. 2 (*úpa॰çekima*), xiii. 3. 17 (*ví॰bhāti*), xviii. 2. 58 (*pári॰īṅkhayātāi*), 4. 53 (*ví॰dadhat*).[3]

[1] The *pada*-text of book xix., which swarms with blunders (cf. p. 895, end, 896, top), is clearly very different both in character and origin from the *pada*-text of books i.–xviii.

[2] If Whitney is right in supposing that vi. 1. 3 is a spoiled *gāyatrī* the first pāda of which ends with *savitā́*, then I believe that the accentlessness of *sāviṣat* is to be regarded as pointing to a false resolution and that the *pada*-text should be amended to *ā॰sāviṣat*; but cf. vii. 73. 7 c and Çākalya's resolution of its RV. parallel.

[3] In some of these cases, the rationale of the error is discernible: cf. the notes, especially the note to xiii. 3. 17.

Various combinations.— The combination of *e* or *o* (final or initial) with other vowels gives rise to errors. Thus at viii. 2. 21 cd = i. 35. 4 cd, *ténu* (= *te ánu*) is resolved by the pada-kāra as *té ánu*, and the comm. follows him in both instances. In matters concerning the combination of accents he is especially weak, as when he resolves *saptásyāni* into *saptá ásyāni* at iv. 39. 10 (see note). The errors in question are of considerable range, from the venial one of not recognizing, at xiv. 1. 56, that *ánvartisye* means *ánu : vartiṣye*,[1] to the quite inexcusable ones of telling us that *yá* stands for *yáḥ* in the verse x. 10. 32, *yá evā́m vidúṣe dadús, té* etc., or that *māyā́* stands for *māyā́ḥ* as subject of *jajñe* in viii. 9. 5. Perhaps his *tát : yā́m : eti* (iv. 19. 6) and *stuvā́n : nemi* (iv. 28. 3), already noticed (p. lxvii) in another connection, may be deemed to bear the palm. Beside the former we may put his resolution[2] of *sómātvā́m* (= *sómāt tvā́m*), at iv. 10. 6, into *sómā : tvā́m*.

6. The Prātiçākhya and its Commentary

Character of Whitney's editions of the Prātiçākhyas. — In the preface to his edition of the Tāittirīya Saṁhitā, Weber speaks with satisfaction of the service rendered him in the task of editing that Saṁhitā by Whitney's critical edition of the appurtenant Prātiçākhya. Whitney's edition of that treatise is indeed a model; but even his earlier edition of the Atharvan Prātiçākhya was buttressed by such elaborate studies of those actual facts which form the topics of the Prātiçākhya, and by such complete collections of the different classes of those facts, that he could speak with the utmost authority in criticism of the way in which the maker of the Prātiçākhya, or of the comment thereon, has done his work, and could pronounce weighty judgment concerning the bearing of the treatise in general upon the constitution of the Atharvan text.

Bearing of the Atharvan Prātiçākhya upon the orthography and criticism of the text. — First, as for the orthography, a discussion of the importance of the Prātiçākhya for that purpose is superfluous for any student acquainted with the nature of the treatise; but the orthographic method pursued by the editors of the Berlin text and the relation of that method to the actual prescriptions of the Prātiçākhya are made the subject of a special chapter, below, p. cxxiii. — Secondly, the treatise does bear upon the general criticism of the text. That it ignores the nineteenth book is a weighty fact among the items of cumulative evidence respecting the original make-up of the text and the supplementary character of that

[1] Cf. the confusion between *pā́tv r̥ṣabhás* and *pā́tu vr̥ṣabhás* at xix. 27. 1, Bombay ed.

[2] Cf. note to xix. 50. 1, where *nírjahyāsténa tā́ṁ drupadé jahi*, doubtless meaning *nír jahi* and *ā́ stenā́ṁ drupadé jahi*, is resolved as *níḥ : jahyā́ḥ : téna*.

book: see p. 896, line 6. In matters of detail also, the treatise or its comment is sometimes of critical value: thus the non-inclusion of *iḍas pade* among the examples of the comment on APr. ii. 72 (see note) arouses the suspicion that vi. 63. 4 (see note) was not contained in the commentator's AV. text.

Utilization of the Atharvan Prātiçākhya for the present work. — Whitney's edition is provided with three easily usable indexes (not blind indexes): one of Atharvan passages, one of Sanskrit words, and a general index. The first gives in order some eight or nine hundred Atharvan passages, and gives nearly twelve hundred references to places in the Prātiçākhya or the comment or Whitney's notes, in which those passages are discussed. Whitney has transferred the references of the first index with very great fulness, if not with absolute completeness, to the pages of his Collation-Book, entering each one opposite the text of the verse concerned. Very many or most of them, after they have once been utilized in the constitution of the text of the Saṁhitā, are of so little further moment as hardly to be worth quoting in the present work; the rest will be found duly cited in the course of Whitney's commentary, and their value is obvious.

7. The Anukramaṇīs: "Old" and "Major"

More than one Anukramaṇī extant. — At the date of the preface to the Berlin edition, it was probably not clearly understood that there was more than one such treatise. The well-known one was the Major Anukramaṇī, the text of which was copied by Whitney from the ms. in the British Museum in 1853, as noticed below, p. lxxii. In making his fundamental transcript of the Atharvan text, certain scraps, looking like extracts from a similar treatise, were found by Whitney in the colophons of the several divisions of the mss. which he was transcribing, and were copied by him in his Collation-Book, probably without recognizing their source more precisely than is implied in speaking of them as "bits of extract from an Old Anukramaṇī, as we may call it" (see p. cxxxviii).

The Pañcapaṭalikā. — The Critical Notice in the first volume of the Bombay edition made it clear that the source of those scraps is indeed an old Anukramaṇī, and that it is still extant, not merely as scattered fragments, but as an independent treatise, and that its name is Pañcapaṭalikā. That name is used by "Sāyaṇa" when he refers to the treatise in his comm. to iii. 10. 7. In the main body of this work the treatise is usually styled the "quoted Anukr." or the "old Anukr." The word "old" means old with reference to the Major Anukramaṇī; and since

the dependence of the latter upon the former is now evident (see p. 770, ¶ 4, end, p. 793, ¶ 1, end) it appears that the word "old" was rightly used. The excerpts from the treatise, scattered through Whitney's Collation-Book, have been gathered together on six sheets by him. I was tempted to print them off together here for convenience; but several considerations dissuaded me: they are after all only fragments; they are all given in their proper places in the main body of this work; and, finally, the Bombay editor (see his Critical Notice, pages 17–24) gives perhaps more copious extracts from the original treatise than do the colophons of Whitney's mss. For some of the excerpts in their proper sequence and connection, see below, pages 770–1, 792–3, and cf. pages 632, 707, 737, 814.

Manuscripts of the Pañcapaṭalikā. — Doubtless S. P. Pandit had a complete ms. of the treatise in his hands; and, if its critical value was not exhausted by his use of it, it may yet be worth while to make a critical edition of this ancient tract. It is not unlikely that the ms. which S. P. Pandit used was one of those referred to by Aufrecht, *Catalogus catalogorum*, p. 315, namely, Nos. 178–9 (on p. 61) of Kielhorn's *Report on the search for Sanskrit mss. in the Bombay Presidency during the year 1880–81*. Both are now listed in the *Catalogue of the collections of mss. deposited in the Deccan College* (Poona), p. 179. According to Garbe's *Verzeichniss der Indischen Handschriften* (Tübingen, 1899), p. 90, Roth made a copy of the treatise from a Bikaner ms., which copy is now in the Tübingen Library.

The Bṛhatsarvānukramaṇī. — This treatise is usually styled in the sequel simply "the Anukr.," but sometimes "the Major Anukr." The excerpts from the treatise which are given at the beginning of the introductions to the several hymns in this work are taken from Whitney's *nāgarī* transcript which he made in London in 1853 on the occasion of his visit there to make his London collations (p. xliv). The transcript is bound in a separate volume; and the edited excerpts are so nearly exhaustive that relatively little work remains for an editor of the treatise to do.

Manuscripts of the Bṛhatsarvānukramaṇī. — Whitney made his transcript from the Polier ms. in the British Museum which is now numbered 548 by Bendall in his *Catalogue of the Sanskrit mss. in the British Museum* of 1902. The ms. forms part of Polier's second volume described below, p. cxiii, under Codex I; and it is the one from which was made the ms. transcribed for Col. Martin and numbered 235 by Eggeling (see again p. cxiii). Whitney afterwards, presumably in 1875, collated his London transcript with the Berlin ms. described by Weber, *Verzeichniss*, vol. ii., p. 79, No. 1487, and added the Berlin readings in violet ink. The

Berlin ms. bears the copied date *saṁvat* 1767 (A.D. 1711): it is characterized by Weber, *Ind. Stud.* xvii. 178, as "pretty incorrect"; but my impression is that it is better than the ms. of the British Museum.

Text-critical value of the Anukramaṇīs. — The most important ancillary treatise that an editor needs to use in establishing the text of the *saṁhitā*, is the Prātiçākhya; but the Anukramaṇīs are also of some importance, especially for the settlement of questions concerning the subdivisions of the text (cf., for example, pages 611, 628: or note to iv. 11. 7), as has been practically shown by S. P. Pandit in his edition, and in his Critical Notice, pages 16–24. — The pronouncements of the Anukramaṇīs concerning the verse-norms of the earlier books (see p. cxlviii) are also of value in discussing general questions as to the structure of the *saṁhitā*. In particular questions, also, the statements of the Major Anukr. are sometimes of critical weight. Thus iii. 29, as it stands in our text, is a hymn of 8 verses; but our treatise expressly calls it a *ṣaḍṛca*, thus supporting most acceptably the critical reduction (already sufficiently certain: see note to vs. 7) of the hymn to one of 6 verses, the norm of the book. —Here and there are indications that suggest the surmise that the order of verses (cf. p. 739) or the extent of a hymn (cf. p. 768), as contemplated by the Anukr., may be different from that of our text. — Its statements as to the "deity" of a given hymn are sometimes worth considering in determining the general drift of that hymn; and its dicta regarding the "seers" of the hymns are of interest in certain aspects which are briefly noticed below, pp. 1038 ff. — Then too, the manuscripts of the Anukr. may sometimes be taken as testimony for the readings of the cited *pratīkas* (cf. note to iv. 3. 3). And it happens even that the authority of the Major Anukr. may be pressed into service at x. 5. 49 (see the notes) to determine which pair of verses (whether viii. 3. 12–13 or vii. 61. 1–2) is meant by the *yád agna íti dvé* of the mss. (see below, p. cxx: and cf. the case at xix. 37. 4).

The author of the Major Anukramaṇī as a critic of meters. — The author shows no sense for rhythm. His equipment as a critic of meters hardly goes beyond the rudimentary capacity for counting syllables. Thus he calls ii. 12. 2 *jagatī*; but although pāda a has 12 syllables, its cadence has no *jagatī* character whatever. To illustrate the woodenness of his methods, we may take ii. 13. 1: this he evidently scans as 11 + 11 : 10 + 12 = 44, and accordingly makes it a simple *triṣṭubh*, as if the "extra" syllable in d could offset the deficiency in c! For the spoiled c of the Vulgate, the Ppp. reading *pibann amṛtam* (which is supported by MS.) suggests the remedy, and if we accept that as the true Atharvan form of the verse, it is then an example of the mingling (common in one and the same verse) of acatalectic *jagatī* pādas with catalectic forms thereof. So far, indeed,

is he from discerning matters of this sort, that his terminology is quite lacking in words adequate for their expression.[1]

If the author of the Major Anukr. showed some real insight into Vedic meters, his statements might, as can easily be seen, often be of value in affecting our critical judgment of a reading of the *saṁhitā* or in determining our choice as between alternative readings. The contrary, rather, is wont to be the case. Thus at iv. 15. 4, his definition, *virāṭpurastādbṛhatī*, implies the division (given also by the *pada*-mss.) 10 + 8 : 8 + 8, thus leaving the accentless *parjanya* stranded at the beginning of a pāda! An excellent illustration of the way in which he might help us, if we could trust him, is offered by iv. 32. 3 b, which reads *tápasā yujá ví jahi çátrūn*. Here Ppp. makes an unexceptionable *triṣṭubh* by reading *jahīha*, and the author of the Anukr. says the verse is *triṣṭubh*. His silence respecting the metrical deficiency in the Vulgate text would be an additional weighty argument for judging the Ppp. reading to be the true Atharvan one, if only we could trust him — as we cannot. Cf. end of W.'s note to iv. 36. 4.

Such as it is, his treatment of the meters is neither even nor equably careful. Thus he notes the irregularity of vii. 112. 1, while in treating the repetition of the very same verse at xiv. 2. 45 (see note), he passes over the *bhuriktvam* in silence. Throughout most of the present work, Whitney has devoted considerable space to critical comment upon the treatment of the meters by the Anukr. Considering the fact, however, that the principles which underlie the procedure of the Hindu are so radically different from those of his Occidental critic, no one will be likely to find fault if the criticisms of the latter prove to be not entirely exhaustive.

His statements as to the seers of the hymns. — The ascriptions of quasi-authorship, made by the author of the Major Anukr. and given in the Excerpts, are set forth in tabular form at p. 1040 and are critically discussed at p. 1038, which see.

8. The Kāuçika-Sūtra and the Vāitāna-Sūtra

The work of Garbe and Bloomfield and Caland. — As elsewhere mentioned (p. xxv), the Vāitana has been published in text and translation by Garbe, and the text of the Kāuçika (in 1890) by Bloomfield. Since 1890, a good deal of further critical work upon the Kāuçika has been done by

[1] For the reader's convenience it may be noted that verses deficient by one or two syllables, respectively, are called by him *nicṛt* and *virāj*; and that verses redundant by one or two are called *bhurij* and *svarāj*.

Bloomfield[1] and by Caland.[2] — The value of these Sūtras is primarily as a help to the understanding of the ritual setting and general purpose of a given hymn, and so, mediately, to its exegesis. From that aspect they will be discussed below (p. lxxvii). Meantime a few words may be said about their value for the criticism of the structure of the Saṁhitā.

Bearing of the ritual Sūtras upon the criticism of the structure and text of the Saṁhitā. — Bloomfield himself discusses this matter in the introduction to his edition of Kāuçika, p. xli. He there points out instances in which briefer independent hymns have been fused into one longer composite hymn by the redactors of the Saṁhitā, and shows that the Sūtras recognize the composite character of the whole by prescribing the employment of the component parts separately. Thus (as is pointed out also by Whitney), iv. 38 is made up of two independent parts, a gambling-charm (verses 1–4) and a cattle-charm (verses 5–7). The Sūtra prescribes them separately for these wholly different uses, the former with other gambling-charms; and to the latter it gives a special name. Bloomfield's next illustrations, which concern vii. 74 and 76, have in the meantime given rise to the critical question whether vii. 74. 1–2 and 76. 1–2 did not form one hymn for Keçava.[3]

The mss. of the Sūtras may sometimes be taken as testimony for the readings of the cited pratīkas. The like was said (p. lxxiii) of the mss. of the Anukramaṇīs. The mss. of the Kāuçika (cf. Bloomfield's Introduction, p. xxxix) are wont to agree with those of the Vulgate, even in obvious blunders.

Grouping of mantra-material in Sūtra and in Saṁhitā compared. — Many instances might be adduced from the Kāuçika which may well have a direct bearing upon our judgment concerning the unitary character of hymns that appear as units in our text. To cite or discuss them here would take us too far afield, and I must content myself once more with a suggestion, namely, that a systematic study of the grouping of the mantra-material in the ritual, as compared with its grouping in the Saṁhitā, ought to be undertaken. At Kāuç. 29. 1–14 the verses of AV. v. 13 are brought in for use, all of them and in their Vulgate order. The like is true of AV. ix. 5. 1–6 at Kāuç. 64. 6–16. Whether it would lead to clear-cut

[1] See his seven *Contributions to the interpretation of the Veda* (below, p. ci), his *Hymns of the AV.* (SBE. xlii.), and his review of Caland's *Zauberritual* (Göttingische gelehrte Anzeigen, 1902, no. 7).

[2] See his *Altindisches Zauberritual*, and his eight papers *Zur Exegese und Kritik der rituellen Sūtras* (ZDMG. li.–lvii.). Of the papers, those most important for the Kāuçika are the ones contained in vol. liii. See also WZKM. viii. 367.

[3] See Bloomfield's note, SBE. xlii. 558; Whitney's introduction to vii. 74, and the note added by me at p. 440, top; and Caland's note 5 to page 105 of his *Zauberritual*. Hymn 76 of the Berlin ed. is in no wise a unity: see the introduction thereto.

results is doubtful; but the relation of the two groupings is a matter no less important than it is obscure. The obscurity is especially striking in book xviii., where the natural order of the component rites of the long funeral ceremony is wholly disregarded by the diaskeuasts in the actual arrangement of the verses of the Saṁhitā. Thus xviii. 4. 44, which accompanies the taking of the corpse on a cart to the pyre, ought of course to precede xviii. 2. 4, which accompanies the act of setting fire to the pile. See my remark, below, page 870, lines 7–9, and my discussion, pages 870–1, of "Part III." and "Part V." of xviii. 4. As is noted at xviii. 1. 49 and 2. 1, the ritual group of verses that accompany the oblations to Yama in the cremation-ceremony wholly disregards even so important a division as that between two successive *anuvāka*-hymns. It is pointed out on p. 848 that verse 60 of xviii. 3 is widely separated from what appears (most manifestly and from various criteria) to be its fellow, to wit, verse 6.

Many difficulties of the Kāuçika yet unsolved. — It will very likely appear that Whitney has misunderstood the Kāuçika here and there; as also, on the other hand, he has in fact here and there corrected the text or the interpretation of Garbe or of Bloomfield. At the time of Whitney's death, Bloomfield's chief contributions (SBE. xlii.) to the interpretation of Kāuçika had not yet appeared, nor yet those of Caland. As I have more than once said, no one ought to be so well able to give a trustworthy translation of a difficult text as the man who has made a good edition of it; and for this reason one must regret that Bloomfield did not give us — in the natural sequence of the sūtras — as good a version as he was at the time able to make, instead of the detached bits of interpretation which are scattered through the notes of SBE. xlii. Caland observes, in the introduction to his *Zauberritual*, p. IV, that in using the Kāuçika he soon found that, in order to comprehend even a single passage, it is necessary to work through the whole book. The like is, of course, equally true of the Prātiçākhya. A commentator upon the Saṁhitā who wishes (as did Whitney) to combine in his comment the best of all that the subsidiary treatises have to offer, cannot of course stop to settle, en passant, a multitude of questions any one of which may require the investigation of a specialist. Thus Whitney, in his note to x. 5. 6, said in his ms. for the printer, "The Kāuç. quotes the common *pratīka* of the six verses at 49. 3, in a witchcraft-ceremony, in connection with the releasing of a bull." If Caland is right (*Zauberritual*, p. 171), the hocus-pocus with the "water-thunderbolts" does not begin until 49. 3, and the *svayam* is to be joined to the preceding sūtra (ZDMG. liii. 211), and the letting loose of the bull (49. 1) has nothing to do with the uses of x. 5. This is just the kind of error which we cannot fairly

blame Whitney for making. Special difficulties of this sort should have been settled for him by the sūtra-specialists, just as he had settled the special difficulties of the Prātiçākhya when he edited that text.

Value of the ritual Sūtras for the exegesis of the Saṁhitā. — Estimates of the value of these Sūtras as casting light upon the original meaning of the mantras have differed and will perhaps continue to differ. The opinion has even been held by a most eminent scholar that there is, on the whole, very little in the Kāuçika which really elucidates the Saṁhitā, and that the Kāuçika is in the main a fabrication rather than a collection of genuine popular practices. The principal question here is, not whether this opinion is right or wrong, but rather, to what extent is it right or wrong. It is, for example, hard to suppose that, upon the occasion contemplated in kaṇḍikā 79 of the Kāuçika, a young Hindu, still in the hey-day of the blood, would, at such an approach of a climax of feeling as is implied in the acts from the *talpārohaṇa* to the actual *nidhuvana* (79. 9) inclusive, tolerate — whether patiently or impatiently — such an accompaniment of mantras as is prescribed in sūtras 4 to 9. Whatever philological pertinence may be made out for them (cf. Whitney's note to xiv. 2. 64), their natural impertinence to the business in hand seems almost intolerable.

To this it may be answered that the Sūtra often represents an ideal prescription or *ideale Vorschrift*,[1] compliance with which was not expected by any one, save on certain ceremonial occasions, the extreme formality of which was duly ensured by elaborate preparation and the presence of witnesses.

The data of the Kāuçika no sufficient warrant for dogmatism in the exegesis of the Saṁhitā. — There is every reason to suppose that the actual text of the saṁhitās is often a fragmentary and faulty record of the antecedent (I will not say original) oral tradition; and that the stanzas as we find them have often been dislocated and their natural sequence faulted by the action of the diaskeuasts. It is moreover palpable that questions of original sequence, so far from being cleared up, are often complicated all the more by the comparison of the sequences of the ritual texts (see p. lxxv). In these days of rapid travel and communication, it is hard to realize the isolation of the Indian villages (*grāmas*) and country districts (*janapadas*) in antiquity. That isolation tended to

[1] I owe this suggestion to Professor Delbrück of Jena, who was my guest while I had this chapter in hand and was so kind as to criticize it. As a curious parallel to the case above cited, he told me of the verses prescribed for use in the Brüdergemeine of Count Zinzendorf:

Mein mir von Gott verliehenes Weib!
Anitzt besteig' ich deinen Leib.
Empfange meinen Samen
In Gottes Namen. Amen.

conserve the individuality of the several localities in respect of the details, for example, of their nuptial and funeral customs; so that the local diversities are sometimes expressly mentioned (*uccāvacā janapadadharmā grāmadharmāç ca:* AGS. i. 7[1]). Astonishingly conservative as India is (see my remarks in Karpūramañjarī, p. 206, ¶ 2, p. 231, note 2), it can nevertheless not be doubtful that her customs have changed in the time from the date of the hymns to that of the ritual books. Evidently, there are divers general considerations which militate strongly against much dogmatism in the treatment of these matters.[1]

Integer vitae as a Christian funeral-hymn. — During the last twenty-four years, I have often been called to the University Chapel to pay the last tribute of respect to one or another departed colleague or friend. On such occasions, it frequently happens that the chapel choir sings the first two stanzas of the Horatian ode (i. 22), *integer vitae scelerisque purus*, to the solemn and stately music of Friedrich Ferdinand Flemming. Indeed, so frequent is the employment of these words and this music, that one might almost call it a part of the "Funeral Office after the Harvard Use." The original occasion of the ode, and the relation of Horace to Aristius Fuscus to whom it is addressed, are fairly well known. The lofty moral sentiment of the first two stanzas, however seriously Horace may have entertained it, is doubtless uttered in this connection in a tone of mock-solemnity. Even this fact need not mar for us the tender associations made possible by the intrinsic appropriateness of these two pre-Christian stanzas for their employment in a Christian liturgy of the twentieth century. But suppose for a moment that the choir were to continue singing on to the end, even to *Lalagen amabo, dulce loquentem!* what palpable, what monstrous ineptitude! If only the first two stanzas were extant, and not the remaining four also, we might never even suspect Horace of any arrière-pensée in writing them; and if we were to interpret them simply in the light of their modern ritual use, how far we should be from apprehending their original connection and motive!

Secondary adaptation of mantras to incongruous ritual uses. — Let no one say that this case is no fair parallel to what may have happened in India. On the contrary: instances — in no wise doubtful and not a whit less striking — of secondary adaptation of a mantra to similarly incongruous uses in the ritual may there be found in plenty. This secondary association of a given mantra with a given practice has often been

[1] Caland's sketch of the funeral rites is a most praiseworthy and interesting one, and his description of the practices which he there sets forth in orderly and lucid sequence is well worth the while: but his descriptions are taken from many sources differing widely in place and time: and it is on many grounds improbable that the ritual as he there depicts it was ever carried out in any given place at any given time.

determined by some most superficial semblance of verbal pertinence in the mantra, when in fact the mantra had no intrinsic and essential pertinence to the practice whatsoever. For example, ÇGS. prescribes the verse *ákṣan* for use when the bride greases the axle of the wedding-car; here, I think, there can be no doubt [1] that the prescription has been suggested by the surface resemblance of *ákṣan* 'they have eaten' to *ákṣam* 'axle.' Or, again, to take an example which has been interestingly treated by Bloomfield, the verses xiv. 2. 59–62 doubtless referred originally to the mourning women, who, with dishevelled hair, wailed and danced at a funeral; and they were presumably used originally as an expiation for such noisy proceedings. Secondarily, they have been adapted for use in connection with the wedding ceremonies, "in case a wailing arises," and doubtless for no better reason than that they contained the word for "wailing"; and they have accordingly been placed by the diaskeuasts among the wedding verses, where we now find them. See Bloomfield, AJP. xi. 341, 338: and cf. vii. 466.

9. Readings of the Kashmirian or Pāippalāda Recension of the Atharva-Veda Saṁhitā

General relations of this recension to the Vulgate or Çāunakan recension.[2] — Just as, on the one hand, the minute differences between two closely related manuscripts of the same recension (for example, between Whitney's P. and M.) represent upon a very small scale the results of human fallibility, so, upon the other hand, do the multitudinous and pervading differences between the general readings of the manuscripts of the Vulgate and those of the birch-bark manuscript of the Kashmirian recension truly represent in like manner the fallibility of human tradition, but on a very large scale. The Çāunakan or Vulgate recension represents one result of the selective process by which the Indian diaskeuasts took from the great mass of mantra-material belonging to the oral tradition of their school a certain amount, arranging it in a certain order; the Kashmirian recension represents another and very different result of a similar process.

Since the birch-bark manuscript has thus far maintained its character as a unique, we shall perhaps never know how truly it represents the best Kashmirian tradition of this Veda; it is quite possible that that tradition was vastly superior to the written reflex thereof which we possess in the

[1] I had hesitatingly advanced this view, below, in my note to xviii. 4. 61; and I am pleased to see now that Bloomfield had unhesitatingly given it as his own opinion long before, at AJP. xi. 341.

[2] Further reference is made to these general relations below, at p. 1013.

birch-bark manuscript, and which, although excellent in many places, is extremely incorrect in very many. Systematic search will doubtless reveal the fact that the Pāippalāda recension, even in the defective form in which it has come down to us, often presents as its variant a reading which is wholly different, but which, as a sense-equivalent, yields nothing to the Vulgate in its claim for genuineness and originality: thus for the Vulgate readings *tátas* (x. 3. 8), *iyāya* (x. 7. 31), *yá ca* (x. 8. 10), *kṣiprám* (xii. 1. 35), *amā́ ca* (xii. 4. 38), respectively, the Pāipp. presents the sense-equivalents *tasmāt*, *jagāma*, *yota*, *oṣam*, and *gṛheṣu*.

The material selected by the makers of the two recensions is by no means coincident. The Kashmirian text is more rich in Brāhmaṇa passages and in charms and incantations than is the Vulgate.[1] The coincident material, moreover, is arranged in a very different order in the two recensions (cf. p. 1015); and it will appear in the sequel that even the coincident material, as between the Kashmirian and the Vulgate forms thereof, exhibits manifold differences of reading, and that the Kashmirian readings are much oftener pejorations than survivals of a more intelligent version.

This, however, is not always the case: thus, of the two recensions, the Kashmirian has the preferable reading at xii. 2. 30 d. Or again, at v. 2. 8 and xiv. 1. 22, the Kashmirian recension agrees with the Rig-Veda, as against the Vulgate, and, at xi. 2. 7, with the Kaṭha reading. In this connection it is interesting to note that the conjectures of Roth and Whitney for the desperate nineteenth book are often confirmed in fact by the Kashmirian readings: instances may be found at xix. 27. 8; 32. 4, 5, 8; 44. 2; 46. 3 (two); 53. 5; 56. 4.

The unique birch-bark manuscript of the Pāippalāda text. — This is described by Garbe in his *Verzeichniss* as No. 14. It consisted of nearly three hundred leaves, of which two are lost and eight or more are defective. They vary in height from 14 to 21 centimeters; and in width, from 11 to 16; and contain from 13 to 23 lines on a page. The ms. is dated *saṁvat* 95, without statement of the century. If the year 4595 of the Kashmirian *loka-kāla* is meant, the date would appear to be not far from A.D. 1519. A description of the ms., with a brief characterization of some of its peculiarities, was given by Roth at Florence in Sep. 1878, and is published in the *Atti del IV Congresso internazionale degli Orientalisti*, ii. 89–96. Now that the facsimile is published, further details are uncalled for. A specimen of the plates of the facsimile is given in the latter volume of this work. The plate chosen is No. 341 and gives the obverse of folio 187, a page from which have been taken several of the illustrative examples in the paragraphs which follow.

[1] So Roth in the *Atti* (p. 95), as cited on this page.

Roth's Kashmirian nāgarī transcript (Nov. 1874). — A nāgarī copy of the original birch-bark manuscript was made at Çrīnagara in 1873. This copy is No. 16 of Garbe's *Verzeichniss*, and we may call it Roth's Kashmirian nāgarī transcript. It came into Roth's hands at the end of November, 1874. The year of its making appears from Roth's essay, *Der Atharvaveda in Kaschmir*, pages 13–14; and the date of its arrival in Tübingen, from p. 11 of the same essay. With great promptness, Roth gave an account of it in his essay, just mentioned, which was published as an appendix to an invitation to the academic celebration of the birthday (March 6, 1875) of the king.[1] — It would appear that Roth's Kashmirian transcript was not the only one made from the birch-bark original in India: S. P. Pandit seems also to have had one; for he cites the Pāippalāda in his edition, vol. iv., p. 369. The copy used by him is doubtless the nāgarī copy procured by Bühler, and listed as VIII. 1 of the collection of 1875–76, on p. 73 of the Catalogue of the Deccan College manuscripts. See also Garbe's *Verzeichniss*, under No. 17, for the description of another copy (incomplete).

Arrival of the birch-bark original in 1876 at Tübingen. — The original seems to have come into Roth's hands in the early summer of 1876. The approximate date of its arrival appears from Whitney's note to p. xiii of the pamphlet containing the Proceedings of the Am. Oriental Society at the meetings of May and Nov., 1875, and May, 1876 (= JAOS. x., p. cxix): "As these Proceedings [that is, the pamphlet just mentioned] are going through the press, it is learned from Professor Roth that the original of the Devanāgarī copy, an old and somewhat damaged ms. in the Kashmir alphabet, on highly fragile leaves of birch-bark, has reached him, being loaned by the Government of India, which had obtained possession of it. It corrects its copy in a host of places, but also has innumerable errors of its own. It is accented only here and there, in passages."

Roth's Collation (ended, June, 1884) of the Pāippalāda text. — This is written on four-page sheets of note-paper numbered from 1 to 44 (but sheet 6 has only two pages); the pages measure about 5½ × 8½ inches, and there are some 9 supplementary pages (see p. lxxxii, top), sent in answer to specific inquiries of Whitney. As appears from the colophon added by Roth (see below, p. 1009), this Collation was finished June 25, 1884. Since Roth's autograph transcript described in the next paragraph was not made until some months later, I see little chance of error in my assuming that Roth made his Collation for Whitney from his Kashmirian nāgarī transcript, and that he used the birch-bark original to

[1] My copy of Roth's essay was given me by my teacher, the author, Feb. 26, 1875.

some extent to control the errors of the copy.[1] Occasional suspicions of error in the Collation were not unnatural, and they led Whitney to ask Roth to reëxamine the manuscript upon certain doubtful points. Whitney's questions extend over books i. to v., and others were noted, but never sent. Roth's answers form a valuable supplement to his Collation, and end in April, 1894.

Roth's autograph nāgarī transcript (Dec. 1884). — The end of the Collation which Roth made for Whitney was reached, as just stated, June 25, 1884. After the following summer vacation, Roth made a new transcript from the birch-bark, as appears from his letter to Whitney, dated Jan. 11, 1893: "Von Pāippalāda habe ich devanāgarī Abschrift, aber nicht vollständig. Die mit Vulgata gleichlautenden Verse, die nur durch Fehler Eckel erregen, habe ich blos citiert, z.B. die vielen aus RV., nehme mir aber doch vielleicht noch die Mühe, sie nachzutragen. Ich habe an der Abschrift unermüdlich vom 19. Sept. bis 28. Dez. 1884 geschrieben und diese Leistung als eine ungewöhnliche betrachtet." This transcript is doubtless far more accurate than the one used for the Collation. The badness of the latter and the fragility of the birch-bark original were doubtless the reasons that determined Roth to make his autograph nāgarī transcript: see p. lxxxv, top. [☞ See p. 1045.]

The facsimile of the Tübingen birch-bark manuscript (1901). — A magnificent facsimile of the birch-bark manuscript has now been published by the care and enterprise of Bloomfield and Garbe.[2] The technical perfection of the work is such as to show with marvellous clearness not only every stroke of the writing and every correction, but even the most delicate veinings of the bark itself, with its injuries and patches. Even if other things were equal, the facsimile is much better than the original, inasmuch as a copy of each one of 544 exquisitely clear and beautiful chromophotographic plates, all conveniently bound and easy to handle and not easily injured and accessible in many public and private libraries throughout the world, is much more serviceable than the unique original,

[1] In some cases, fragments of the birch-bark original seem to have become lost after Roth's Kashmirian nāgarī transcript was made, so that the latter, and the two other Indian copies mentioned on p. lxxxi, have thus become now our only reliance. Thus for *avīvṛdhat* of the Vulgate at i. 29. 3 b, Roth reports as Pāipp. variant *ábhībhṛçat*, and adds "nur in der Abschrift vorhanden." This must have stood on the prior half of line 12 of folio 3 b of the birch-bark ms.; but a piece of it is there broken out.

[2] The Kashmirian Atharva-Veda (School of the Pāippalādas). Reproduced by chromophotography from the manuscript in the University Library at Tübingen. Edited under the auspices of the Johns Hopkins University in Baltimore and of the Royal Eberhard-Karls-University in Tübingen, Wurttemberg, by Maurice Bloomfield, Professor in the Johns Hopkins University, and Richard Garbe, Professor in the University of Tübingen. Baltimore. The Johns Hopkins Press. 1901. The technical work by the firm of Martin Rommel & Co., Stuttgart.

written on leaves of birch-bark, fragile with age, easily injured, requiring the utmost caution in handling, and accordingly practically inaccessible except to a very few persons: but other things are not equal; for the transitory advantage of the brilliantly heightened contrast of color which is gained by wetting the birch-bark original, and which passes away as soon as the leaf is dry, is converted into a permanent advantage by the chromophotographic process, in which the plates are made from the freshly wetted original. Moreover, the owner of a facsimile is at liberty to use it at home or wherever he pleases, and to mark it (with pen or pencil) as much as he pleases. The facsimile may therefore truly be said to be in many respects preferable to the original.

Roth's Collation not exhaustive. — Now that the superb facsimile is published, it is possible for a competent critic to test Roth's Collation in respect 1. of its completeness, and 2. of its accuracy. As, first, for its completeness, it is sufficiently apparent from several expressions used by Roth,[1] that he saw plainly that it would be the height of unwisdom to give with completeness the Kashmirian variants as incidental to a work like this one of Whitney's, whose main scope is very much broader. Roth was a man who had a clear sense of the relative value of things — a sense of intellectual perspective; and he was right.

Faults of the birch-bark manuscript. — The birch-bark manuscript is indeed what we may call in Hindu phrase a veritable 'mine of the jewels of false readings and blunders,' an *apapāṭhaskhalitaratnākara*, a book in which the student may find richly-abounding and most instructive illustrations of perhaps every class of error discussed by the formal treatises on text-criticism. Thus it fairly swarms with cases of haplography (the letters assumed, on the evidence of the Vulgate, to be omitted, are given in brackets): *tāṁ tvā çāle sarvavīrās suvīrā [ariṣṭavīrā] abhi sañ carema: ihāiva dhruvā prati [ti]ṣṭha çāle*, folio 54 b^{3-4} = iii. 12. 1 **c, d**, 2 **a**; *vaṣaṭkāre yathā yaçaḥ: [yathā yaças] somapīthe*, folio 187 a^{15-16} = x. 3. 22 **b**, 21 **a**; *ādiṭye ca [nṛca]kṣasi*, folio 187 a^{17} = x. 3. 18 **b**; *apa stedaṁ*[2] *vāsamathaṁ gotham uta [ta]skaram*, folio 158 b^{1} = xix. 50. 5 **a, b**. Confusions as between surd and sonant (cf. p. 749, p. 57) and between aspirate and non-aspirate and between long and short vowels are so common as hardly to be worth reporting: cf. *uṣase naṣ pari dhehi sarvān rātrī anākasaḥ*, which is found at folio 158 b^{4} = xix. 50. 7 **a, b**, and exemplifies all three cases

[1] Such are: "Verse, die nur durch Fehler Eckel erregen," p. lxxxii; "On y trouve, il est vrai, de très-bonnes parties, mais d'autres sont tellement défigurées, qu'on a besoin de conjectures sans nombre pour arriver à un texte lisible," *Atti*, p. 96; "das Kauderwelsch," "ganze Zeilen so unsicher dass man nicht einmal die Wörter trennen kann," p. lxxxvi.

[2] To judge from *stedam* for *stenam*, we might suppose that the ms. at this point was written down by a scribe at the dictation of a reciter with a bad cold in his head.

(*dh* for *d*, *ī* for *i*, *k* for *g*). — Of variety in the character of the Kashmirian variants there is no lack. Thus we see the omission of a needed twin consonant (cf. p. 832) in *yad [d]aṇḍena*, folio 91 b 5 = v. 5. 4 a; interesting phonetic spellings in *mahīyam* of folio 264 b 6 for *mahyam* of iii. 15. 1 d, and in *e te rātriy anaḍvāhas* of folio 158 a 17 for *ye te rātry anaḍvāhas* of xix. 50. 2 a; inversion in the order of words in *sa me kṣatraṁ ca rāṣṭhraṁ ca* of folio 187 a 4 = x. 3. 12 c. Not one of these examples was reported, though probably all were noticed, by Roth. In his Collation for v. 6, he notes for verses 11–14 "unwesentliche Differenzen," without specifying them. We may regret his failure to report such an interesting reading as *yathāhaṁ çatruhāsany*, folio 3 b 14, where *çatruhā* is a correct equivalent of the *çatruhas* of the Vulgate, i. 29. 5 c; but with such a blunder as *asāni* in the very next word, and such grammar as *ayaṁ vacaḥ* in the preceding pāda, we cannot blame him. In an incomplete collation, there is no hard and fast line to be drawn between what shall be reported and what shall not.

Collation not controlled by constant reference to the birch-bark ms. — Secondly, as for the accuracy of Roth's Collation in the variants which he does give, — I do not suppose that Roth attempted to control his Kashmirian *nāgarī* transcript (No. 16, Garbe) on which he based his Collation, by constant reference to the original. Thus far, I have hardly come upon inaccuracies myself; but it is not improbable that occasional slips[1] on his part may yet come to light. It is proper here, therefore, partly by way of anticipating ill-considered criticism, to explain the situation.

Such reference would have ruined the birch-bark ms. — As any one can see from the table, pages 1018 to 1023, the Kashmirian correspondents of the Vulgate verses are to be found in the birch-bark manuscript in an entirely different order. Thus, if we take for example the six Vulgate verses iii. 12. 1, 6, 8; 13. 1; 14. 1; 15. 1, we shall find their Kashmirian correspondents at the following places (leaf, side, line) respectively: 54 b 2, 276 b 7, 225 a 10, 50 a 1, 32 b 8, 264 b 5. From this it is evident that the mechanical process of referring, as one proceeds verse by verse through the Vulgate, to the parallel verses of the birch-bark original, for the purpose of checking step by step the transcript used for the Collation, would have involved an amount of handling of the fragile birch-bark leaves (nearly 300 in number) which would have ruined them. The leaves are now about 400 years old, and some idea of their fragility may be gained from the remarks in the preface to the facsimile, page II. It was doubtless this difficulty that impressed upon Roth the necessity of making a copy which should be at once accurate, and also strong enough to endure

[1] Such as *suryam* at p. xxxvi, foot-note.

handling without injury. To copy the birch-bark leaves in their proper order is a process by which they need suffer no harm; and this is precisely what Roth did (see p. lxxxii) as soon as possible after finishing the pressing task of making the Collation for Whitney. [☞ See p. 1045.]

Care taken in the use of Roth's Collation. Word-division. — In carrying this work through the press, I have constantly and with the most scrupulous pains utilized Roth's original Collation and his supplementary notes thereto, endeavoring thus to check any errors concerning the Kashmirian readings that might have crept into Whitney's copy for the printer. Since Roth's system of transliteration differs considerably from Whitney's, the chances for mistakes arising through confusion of the two systems were numerous; and I have taken due care to avoid them. It may here be noted that Whitney's system transliterates anusvāra before a labial by *m* and not by *ṁ*;[1] but that in printing the Kashmirian readings, I have followed the Collation in rendering final anusvāra by *ṁ* (or *ṅ*), save before vowels. Furthermore, in making use of Roth's Collation, Whitney has habitually attempted to effect a satisfactory word-division. In many cases this is hardly practicable; and in such cases it was probably a mistake to attempt it. For examples, one may consult the readings at v. 29. 2, *'syatamo*; vi. 44. 2, *sarogaṇaṁ*; 109. 1, *jīvātavā yati*; 129. 3, *vṛkṣe sārpitaḥ* intending *vṛkṣeṣv ār-*; vii. 70. 1, *dṛṣṭā rājyo*, intending *dṛṣṭād āj-*.

The Kashmirian readings have not been verified directly from the facsimile by the editor. — As the facsimile appeared in 1901, it is proper for me to give a reason for my procedure in this matter. In fact, both my editorial work and the printing were very far advanced[2] in 1901, so that a change of method would in itself have been questionable; but an entirely sufficient and indeed a compelling reason is to be found in the fact that it would have been and still is a task requiring very much labor and time to find the precise place of the Kashmirian parallel of any given verse of the Vulgate, a task which can no more be done *en passant* than can the task of editing a Prātiçākhya,—all this apart from the difficulties of the Çāradā alphabet.

Provisional means for finding Vulgate verses in the facsimile. — Whitney noted in pencil in his Collation-Book, opposite each Vulgate passage having a Kashmirian parallel, the number of the leaf of the Kashmirian text on which that parallel is found, adding *a* or *b* to indicate the obverse or the reverse of the leaf. These numbers undoubtedly refer to the leaves of Roth's Kashmirian nāgarī transcript (No. 16, Garbe) from which Roth

[1] I am sorry to observe that the third (posthumous) edition of his Grammar (see pages 518–9) misrepresents him upon this point.

[2] The main part of this book was in type as far as page 614 (xi. 1. 12) in Dec. 1901. The remainder (as far as p. 1009, the end) was in type Dec. 13, 1902.

made his Collation; but as there was no prospect of their being of any use, Whitney has not given them in this work.

One of Roth's first tasks, after the arrival of the birch-bark original, was doubtless to find the place therein corresponding to the beginning of each leaf of his Kashmirian nāgarī transcript. These places he has indicated by writing over against them on the side margin of the bark leaf the number of the leaf (with *a* or *b*) of that transcript.

This was most fortunate; for the added numbers, in Roth's familiar handwriting, although sometimes faint or covered up by a patch used in repairing the edges of the bark leaf, are for the most part entirely legible in the facsimile: and it has given me much pleasure during the last few days (to-day is April 21, 1904) to assure myself of the fact which I had previously surmised, that these pencilled numbers afford us an exceedingly useful, albeit roundabout, means of finding the place of any Kashmirian parallel in the facsimile, — useful at least until they are superseded by the hoped-for edition of an accurate transliteration of the facsimile with marginal references to the Vulgate. Whitney's pencilled reference-numbers were arranged by Dr. Ryder in the form of a table, which I have recast and given below: see pages 1013 ff.

What ought an "edition" of the Kashmirian text to be? — This question was privately discussed by Whitney and Roth in the letters[1] exchanged between them in 1893. Whitney hoped that all that was peculiar to the Kashmirian text might be printed in transliteration in the Kashmirian order and interspersed with references to the Vulgate parallels of the remainder, also in the Kashmirian order, the whole to form an appendix

[1] Under date of Feb. 14, Whitney suggests to Roth: "Why not give a Pāipp. text, as an appendix to our volume ["our volume" means the present work], noting in their order the parallel passages by reference only, and writing out in full, interspersed with the former, the remainder?" — Roth makes answer, March 14: "Ich will nur wünschen, dass Ihre Gesundheit so lange Stand halte, um das Werk zu Ende zu fuhren. Weil das aber als ein glücklicher Fall zu betrachten ist, nicht als eine sichere Voraussicht, so wünschte ich alle Erschwerungen, also auch die Frage von einer Publikation der Paippal. Rec. gänzlich beseitigt zu sehen." — Whitney, June 16, expresses the hope that Roth may reconsider the matter, 1. because "a text of such primary importance will and must be published, in spite of its textual condition," and 2. because "there will, so far as I can see, no other opportunity present itself of producing it so modestly and unpretendingly, or in a method adapted to its imperfect state: the occasion is an ideal one." — Roth answers, July 2: "Mein lieber Freund, das ist kein erfreulicher Bericht, welchen Ihr Brief vom 16. Juni über Ihre Erlebnisse erstattet. Und ich sehe namentlich daraus, dass Sie die Geduld sich erworben haben, die durch Uebung im Leiden kommt. . . . In einer Ausgabe der Pāipp. müsste das ganze gedruckt werden, von A bis Z. . . . Wie wird sich das Kauderwelsch gedruckt ausnehmen? ganze Zeilen so unsicher, dass man nicht einmal die Wörter trennen kann. . . . Daran bessern, was ja das einzige Verdienst wäre, dürfte man nicht. . . . Für Sie wird die einzige angemessene Sorge in diesem Augenblick sein, wieder gesund zu werden, alsdann die zweite, den Atharvan ans Licht zu bringen." — Whitney writes, Aug. 25: "I give up with reluctance the hope of the further inclusion of Pāipp. in our edition; but I will not bother you further with remonstrances or suggestions."

to the present work. Roth's hope was that Whitney's strength might hold out long enough for him to finish this work without such a burdensome addition. Neither hope was fulfilled; and at that time, doubtless, even the thought of a facsimile reproduction was not seriously entertained. Bloomfield's difficult task of securing the needed funds once accomplished, the next step, unquestionably, was to issue the facsimile without any accessory matter. That too is now an accomplished fact; but the facsimile, apart from its large paleographic interest, is still, in default of certain accessories, a work of extremely limited usefulness. As to what should next be done, I have no doubt.

1. A rigorously precise transliteration. — First, the whole text, from A to izzard (as Roth says), should be printed in a rigorously precise transliteration. Conventional marks (other than those of the original), to indicate divisions between verses and pādas and words, need not be excluded from the transliteration, if only the marks are easily recognizable as insertions of the editor.

As to minor details, I am in doubt. In the prose parts, the transliteration might correspond page for page and line for line with the birch-bark original: the metrical parts might either be made to correspond in like manner line for line with the original; or else they might be broken up so as to show fully the metrical structure (and at the same time, with a little ingenuity, the Kashmirian vowel-fusions), in which case the beginning of every page and line of the bark leaves should be duly indicated by a bracketed number in its proper place. In case the transliteration corresponds with the original line for line throughout, then the obverse and reverse of each bark leaf might well be given together in pairs, the obverse above, and the reverse below it, on each page of the transliteration, since this would be especially convenient and would yield a page of good proportion for an Occidental book.

2. Marginal references to the Vulgate parallels. — Secondly, on the margin throughout, and opposite every Kashmirian verse that corresponds to a verse of the Vulgate, should be given the reference to the place in the Vulgate where the corresponding Vulgate verse is found.

3. Index of Vulgate verses thus noted on the margin. — Thirdly, in an appendix should be given, in the order of the Vulgate text, an index of all the Vulgate verses thus noted on the margin, with a reference to the birch-bark leaf and side (obverse or reverse — *a* or *b*) and line where its Kashmirian correspondent may be found.

These I conceive to be the essential features of a usable edition of the Kashmirian text, and I hold them to be absolutely indispensable. The text is often so corrupt that one cannot emend it into intelligibility without sacrificing too greatly its distinctive character. All

conjectures, accordingly, should be relegated to a second and separately bound volume.

4. **Accessory material: conjectures, notes, translations.** — The accessory material of the second volume should be arranged in the form of a single series of notes and in the sequence of the Kashmirian original, and it should have such numbers and letters at the outside upper corners in the head-lines, that reference from the original to the notes and from the notes to the original may be made with the very utmost ease and celerity. This accessory material should comprehend all conjectures as to the more original Kashmirian form of manifestly corrupt words or passages, in so far as they point to readings not identical (compare the next paragraph) with those of the Vulgate; indications of word-division, especially the word-division of corrupt phrases and the resolution of the very frequent double sandhi; a running comment, proceeding verse by verse, giving any needed elucidatory matter, and explaining the rationale of the blunders of the Kashmirian version where feasible (as is often the case), pointing out in particular its excellences, and the many items in which it serves as a useful corrective of the Vulgate or confirms the conjectural emendations of the latter made in the edition of Roth and Whitney; — and all this in the light of the digested report of the variants of the parallel texts given by Whitney in the present work and in the light of the other parallels soon to be made accessible by Bloomfield's Vedic Concordance. An occasional bit of translation might be added in cases where the Kashmirian text contains something peculiar to itself or not hitherto satisfactorily treated.

For the cases (hinted at in the preceding paragraph) where corrupt Kashmirian readings point simply to readings identical with those of the Vulgate, a simple reference to the latter will sometimes suffice to show the true reading and sense of what the Kashmirian reciters or scribes have corrupted into gibberish. Thus the Kashmirian form of xii. 3. 36 b, found at folio 226 b13, is *yāvantaḥ kāmān samitān purasthāt*. Apart from the aspiration (overlooked by Roth) of the prior dental of *purastāt*, each of these four words by itself is a good and intelligible Vedic word; but taken together, they yield far less meaning than do the famous Jabberwock verses of *Through the Looking-glass*.[1] Their presence in the Kashmirian text is explained by their superficial phonetic resemblance to the Vulgate pāda *yā́vantaḥ kā́māḥ sám atītṛpas tā́n*, of which they are a palpable and wholly unintelligent corruption. It is evident that, with the Vulgate before us, conjectural emendation of the Kashmirian text in such cases

[1] For the sake of fathers to whom English is not vernacular, it may be added that this classic of English and American nurseries is the work of Charles Lutwidge Dodgson ("Lewis Carroll") and is a pendant to *Alice's Adventures in Wonderland*.

is an entirely gratuitous procedure. And as for such grammar as *kenedaṁ bhūmir nihataḥ* (a feminine noun, with neuter adjective pronoun and masculine predicate participle: folio 186 a[15] = x. 2. 24[a]), — to mend that would be to rob the Kashmirian text of its piquancy; and why should we stop with the genders, and not emend also the senseless *niha-* to the intelligible *vihi-?* Let all this be done, and we have the Vulgate text pure and simple.

10. Readings of the Parallel Texts

The texts whose readings are reported. — The principal texts included in these reports are: of the Saṁhitās, the Rig-Veda, Tāittirīya, Māitrāyaṇī, Vājasaneyi-, Sāma-Veda, and Atharva-Veda; of the Brāhmaṇas, the Āitareya, Kāuṣītaki, Tāittirīya, Çatapatha, Pañcaviṅça, and Gopatha; of the Āraṇyakas, the Āitareya and Tāittirīya; of the Upanishads, the Kāuṣītaki, Kaṭha, Bṛhadāraṇyaka, and Chāndogya; of the Çrāuta-Sūtras, the Āçvalāyana, Çāñkhāyana, Āpastamba, Kātyāyana, and Lāṭyāyana; of the Gṛhya-Sūtras, the Āçvalāyana, Çāñkhāyana, Āpastamba, Hiraṇyakeçi-, Pāraskara, and Gobhila. Other texts are occasionally cited: so the Kāṭhaka and the Kapiṣṭhala Saṁhitā, and the Jāiminīya Brāhmaṇa; and the names of some others may be seen from the List of Abbreviations, pages ci ff. I have added references to some recently edited parallel texts, without attempting to incorporate their readings into the digested report of the variants: such are the Mantra-pāṭha, von Schroeder's "Kaṭhahandschriften," and Knauer's Mānava-Gṛhya-Sūtra. Von Schroeder's edition of Kāṭhaka i. came too late. The information accessible to Whitney concerning the then unpublished Black Yajus texts was very fragmentary and inadequate; this fact must be borne in mind in connection with implied references to the Kāṭhaka and Kapiṣṭhala (cf. his notes to iii. 17; 19; 20; 21; v. 27; vii. 89).

The method of reporting the readings aims at the utmost possible accuracy. — Whitney has constantly striven for three things: that his reports should be characterized, 1. and 2., by the utmost attainable accuracy and completeness; and, 3., that they should be presented in a thoroughly well-digested form. First, as to the accuracy, little need be said. It may be well to remind the reader, however, that Whitney has used the most methodical precision in this matter, and that, accordingly, if, under a given AV. verse, he cites a parallel text without mention of variant, his silence is to be rigorously construed as meaning positively that the parallel text reads as does the AV. verse in question. As a matter of fact, I believe that it will be found possible in nearly every case to reconstruct the parallel texts with precision from the data of Whitney's reports.

It needs here to be noted that Whitney, in reporting variants from the Māitrāyaṇī, has disregarded what are (as explained by von Schroeder in his introduction, pages xxviii–xxix) mere orthographical peculiarities of that text. Accordingly, at iii. 14. 3, he treats the *nā* (= *nas*) *á gata* of MS. as if it were *na á gata*. Again, the MS. correspondent of iii. 19. 3 has, in saṁhitā, *svā́n*, and in pada, *svā́n*; Whitney reports *svā́n*, and quite properly, although it is neither the one thing nor the other. So at ii. 34. 3, he reports *tā́n*, although MS. has, in s., *tā́n*, and in p., *tā́n*.

The completeness of the reports far from absolute. — Secondly, as for its completeness, it may be asked whether Bloomfield's great work, the Vedic Concordance, will not show Whitney's parallels to be far from exhaustive. To this I reply that the primary purpose of Bloomfield's Concordance is to give the concordances, and to do so with as near an approach to completeness as possible, even for the less important texts, a task of which the preliminaries have required the assiduous labor of years. In Whitney's work, on the other hand, the giving of concordances is only one of many related tasks involved in his general plan, and is, moreover, only incidental to the discussion of the variants. I have tested the two works by comparison of random verses in the proof-sheets, and find (as I expected) that Bloomfield does indeed give very many references which are not given by Whitney; but that these references (apart from the Kāṭhaka) are concerned prevailingly with the numerous subsidiary or less important texts which fall within the purview of the Concordance. Whitney had excerpted all the texts, so far as published (see the list, above), which were of primary importance for his purpose. The parallels to which Bloomfield's additional references guide us will have to be reckoned with in due course by Whitney's successors; but I surmise that they are not likely upon the whole greatly to affect the sum of our critical judgments respecting the Atharvan text.[1]

The reports are presented in well-digested form. — Thirdly, as to the form of the reports. It is one thing to give numerical references to the places where the pādas and their variants are to be found.[2] It is another to rehearse, in full for each text concerned, the readings containing variants; and the result of this process is in a high degree space-consuming and repetitious for the author, and time-consuming and confusing for the user. It is yet another and a very different thing to compare these readings carefully, to note the points of agreement, and to state briefly and clearly the points on which they differ.[3] The result of this last procedure is a

[1] In spite of its intrinsic importance, such is the case, I believe, with the ÇB., to which Whitney makes, I think, rather meagre reference.

[2] And it is a large achievement to do it on such a scale as does the Concordance.

[3] Whoever doubts it, let him take so very simple a case as AV. ii. 29. 3 or iv. 14. 1, write out the AV. text in full and then the three parallel Yajus-texts beneath it, compare them,

well-digested report of the variants which is easily and quickly usable for the purpose of critical study. I call especial attention to this valuable feature of Whitney's work, partly because of its practical importance, and partly because it shows the author's power of masterly condensation and of self-restraint.

11. Whitney's Commentary: Further Discussion of its Critical Elements

Comprehensiveness of its array of parallels. — I have already called attention (p. xxxvii) to the fact that the Commentary expressly disavows any claim to finality; and have spoken briefly of its importance as a tool, and of its comprehensiveness. In respect of the comprehensiveness of its array of parallels, it answers very perfectly one of the requirements set by Pischel and Geldner in the Introduction (p. xxx) to the Vedische Studien: "Das gesamte indische Altertum kann und muss der vedischen Exegese dienstbar gemacht werden. In vorderster Linie wollen auch wir den Veda aus sich selbst erklären durch umfassenderes Aufsuchen der Parallelstellen und Combinieren zusammengehöriger aber in verschiedenen Teilen des Veda zerstreuter Gedanken." That Whitney's work will prove to be an instrument of great effectiveness in the future criticism and exegesis of the Veda I think no one can doubt. It will easily be seen that often, in the cases where the older attempts have failed, the fault is to be laid not so much to the learning and ingenuity of the scholars concerned, as to the lack of powerful tools. Such a powerful tool is this; such is Bloomfield's Concordance; and other such helpful tools are sure to be invented and made in the next few decades. The *pratīka*-indexes of Pertsch, Whitney, Weber, Aufrecht, and von Schroeder are admirable; and without them Whitney's work could not have been made. Their main use is to make feasible the systematic comparison of the texts one with another. This is what Whitney has done here, with the Atharvan text as starting-point, and the results of his comparison lie before us in the conveniently digested reports of the variants.

Criticism of specific readings. — Examples abound showing how the reports may be used for this purpose. They enable us to recognize the corruptness of a reading, which, although corrupt, is nevertheless to be deemed the genuine Atharvan reading, as in the case of *yáç cárati* at

underscore in red ink the points of difference, and then state them with brevity and clearness. Then let him examine Whitney's reports, and I think he will freely admit that they are indeed well-digested and are models of masterly condensation. More difficult cases are ii. 1. 3; 13. 1; iii. 10. 4; 12. 7; 19. 8; vii. 83. 2; 97. 1; xiv. 2. 71. The amount and intricacy of possible variation is well exemplified by vi. 117. 1. Perhaps Whitney has erred in the direction of over-condensation in his note to vii. 29. 2.

iv. 5. 5 over against the *yáç ca cárati* of RV. vii. 55. 6; or, again, to discover with certainty the true intention (cf. TB. ii. 4. 7[10]) of a lot of wavering variants, as in the case of those that disguise the *sváravo mitáḥ* of xix. 42. 1. They show us that the vastly superior tradition of the RV. corrects that of the AV. in many places (cf. the accentless *asahanta* of xi. 1. 2); but that the AV. occasionally scores a point even against the RV., as in the case of *maghásu* at xiv. 1. 13 (RV. *aghásu*), or as in the case of *nāu* . . . *nāu* at xviii. 1. 4 (RV. *no* . . . *nāu*). What a puzzle is the phrase (xiv. 2. 72) *janiyánti nāv ágravaḥ*, 'The unmarried [plural] of us two [dual] seek a wife,' by itself, involving, as it does, a breach of the mathematical axiom that the whole is greater than any of its parts! but the comparison of RV. vii. 96. 4, with its *nú* for *nāu*, teaches us that the error lies in the *nāu*, even if it does not show us with certainty how that error is to be emended. Even with all the array of variants, we are (as Whitney notes at iv. 8. 1; vi. 22. 3; 31. 3) at times forced to the conclusion that certain verses were hopelessly spoiled before ever any of the various text-makers took them in hand.

Illustrations of classes of text errors. — I have already hinted at the variety of special investigations to which the mass of critical material here assembled invites. The various occasions of probable error in the transmission of Indic texts have not yet been made the object of a systematic and formal treatise. Here we have, conveniently presented, the very material needed for such an advance in the progress of Vedic criticism. By grouping suspected readings into clearly defined classes, it will become possible to recognize suspected readings as real errors with a far greater degree of certainty than ever before. Illustrations of this matter are so abundant as easily to lead us far afield; but several may be given.[1]

Auditory errors. — A most striking example of a variation occasioned by the almost complete similarity of sound of two different readings is presented by the *pratītya* of AGS. iii. 10. 11, as compared with the *pratīcaḥ* of AV. vi. 32. 3. Compare *dyām* of HGS. i. 15. 3, with *jyām* of AV. vi. 42. 1. — **Confusion of surd and sonant** is exemplified in the variant version of part of the familiar RV. hymn, x. 154, given at AV. xviii. 2. 14, where we have *yébhyo mádhu pradhāv ádhi*, 'for whom honey [is] on the felly.' This may or may not be the genuine Atharvan reading; but it is certainly an unintelligent corruption of the *pradhávati* of the RV.: and it is very likely that we have the same blunder at vi. 70. 3, where the occasion for the corruption is palpable.[2] **The simplification of twin consonants** is exemplified at xviii. 3. 3, where the editors of the Berlin

[1] Others, taken from the Kashmirian text, are given above, p. lxxxiii.

[2] Confusions of surd and sonant are discussed by Roth, ZDMG. xlviii. 107: cf. note to ii. 13. 3, below. The Kashmirian text swarms with them.

text gave, with the support of all the mss. then accessible, the reading *jīvám ṛtébhyas:* that this is an error for *mṛtébhyas* is shown beyond all doubt by the TA. variant *mṛtáya jīvám* (cf. the note on p. 832).

Visual errors. — Several classes of errors are chargeable to "mistakes of the eye." Confusions such as that between *pāhi* and *yāhi* are simple enough, and are sometimes to be controlled by the evidence of oral reciters (cf. p. lxvi); but, considering the fragmentariness of our knowledge of Indic paleography, who may guess all the more remote occasions for error of this kind? — **Of errors by haplography,** *yá áste yáç cárati* (just mentioned) is a good type: this is undoubtedly the true Atharvan reading, and it is undoubtedly wrong, as is shown by the meter, and the comparison of RV., which has *yáç ca cárati:* cf. notes to iv. 5. 5; vi. 71. 1; vii. 81. 1; xix. 42. 3; 55. 3. For a most modern case, see note to xiii. 2. 35.

Metrical faults. Hypermetric glosses and so forth. — Our suspicions of hypermetric words as glosses are often confirmed by the downright absence of those words in the parallel texts. Instances are: *hástābhyām* at AV. iv. 13. 7 (cf. RV. x. 137. 7); *devó* at RV. x. 150. 4[1] (cf. RV. iii. 2. 8); *asmábhyam* at TS. ii. 6. 12[2] (cf. *naḥ* at RV. x. 15. 4); *imám* at AV. xiv. 2. 40 (cf. RV. x. 85. 43). — On the other hand, the damaged meter of our text often suggests a suspicion that some brief word has fallen out or that some briefer or longer or otherwise unsuitable form has been substituted for an equivalent suitable one; and the suspicion is borne out by the reading of the parallel texts. Thus in *divó [vā] viṣṇa utá vā pṛthivyā́, mahó [vā] viṣṇa urór antárikṣāt,* the bracketed *vā*'s, missing at AV. vii. 26. 8, are found in their proper places in the TS. and VS. parallels. The *pātu* and *īyús* of AV. xviii. 2. 55 quite spoil the cadences of **a** and **c**, which cadences are perfect in their RV. original at x. 17. 4.

Blend-readings. — The blend-readings, as I have called them, stand in yet another group. A good example is found, at AV. xiv. 2. 18 (see note), in *prajā́vatī vīrasū́r devṛ́kāmā syoná;* its genesis is clear, as is also the intrusive character of *syoná,* when we compare the Kashmirian reading *prajāvatī vīrasūr devṛkāmā* with that of the RV., *vīrasū́r devákāmā syoná* (11 syllables). The like is true of *asyá* at VS. xii. 73, *áganma támasas pāróm asyá:* cf. the oft-recurring *átāriṣma támasas pārám asyá* with the *aganma tamasas pāram* of the Kāṭhaka, xvi. 12, p. 235[1]. — The above-given examples suffice to show how rich is the material gathered in this work for an illuminating study of the fallibilities of human tradition in India.

[1] Here Bollensen long ago proposed (*Orient und Occident,* ii. 485) to athetize *abhavat.*

12. Whitney's Translation and the Interpretative Elements of the Commentary

The Translation: general principles governing the method thereof. — The statements concerning the principles involved in the translating of the Upanishads, as propounded by Whitney in his review of a translation of those texts, apply — mutatis mutandis — so well to the translation of this Veda, that I have reprinted them (above, p. xix: cf. p. xxxvii); and to them I refer the reader.

The translation not primarily an interpretation, but a literal version. — Whitney expressly states (above, p. xix) that the design of this work is "to put together as much as possible of the material that is to help toward the study and final comprehension of this Veda"; accordingly, we can hardly deny the legitimacy of his procedure, on the one hand, in making his version a rigorously literal one, and, on the other, in restricting the interpretative constituents of the work to narrow limits. He recognized how large a part the subjective element plays in the business of interpretation; and if, as he intimates, his main purpose was to clear the ground for the interpreters yet to come, his restriction was well motived. It is, moreover, quite in accord with his scientific skepticism that he should prefer to err on the side of telling less than he knew, and not on the side of telling more than he knew: a fact which is well illustrated by his remark at viii. 9. 18, where he says, "The version is as literal as possible; to modify it would imply an understanding of it."

A literal version as against a literary one. — Let no one think that Whitney was not well aware of the differences between such a version as he has given here, and a version which (like that of Griffith) makes concessions to the demands of literary style and popular interest. Whitney's version of xviii. 1. 50, as given below, reads: 'Yama first found for us a track; that is not a pasture to be borne away; where our former Fathers went forth, there [go] those born [of them], along their own roads.' With this compare his version of 1859 (O. and L. S., i., p. 58):

> Yama hath found for us the first a passage;
>   that's no possession to be taken from us;
> Whither our fathers, of old time, departed,
>   thither their offspring, each his proper pathway.

Each version has its own quality; each method has its justification: to make a complete translation after the second method, one must inevitably waive the consideration of philological difficulties, a thing by no means licit for Whitney in such a work as this. The admirable version of Griffith

illustrates the advantages of the second method, and also its inherent limitations.[1]

Interpretative elements: captions of the hymns. — The preponderating elements of the commentary are of a critical nature, and these have been discussed by me at length in chapters 1 to 11 of this Part I. of the General Introduction (above, pages lxiv to xciii); of the interpretative elements a few words need yet to be said. And first, it should be expressly stated that the English titles of the hymns (the captions or headings printed in **Clarendon type** throughout, just before the Anukramaṇī-excerpts) constitute, for the books of short hymns at least, a most important part of the interpretative element of this work. They have evidently been formulated by Whitney with much care and deliberation, and are intended by him to give briefly his view of the general purport of each hymn. In a few cases these captions were lacking, and have been supplied by me from his first draft (so at i. 35) or otherwise (so at ii. 12; v. 6; vii. 109: cf. books xv., xvi., and xviii., and p. 772, end). These captions are given in tabular form near the end of the work: see volume viii., p. 1024.

Interpretations by Whitney. — Where the text is not in disorder, a rigorously literal version is in many (if not in most) cases fairly intelligible without added interpretation. The need of such additions Whitney has occasionally, but perhaps not often, recognized. Thus after rendering the pādas i. 2. 3 **ab** by the words 'when the kine, embracing the tree, sing the quivering dexterous reed.' he adds, "that is, apparently, 'when the gut-string on the wooden bow makes the reed-arrow whistle.'" Similarly at vi. 125. 1. The text speaks at xviii. 1. 52 of an offense done *puruṣátā*: Whitney renders 'through humanity,' and adds "that is, through[2] human frailty." Cf. note to vii. 33. 1.

It may be noted in this place (for lack of a better one) that Whitney, in reporting the conjectures or interpretations of his predecessors, passes over some in silence. Sometimes this appears to have been done intentionally and because he disapproved them. Thus at iv. 37. 3, he notes in his first draft the suggestions of BR. and OB. concerning *avaçvasám;*

[1] It would be idle presumption in me to praise the work of a man whose knowledge of the literature and customs and spirit of India is so incomparably greater than my own: but I may be allowed to repeat the judgment of my revered and beloved friend, M. Auguste Barth, concerning Griffith's Veda-translations: Elle [the RV. translation] se présente ainsi sans aucun appareil savant, ce qui, du reste, ne veut pas dire qu'elle n'est pas savante. L'auteur, qui a longtemps dirigé le *Benares College*, a une profonde connaissance des langues, des usages, de l'esprit de l'Inde, et, pour maint passage, on aurait tort de ne pas tenir grandement compte de cette version en apparence sans prétentions (Revue de l'histoire des religions, year 1893, xxvii. 181). Elle [the AV. translation] . . . mérite les mêmes éloges (Ibidem, year 1899, xxxix. 25).

[2] By a curious coincidence, "through human frailty" is precisely the rendering given by Griffith.

but ignores them in his second. Similarly, at ii. 14. 3, he omits mention of a translation of the verse given by Zimmer at p. 420.

Exegetical notes contributed by Roth. — It appears from the letters between Roth and Whitney that the former had written out a German version of this Veda, and that, although it was complete, its author did not by any means consider it as ready for publication. In order to give Whitney the benefit of his opinion on doubtful points, Roth made a brief commentary upon such selected words or phrases (in their proper sequence) as seemed to him most likely to present difficulties to Whitney. The result is a parcel of notes, consisting of 250 pages in Roth's handwriting, which is now in my keeping. From these notes Whitney has incorporated a considerable amount of exegetical matter into his commentary. It is yet to be considered whether the notes contain enough material unused by Whitney to warrant their publication, if this should appear upon other grounds to be advisable.

The translation has for its underlying text that of the Berlin edition. — With certain exceptions, to be noted later, the translation is a literal version of the Vulgate Atharvan text as given in the Berlin edition. For the great mass of the text, this is, to be sure, a matter of course. It is also a matter of course in cases where, in default of helpful variants to suggest an emendation of a desperate line, we are forced to a purely mechanical version, as at xii. 1. 37 a, 'she who, cleansing one, trembling away the serpent,' or at vi. 70. 2 ab. Even in the not infrequent cases where (in spite of the lack of parallel texts) an emendation is most obvious, Whitney sticks to the corrupted text in his translation, and reserves the emendation for the notes. Thus, at iv. 12. 4, *ásṛk te ásthi rohatu mā̃sám mā̃séna rohatu*, he renders 'let thy blood, bone grow,' although the change of *ásṛk* to *asthnā́* would make all in order.

The translation follows the Berlin text even in cases of corrigible corruptions. — On the other hand, it may seem to some to be not a matter of course that Whitney should give a bald and mechanically literal version of the true Atharvan text as presented in the Berlin edition in those very numerous cases where the parallel texts offer the wholly intelligible readings of which the Atharvan ones are palpable distortions. Granting, however, that they are, although corrupt, to be accepted as the Atharvan readings, and considering that this work is primarily a technical one, his procedure in faithfully reproducing the corruption in English is entirely justified.

A few examples may be given. Whitney renders *tám tvā bhaga sárva íj johavīmi* (iii. 16. 5) by 'on thee here, Bhaga, do I call entire,' although RV.VS. have *johavīti*, 'on thee does every one call.' At v. 2. 8, *túraç cid víçvam arṇavat tápasvān* is rendered 'may he, quick, rich in fervor,

send(?) all,' although it is a corruption (and a most interesting one) of the very clear line *dúraç ca víçvā avṛṇod ápa sváḥ*. So *purudámāso* (vii. 73. 1), 'of many houses,' although the Çrāuta-Sūtras offer *purutamāso*. At RV. vi. 28. 7 the cows are spoken of as 'drinking clear water and cropping good pasture,' *sūyávasaṁ riçántīḥ:* the AV. text-makers, at iv. 21. 7, corrupt the phrase to *-se ruçántīḥ*, but only in half-way fashion, for they leave the RV. accent to betray the character of their work. Even here Whitney renders by 'shining (*rúçantīḥ*) in good pasture.' The AV., at xviii. 4. 40, describes the Fathers as *ásīnām ūrjam úpa yé sácante;* Whitney is right in rendering the line by 'they who attach themselves unto a sitting refreshment,' although its original intent is amusingly revealed by HGS., which has (*juṣantām*) *māsī 'mām*[1] *ūrjam uta ye bhajante*, 'and they who partake of this nourishment every month.' For other instances, see the notes to iv. 21. 2 a; iii. 3. 1; iv. 16. 6 (*rúçantas* for *ruṣántas*), 8 (*váruṇo*); 27. 7 (*viditám*); vi. 92. 3 (*dhávatu*); ii. 35. 4; iii. 18. 3; iv. 2. 6; 15. 5; vii. 21. 1; and so on.

Cases of departure from the text of the Berlin edition.—These are always expressly stated by Whitney. They include, first, cases in which the Berlin edition does not present the true Atharvan text. An example may be found at xix. 64. 1, where the editors had emended wrongly to *ágre* and the version implies *ágne*. At xix. 6. 13, the editors, following the suggestion of the parallel texts, had emended to *chándāṅsi* the ungrammatical corruption of the AV. *chándo ha* (*jajñire tásmāt*); but since Whitney held that the latter reading "has the best right to figure as Atharvan text," his intentionally ungrammatical English 'meter were born from that' is meant to imply that reading.

Here are included, secondly, cases in which the Berlin reading, although it has to be recognized as the true Atharvan reading, is so unmanageable that Whitney has in despair translated the reading of some parallel text or an emended reading. Thus at vii. 57. 2 c it is assumed that *ubhé íd asyo 'bhé asya rājataḥ* is, although corrupt, the true Atharvan reading. The corruption is indeed phonetically an extremely slight distortion, for the RV. has *ubhé íd asyo 'bháyasya rājataḥ;* and from this the translation is made. —Other categories might be set up to suit the slightly varying relations of mss. and edition and version: cf. xix. 30. 1; xviii. 4. 87; and so on.

Whitney's growing skepticism and correspondingly rigid literalness.—At xiii. 4. 54, Whitney says: "Our rendering has at least concinnity—unless, indeed, in a text of this character, that be an argument against its acceptance." The remark is just; but one does not wonder that its author has been called *der grosse Skeptiker der Sprachwissenschaft*. That

[1] Perhaps the corruption is yet deeper seated, and covers an original *māsi-māsy ūrjam*.

his skepticism grew with the progress of his work is clear from a comparison of the unrevised with the revised forms (cf. p. xxvii) of the early books. Thus at vi. 57. 2, as a rendering of *jālāṣá*, his manuscript at first read 'healer'; but on the revision he has crossed this out and put the Vedic word untranslated in its stead. With his skepticism, his desire for rigid literalness seems to have increased. At ii. 33. 5, the first draft translates *prápada* very suitably by 'fore parts of the feet'; but the second renders it by 'front feet.' Similarly, at vi. 42. 3, there is no reasonable doubt that *pā́rṣṇyā prápadena ca* means [I trample] 'with heel and with toe' (cf. viii. 6. 15; vi. 24. 2); but again he renders by 'front foot.' At iii. 15. 7, his prior draft reads 'watch over our life': 'life' is an unimpeachable equivalent of 'vital spirits' or *prāṇā́s;* but the author has changed it to 'breaths' in the second draft.

His presumable motive, a wish to leave all in the least degree doubtful interpretation to his successors, we can understand; but we cannot deny that he sometimes goes out of his way to make his version wooden. Thus he renders *bhṛ*, when used of skins or amulets (viii. 6. 11; 5. 13) by 'bear' instead of 'wear.' At iv. 21. 1, he speaks of cows as 'milking for Indra many dawns,' although 'full many a morning yielding milk for Indra' can hardly be called too free. Cf. his apt version of *úttarām-uttarām sámām* at xii. 1. 33, 'from one year to another,' with that given at iii. 10. 1; 17. 4, 'each further summer.' In a charm to rid the grain of danger, vi. 50. 1 d, 'make fearlessness for the grain' is needlessly inept. It is easy for Sanskritists, but not for others, to see that 'heroism' (*vīryà*), as used of an herb at xix. 34. 8, means its 'virtue' (and so he renders it at xii. 1. 2); that 'bodies' of Agni at xix. 3. 2 are his 'forms' (*çivā́s* or *ghorā́s*); and so on; but to others, such versions will hardly convey the intended meaning. The fact that *svastíbhis*, in the familiar refrain of the Vasiṣṭhas, is a plural, hardly justifies the infelicity of using such a plural as 'well-beings' to render it at iii. 16. 7; and some will say the like of 'wealfulnesses' (iv. 13. 5), 'wealths,' and 'marrows.'

It lies entirely beyond the province of the editor to make alterations in matters of this kind. It is perhaps to be regretted that these infelicities, which do not really go below the surface of the work, are the very things that are the most striking for persons who examine the book casually and without technical knowledge; but the book is after all primarily for technical study.

Poetic elevation and humor. — The places in which the AV. rises to any elevation of poetic thought or diction are few indeed. Some of the funeral verses come as near it as any (among them, notably, xviii. 2. 50); and some of the philosophic verses (especially of x. 8 under Deussen's sympathetic treatment) have an interest which is not mean. The motive

of xix. 47 is an exceptionally coherent and pleasing one. I presume that the idea of sending the fever as a choice present to one's neighbors (v. 22. 14) is intended to be jocose. Witchcraft and healing are serious businesses. If there is anything else of jocular tone in this extensive text, I do not remember that any one has recognized and noted it. The gravity of Whitney's long labor is hardly relieved by a gleam of humor save in his introduction to ii. 30 and his notes to vi. 16. 4 and 67. 2 and x. 8. 27, and the two cited at p. xcvii, line 4 from end, and p. xciv, l. 23.

13. Abbreviations and Signs explained

General scope of the list. — The following list is intended not only to explain all the downright or most arbitrary abbreviations used in this work, but also to explain in the shortest feasible way all such abbreviated designations of books and articles as are more or less arbitrary. The former generally consist of a single initial letter or group of such letters; the latter, of an author's name or of the abbreviated title of a work.

The downright abbreviations. — These are for the most part identical with those used by Whitney in his *Grammar* and given and explained by him on p. xxvi of that work: thus AA. = Āitareya-Āraṇyaka. — Whitney's omission of the macron proper to the A in AA., AB., AÇS., AGS., BAU., and TA. was doubtless motived by a purely mechanical consideration, the extreme fragility of the macron over a capital A; that he has not omitted it in Āpast. or Āp. is a pardonable inconsistency. — The sigla codicum are explained at p. cix, and only such of them are included here as have more than one meaning: thus, W. = Wilson codex and also = Whitney.

Abbreviated designations of books and articles. — For these the list is intended to give amply sufficient and clear explanations, without following strictly any set of rules of bibliographers. In the choice of the designations, brevity and unambiguousness have been had chiefly in mind. — An author's name, without further indication of title, is often used arbitrarily to mean his most frequently cited work. Thus "Weber" means Weber's *Indische Studien*. With like arbitrariness are used the names of Bloomfield, Caland, Florenz, Griffith, Grill, Henry, Ludwig, Muir, Winternitz, and Zimmer: cf. the list. — Where two coördinate reference-numbers, separated by a comma, are given (as in the case of Bloomfield, Grill, and Henry), the first refers to the page of the translation, and the second to the page of the commentary. Of similar numbers, separated by "or" (as on p. 286), the first refers to the original pagination, and the second to the pagination of the reprint.[1]

[1] Here let me protest against the much worse than useless custom of giving a new pagination or a double pagination to separate reprints. If an author in citing a reprinted article does

Explanation of arbitrary signs. — The following signs (and letters) are used in the body of this work more or less arbitrarily.

Parentheses are used in the translation to enclose the Sanskrit original of any given English word (see above, p. xx), such indications being often most acceptable to the professional student. For numerous instances, see xii. 1, where the added *bhūmi* or *pṛthivī* (both are added in vs. 7) shows which of these words is meant by the English *earth*. They are also used to enclose an indication of the gender (m. f. n.) or number (du. pl.) of a Vedic word whose gender or number cannot otherwise be shown by the version.

Square brackets are employed to enclose some of the words inserted in the translation for which there is no express equivalent in the original.

Ell-brackets, or square brackets minus the upper horizontal stroke (thus: ⌊ ⌋), were devised by the editor to mark as portions of this work for which Whitney is not responsible such additions or changes as were made by the editor (cf. p. xxviii, end). These types were devised partly because the usual parentheses and brackets were already employed for other purposes, and partly because they readily suggest the letter ell, the initial of the editor's name.

Hand. — In order to avoid the expense of alterations in the electroplates, all considerable additions and corrections have been put together on pages 1045–46, and reference is made to them in the proper places by means of a hand pointing to the page concerned (thus, at p. 327, line 11: ☞ See p. 1045).

The small circle (thus: ∘) represents the *avagraha* or division-mark of the *pada*-texts. This use of the circle is common in the mss. (as explained at p. cxxii) and has been followed in the *Index Verborum* (see p. 4).

The Italic colon (*:*) is employed as equivalent of the vertical stroke used in *nāgarī* to separate individual words or *padas*. Both circle and colon are used in the note to vi. 131. 3. I regard both the circle and the colon as extremely ill adapted for the uses here explained.

The letters **a, b, c, d, e, f,** etc., when set, as here, in **Clarendon type**, are intended to designate the successive pādas of a Vedic stanza or verse.

Alphabetic list of abbreviations. — The downright abbreviations and the abbreviated designations of books and articles follow here, all in a single alphabetically arranged list.

not give each reference thereto in duplicate, or if his reader does not have at hand both the original and the reprint (and either of these cases is exceptional), the seeker of a citation is sure to be baffled in a large proportion of the instances concerned. It is amazing that any author or editor can be so heedless as to tolerate this evil practice.

AA. = Āitareya-Āraṇyaka. Ed. Bibl. Ind. 1876.

AB. = Āitareya-Brāhmaṇa. Ed. Th. Aufrecht. Bonn. 1879.

Abh. = Abhandlungen.

AÇS. = Āçvalāyana-Çrāuta-Sūtra. Ed. Bibl. Ind. 1874.

In the ed., the 12 *adhyāyas* of the work are divided into two Hexads (*ṣaṭkas*), a Prior and a Latter, and the numbering of those of the Latter begins anew with 1. In Whitney's citations, the numbers run from i. to xii. : thus (in his note to iv. 39. 9) AÇS. II. ii. 14. 4 is cited as viii. 14. 4.

AGS. = Āçvalāyana-Gṛhya-Sūtra. Ed. A. F. Stenzler in Sanskrit and German. Leipzig. 1864–5. Ed. also in Bibl. Ind. 1869.

AJP. = American Journal of Philology. Ed. B. L. Gildersleeve. Baltimore. 1880–.

Ak. = Akademie.

Amer. = American.

Anukr. = Anukramaṇī *or, sometimes* the author of it.

ĀpÇS. *or* Āp. = Āpastamba-Çrāuta-Sūtra. Ed. R. Garbe in Bibl. Ind. 1882–1902. 3 vol's.

ĀpGS. = Āpastambīya-Gṛhya-Sūtra. Ed. M. Winternitz. Vienna. 1887.

APr. = Atharva-Veda Prātiçākhya. Ed. W. D. Whitney in JAOS. (vii. 333–615). 1862. Text, translation, and elaborate notes.

Aufrecht. Das XV. Buch des AV. Text, translation, and notes. Ind. Stud. i. 121–140. 1849. See below, p. 769.

AV. = Atharva-Veda. AV. = *also* Atharva-Veda-Saṁhitā. Ed. by R. Roth and W. D. Whitney. Berlin. 1855–6. Ed. also by Shankar Pandurang Pandit. Bombay. 1895–8. 4 vol's.

-av. = -avasāna : see explanation following.

In the excerpts from the Anukr., the Sanskrit *eka-*, *dvi-*, *tri-*, etc., constantly recurring in composition with *avasāna* and *pada*, are abbreviated by the Arabic numerals 1, 2, 3, etc. Thus, at p. 727, the excerpt *3-av. 6-p. atyaṣṭi* may be read as *try-avasānā ṣaṭ-padā 'tyaṣṭiḥ*.

B. = Brāhmaṇa.

BAU. = Bṛhad-Āraṇyaka-Upaniṣad. Ed. Otto Böhtlingk. Leipzig. 1889. Other ed's : Calc., Bo., Poona.

Bāudhāyana = Bāudhāyana-Dharma-Çāstra. Ed. E. Hultzsch. Leipzig. 1884.

Bergaigne : see Rel. Véd.

Bergaigne-Henry, Manuel = Manuel pour étudier le Sanscrit védique. By A. Bergaigne and V. Henry. Paris. 1890.

Bibl. Ind. = Bibliotheca Indica, as designation of the collection of texts and translations published by the Asiatic Society of Bengal in Calcutta.

Bl. = Bloomfield.

Bloomfield (without further designation of title) = Hymns of the AV., together with extracts from the ritual books and the commentaries, translated by Maurice Bloomfield. Oxford. 1897. This book is vol. xlii. of SBE.

In this work Bl. sums up a very large part, if not all, of his former "Contributions" to the exegesis of this Veda, which he had published in AJP. (vii., xi., xii., xvii.), JAOS. (xiii., xv., xvi. — PAOS. included), ZDMG. (xlviii.). The "Contributions" are cited by the abbreviated designations (just given) of the periodicals concerned.

Bloomfield, Atharvaveda = his part, so entitled, of the Grundriss. 1899.

Bo. = Bombay.

BR. = Böhtlingk and Roth's Sanskrit-Wörterbuch. Published by the Imperial Russian Academy of Sciences. St. Petersburg. 1852–1875. Seven vol's. Often called the (Major) (St.) Petersburg Lexicon. Cf. OB.

Caland (without further indication of title) = Altindisches Zauberritual. Probe einer Uebersetzung der wichtigsten Theile des Kāuçika-Sūtra (kaṇḍikās 7–52). By W. Caland. Amsterdam. 1900. From the Verhandelingen der Koninklijke Ak. van Wetenschappen te Amsterdam. Deel III. No. 2.

Caland, Todtengebräuche = Die Altindischen Todten- und Bestattungsgebräuche. Amsterdam. 1896. See p. 813.

Caland, Totenverehrung = Ueber Totenverehrung bei einigen der Indo-Germanischen Völker. Amsterdam. 1888.

Caland, Pitṛmedha-Sūtras = The Pitṛmedha-Sūtras of Bāudhāyana, Hiraṇyakeçin, Gāutama. Leipzig. 1896.

Calc. = Calcutta *or* Calcutta edition.

ÇB. = Çatapatha - Brāhmaṇa. Ed. A. Weber. Berlin. 1855.

ÇÇS. = Çāñkhāyana - Çrāuta-Sūtra. Ed. A. Hillebrandt. Bibl. Ind. 1888.

ÇGS. = Çāñkhāyana-Gṛhya-Sūtra. Ed. H. Oldenberg in Ind. Stud. (xv. 1–166). 1878. Skt. and German.

ChU. = Chāndogya - Upaniṣad. Ed. O. Böhtlingk. Leipzig. 1889. Skt. and German. Ed. also in Bibl. Ind., Bo., and Poona.

Collation-Book = manuscript volumes containing Whitney's fundamental transcript of the AV. text and his collations, etc. For details, see p. cxvii.

comm. = the commentary on AV. (ascribed to Sāyaṇa and published in the Bombay ed.); *or*, the author thereof.

Daç. Kar. = Daça Karmāṇi, a paddhati to certain parts of the Kāuç. See Bl's introduction, p. xiv.

Delbrück. Altindische Syntax. Halle. 1888.

Denkschr. = Denkschriften.

Deussen, Geschichte = Allgemeine Geschichte der Philosophie mit besonderer Berücksichtigung der Religionen. By Paul Deussen. Leipzig. The first vol. (part 1, 1894: part 2, 1899) treats of the philosophy of the Veda and of the Upaniṣads.

Deussen, Upanishads = Sechzig Upanishad's des Veda aus dem Sanskrit übersetzt und mit Einleitungen und Anmerkungen versehen. Leipzig. 1897.

Dhanvantari = Dhanvantarīya - Nighaṇṭu. Some references are to the Poona ed.; Roth's references are, I presume, to his transcript described by Garbe, Verzeichniss der (Tübinger) Indischen Handschriften, No. 230.

du. = dual.

ed. = edition (of) *or* editor *or* edited by *or* in.

et al. = et alibi.

f. *or* fem. = feminine.

Festgruss an Böhtlingk = Festgruss an Otto von Böhtlingk zum Doktor-Jubiläum. 3. Februar 1888, von seinen Freunden. Stuttgart. 1888.

Festgruss an Roth = Festgruss an Rudolf von Roth zum Doktor-Jubiläum, 24. August 1893, von seinen Freunden und Schülern. Stuttgart. 1893.

Florenz = his German translation of AV. vi. 1–50, with comment, in vol. xii. of Bezzenberger's Beiträge. Göttingen. 1887. See below, p. 281.

GB. = Gopatha-Brāhmaṇa. Ed. Bibl. Ind. 1872.

Geldner: see *Siebenzig Lieder* and *Ved. Stud.*

Ges. = Gesellschaft.

GGA. = Göttingische Gelehrte Anzeigen.

GGS. = Gobhila-Gṛhya-Sūtra. Ed. Friedrich Knauer. Leipzig. 1885. Text, transl., and comment: in 2 parts.

Grammar *or* (Skt.) Gram. *or* Gr. = Whitney's Sanskrit Grammar, 2d ed. Leipzig and Boston. 1889. There is a 3d ed. (1896), which is essentially a reprint of the 2d.

Grassmann = Rig-Veda. Uebersetzt etc. Leipzig. 1876–7. 2 vol's.

Griffith = The hymns of the AV., translated, with a popular commentary. By Ralph T. H. Griffith. Benares and London. 1895–6. 2 vol's. Cf. p. xcv, above.

Grill = Hundert Lieder des AV. By Julius Grill. 2d ed. Stuttgart. 1888. Translation and comment.

Grohmann = Medicinisches aus dem AV., mit besonderem Bezug auf den Takman. In Ind. Stud. (ix. 381–423). 1865.

Grundriss = Grundriss der Indo-Arischen Philologie und Altertumskunde. Begründet von Georg Bühler. Fortgesetzt von F. Kielhorn. Strassburg. 1896–.

Gurupūjākaumudī = Festgabe zum fünfzigjährigen Doctorjubiläum, Albrecht

Weber dargebracht von seinen Freunden und Schülern. Leipzig. 1896.

h. = hymn *or* hymns.

Hāla's Saptaçataka: reference is made to A. Weber's treatise thereon (Leipzig. 1870) and to his edition thereof (Leipzig. 1881).

Hardy = Die Vedisch-brahmanische Periode der Religion des alten Indiens. By Edmund Hardy. Münster in Westphalia. 1893.

Henry (without further indication of title) = Victor Henry's French translation of books vii.–xiii. of the AV., with commentary. It appeared in 4 vol's (Paris, Maisonneuve) as follows: book xiii., 1891; book vii., 1892; books viii.–ix., 1894; books x.–xii., 1896. For precise titles, see below, pages 388, 471, 562, 708.

HGS. = Hiraṇyakeçi-Gṛhya-Sūtra. Ed. J. Kirste. Vienna. 1889.

Hillebrandt, Veda-Chrestomathie. Berlin. 1885.

Hillebrandt, Ved. Myth. = his Vedische Mythologie, Breslau. 1891–1902.

Hillebrandt, Ritual-litteratur = his part of the Grundriss. 1897.

IF. = Indogermanische Forschungen. Ed. by Brugmann and Streitberg. Strassburg. 1892–.

IFA. = Anzeiger für Indogermanische Sprach- und Altertumskunde. "Beiblatt" to IF.

Index Verborum = Whitney's Index Verborum to the published Text of the AV. Issued as JAOS., vol. xii. New Haven, Conn. 1881.

Ind. Streifen = A. Weber's Indische Streifen. Berlin and Leipzig. 1868. 1869. 1879. 3 vol's.

Ind. Stud. = Indische Studien. Ed. Albrecht Weber. Volume i. (Berlin. 1849–50) to volume xviii. (Leipzig. 1898).

JA. = Journal Asiatique. Publié par la Société Asiatique. Paris. 1822–. Cited by series, vol., and page.

JAOS. = Journal of the American Oriental Society. New Haven, Conn. 1843–.

JB. = Jāiminīya-Brāhmaṇa. Cited from Whitney's transcript, described by him at JAOS. xi., p. cxliv, = PAOS. for May, 1883.

JRAS. = Journal of the Royal Asiatic Society of Great Britain and Ireland. London. 1834–.

JUB. = Jāiminīya-Upaniṣad-Brāhmaṇa. Ed. H. Oertel in JAOS. (xvi. 79–260). 1896 (presented, 1893). Text, transl., notes.

K. = Kāṭhaka; *or, sometimes* the codex K. Von Schroeder's ed. of book i. of the Kāṭhaka appeared in Leipzig, 1900.

Kap. = Kapiṣṭhala-Saṁhitā.

KaṭhaB. = Kaṭha-Brāhmaṇa: see below, p. 903, ¶ 2.

Kaṭha-hss. = Die Tübinger Kaṭha-Handschriften und ihre Beziehung zum TA. By L. von Schroeder. Sb. der k. Ak. der Wiss. in Wien. Vol. 137. Vienna. 1898.

Kāuç. = The Kāuçika-Sūtra of the AV. With extracts from the commentaries of Dārila and Keçava. Ed. Maurice Bloomfield. Issued as vol. xiv. of JAOS. 1890. For concordance of two methods of citing this text, see p. 1012.

KB. = Kāuṣītaki-Brāhmaṇa. Ed. B. Lindner. Jena. 1887.

KBU. = Kāuṣītaki-Brāhmaṇa-Upaniṣad. Ed. E. B. Cowell. Bibl. Ind. 1861. Text and translation.

KÇS. = Kātyāyana-Çrāuta-Sūtra. Ed. A. Weber. Berlin. 1859.

Keç. = Keçava *or* his scholia on Kāuç. See Bl's introd., p. xvi.

Kuhn's Pāli-gram. = Beiträge zur Pāli-grammatik von Ernst W. A. Kuhn. Berlin. 1875.

KZ. = Zeitschrift für vergleichende Sprachforschung . . . . begründet von Th. Aufrecht und A. Kuhn. Berlin. (Now Gütersloh.) 1851–.

Lanman, Noun-Inflection = Noun-Inflection in the Veda. By C. R. Lanman. In JAOS. (x. 325–601). 1880.

Lanman, (Skt.) Reader = Sanskrit Reader, with Vocabulary and Notes. By C. R. Lanman. Boston. 1888.

LÇS. = Lātyāyana-Çrāuta-Sūtra. Ed. Bibl. Ind. 1872.

Ludwig (without further indication of title) = vol. iii. of his Der Rigveda in 6 vol's. Prag. 1876-88.

Vol's i.-ii. contain the translation of the RV., and iv.-v. contain the comment. Vol. iii. (1878) contains many translations from AV. and is entitled Die Mantra-litteratur und das alte Indien als Einleitung zur Ueb. des RV. — Where reference to the transl. of the RV. equivalent (in vol. i. or ii.) of an AV. passage is intended, that fact is made clear (as at p. 118 top, 113, 248, etc.).

Ludwig, Kritik des RV.-textes: see p. 860.

m. = masculine.

Macdonell, Ved. Mythol. = his Vedic Mythology in the Grundriss. 1897.

MB. = Mantra-Brāhmaṇa (of the SV.). Cited from ed. in periodical called Ushā. Calcutta. 1891.

MBh. = Mahā-Bhārata. Citations refer to Bo. ed. (or ed's), or to both Bo. and Calc. ed's.

Mém. Soc. Ling. = Mémoires de la Société de linguistique de Paris.

MGS. = Mānava-Gṛhya-Sūtra. Ed. F. Knauer. St. Petersburg. 1897.

MP. = Mantra-Pāṭha: or, the Prayer Book of the Āpastambins. Ed. M. Winternitz. Oxford. 1897. Part of the material of MP. had already been given in the work cited below under *Winternitz, Hochzeitsrituell*, as explained also below, p. 738.

MS. = Māitrāyaṇī-Saṁhitā. Ed. L. von Schroeder. Leipzig. 1881-6.

Muir (without further indication of title) = OST., which see.

Muir, Metrical Translations from Sanskrit Writers. London. 1879.

N. = North.

n. = note; *or, sometimes* neuter.

Nāigeya-kāṇḍa of SV.: see below, under SV.

Nakṣ. *or* Nakṣ. K. = Nakṣatra-Kalpa. See Bl's introd. to Kāuç., p. xix.

Noun-Inflection: see above, under Lanman.

O. and L. S. = Oriental and Linguistic Studies. By W. D. Whitney. New York. 1873. 1874. 2 vol's.

OB. = Otto Böhtlingk's Sanskrit-Wörterbuch in kürzerer Fassung. St. Petersburg. 1879-89. Seven vol's. Often called the Minor (St.) Petersburg Lexicon. Cf. BR.

Oldenberg, Die Hymnen des RV. Band I. Metrische und textgeschichtliche Prolegomena. Berlin. 1888.

Oldenberg, Die Religion des Veda. Berlin. 1894.

Omina und Portenta: see under Weber.

OST. = Original Sanskrit Texts. Translated by John Muir. London. 1868-73. 5 vol's.

p. = pada-pāṭha.

-p. (as in 3-p., 4-p.) = pāda (in the sense of subdivision of a stanza): see explanation above, under -av.

Pāipp. = Pāippalāda *or* Kashmirian AV. For details concerning the collation and its sources and the birch-bark original and the facsimile, see above, pages lxxx ff.

Pāṇ. = Pāṇini's Grammar.

Pandit, Shankar Pandurang: see below, under SPP.

PAOS. = Proceedings of the American Oriental Society.

They were formerly issued (with pagination in Roman numerals to distinguish them from the Journal proper) as appendixes to be bound up with the volumes of the Journal; but they were also issued in separate pamphlets as Proceedings for such and such a month and year. The citations below are so given that they can readily be found in either issue.

Pariç. = AV. Pariçiṣṭa: cf. Bl's introd. to Kāuç., p. xix.

PB. = Pañcaviñça-Brāhmaṇa or Tāṇḍya-Mahā-brāhmaṇa. Ed. Bibl. Ind. 1870-74. 2 vol's.

Peterson, Hymns from the RV. Ed. with Sāyaṇa's comm., notes, and a transl. by Peter Peterson. Bombay. 1888.

Pet. Lex. = the Major St. Petersburg Lexicon. See BR.

Pet. Lexx. = the two St. Petersburg Lexicons, Major and Minor. See BR. and OB.

PGS. = Pāraskara-Gṛhya-Sūtra. Ed. A. F. Stenzler. Leipzig. 1876. 1878. Skt. and German.

Pischel, Gram. der Prâkrit-sprachen = his part, so entitled, of the Grundriss. 1900.

Pischel, Ved. Stud.: see below, under Ved. Stud.

p. m. = prima manu.

Poona ed. = ed. of the Ānanda-Āçrama Series.

Ppp. = Pāippalāda AV.: see above, under Pāipp.

Prāt. *or* Pr. = Prātiçākhya of the AV.: see above, under APr.

Proc. = Proceedings.

R. = Roth; *or, sometimes* the codex R.

Rājan. = Rājanighaṇṭu. Cited no doubt from Roth's own ms., now Tübingen ms. 176. There is a Poona ed.

Rel. Véd. = Abel Bergaigne's La Religion védique d'après les hymnes du RV. Paris. 1878–83. 3 vol's. Bloomfield made an Index of RV. passages therein treated. Paris. 1897.

Rev. = Review.

Roth, Zur Litteratur und Geschichte des Weda. Stuttgart. 1846.

Roth, Ueber den Atharva Veda. Tübingen. 1856.

Roth, Der Atharvaveda in Kaschmir. Tübingen. 1875.

Roth, Ueber gewisse Kürzungen des Wortendes im Veda. Verhandlungen des VII. Internationalen Orientalisten-Congresses. Vienna. 1887.

Roxburgh, Flora Indica: the citations by vol. and page refer to Carey's ed. of 1832; but these can easily be found in the margin of the Calc. reprint of 1874.

RPr. *or* RV. Prāt. = RV. Prātiçākhya. Ed. Max Müller. Leipzig. 1869. Also by A. Regnier in JA.

RV. = Rig-Veda *or* Rig-Veda-Saṁhitā. Ed. Th. Aufrecht. Also by Max Müller.

RW. = Roth and Whitney.

s. = saṁhitā-pāṭha.

Sächsische Ber. = Berichte der königl. Sächsischen Ges. der Wiss.

ṢB. = Ṣaḍviñça-Brāhmaṇa. Cited presumably from ed. of Jībānanda Vidyāsāgara. Calc. 1881. Ed. of part by K. Klemm. Gütersloh. 1894.

Sb. = Sitzungsberichte. Those of the Berlin Ak. are usually meant.

SBE. = Sacred Books of the East. Transl. by various Oriental Scholars and ed. by F. Max Müller. Oxford. 1879–1904. 49 vol's.

Scherman, Philosophische Hymnen = Phil. Hymnen aus der RV.- und AV.-Saṁhitā verglichen mit den Philosophemen der älteren Upanishad's. Strassburg. 1887.

schol. = scholia of Dārila *or* of Keçava *or* of both, on Kāuç.: see Bl's introd., p. xi and p. xvi.

von Schroeder: see above, Kaṭha-hss., and below, Zwei Hss.

Siebenzig Lieder des RV. Uebersetzt von Karl Geldner und Adolf Kaegi. Mit Beiträgen von R. Roth. Tübingen. 1875.

s.m. = secunda manu.

Speyer, Vedische Syntax = his part of the Grundriss, entitled Vedische und Sanskrit Syntax. 1896.

SPP. = Shankar Pandurang Pandit as editor of the Bombay edition of the AV. It is entitled: Atharvavedasaṁhitā with the Commentary of Sāyaṇācārya. 1895–8. 4 vol's.

Sūrya - Siddhānta = Translation of the Sūrya-Siddhānta, a Text-book of Hindu Astronomy; with Notes; etc. In JAOS. (vi. 141–498). 1860.

SV. = Die Hymnen des Sāma-Veda. Ed. Th. Benfey. Leipzig. 1848. Text, transl., glossary.

The verses of the Prior *ārcika* are cited, by the numbers in natural sequence, as i. 1 to i. 585; similarly, those of the Latter *ārcika*, as ii. 1 to ii. 1225. — The verses of the Nāigeya supplement to the Prior *ārcika*

are cited as SV. i. 586 to i. 641, and as edited by S. Goldschmidt in the Monatsbericht der k. Ak. der Wiss. zu Berlin, session of Apr. 23, 1868. Cf. note to AV. iv. 26. 1 and to xiii. 2. 23.

TA. = Tāittirīya-Āraṇyaka. Ed. Bibl. Ind. 1872. There is also a Poona ed.

TB. = Tāittirīya-Brāhmaṇa. Ed. Bibl. Ind. 1859–? There is also a Poona ed.

TPr. = Tāittirīya-Prātiçākhya. Ed. W. D. Whitney. In JAOS. (ix. 1–469). 1871.

Trans. = Transactions.

TS. = Tāittirīya-Saṁhitā. Ed. A. Weber. In Ind. Stud., vol's xi. and xii. Leipzig. 1871–2. There is also a Poona ed.

Vāit. = Vāitāna-Sūtra. Ed. R. Garbe. London. 1878. German transl. by him. Strassburg. 1878.

Ved. Stud. = Vedische Studien. Von R. Pischel und K. F. Geldner. Stuttgart. 3 vol's. 1889. 1897. 1901.

VPr. = Vājasaneyi-Prātiçākhya. Ed. A. Weber. In Ind. Stud. (iv.). 1857–8. Skt. and German.

VS. = Vājasaneyi-Saṁhitā. Ed. A. Weber. Berlin. 1852.

vs. (never v., which is used as meaning 5) = verse: vss. = verses: cf., for example, line 2 of note to iv. 12. 1.

W. = Whitney; *or, sometimes* the codex W.

Weber (without further indication of title) = Weber's Indische Studien: see above, Ind. Stud.

Weber, Omina und Portenta: in Abh. der k. Ak. der Wiss. for 1858. Berlin. 1859.

Weber, Rājasūya = Ueber die Königsweihe, den Rājasūya: in Abh. der k. Ak. der Wiss. for 1893. Berlin. 1893.

Weber, Sb.: for the meaning in book xviii., see below, p. 813.

Weber, Vājapeya = Ueber den Vājapeya: in Sb. der k. Ak. der Wiss. for 1892, pages 765–813. Berlin. 1892.

Weber, Vedische Beiträge.

Under this title was issued a series of 9 articles in Sb. der k. Ak. der Wiss. zu Berlin, from 1894 to 1901. They are usually cited by *Sb.* and the date. For the AV., the most important is no. 4 (1895, concluded 1896), treating book xviii., as explained below, p. 813.

Weber's Translations of books i.–v. and xiv. and xviii.: for these, see p. cvii.

Wh. *or* Whitney, Grammar: see above, under Grammar.

Whitney, Index Verborum: see above, under Index.

Whitney, O. and L. S.: see above, under O. and L. S.

Whitney, Roots = The Roots, Verb-forms, and primary Derivatives of the Sanskrit Language. Leipzig. 1885.

Whitney's other contributions relating to the AV.: for some of these, see Preface, pages xxiii, xxv, xxvi.

Winternitz *or* (in book xiv.: cf. below, p. 738) *simply* Wint. = his Hochzeitsrituell in the Denkschriften der k. Ak. der Wiss., vol. xl. Vienna. 1892.

Wiss. = Wissenschaften.

WZKM. = Wiener Zeitschrift für die Kunde des Morgenlandes. Vienna. 1887–.

ZDMG. = Zeitschrift der Deutschen Morgenländischen Gesellschaft. Leipzig. 1847–.

Zimmer (without further indication of title) = his Altindisches Leben. Berlin. 1879.

Zwei Hss. = Zwei Handschriften der k. k. Hofbibliothek in Wien mit Fragmenten des Kāṭhaka. By von Schroeder. In Sb. der k. Ak. der Wiss. for 1895 (38 pages). Vol. cxxxiii. Vienna. 1896.

14. Tabular View of Translations and Native Comment

Previous translations. — Native commentary. — It may prove useful to have, in convenient tabular form, a list of the most important or comprehensive previous translations, with dates; and also a list of those parts of

the text upon which the native commentary has been published in the Bombay edition. The dates are taken from the title-pages of the volumes concerned; the dates of the prefaces, or of the parts of the volumes concerned, are sometimes considerably earlier. For bibliographical details, see the List, pages ci–cvi. The braces at the right show which of SPP's four volumes contains the text, or the text with comment, of any given book.

I. Translation of the whole text.

Griffith, 1895, 1896: see p. cii.

II. Translations of a mass of selected hymns.

Bloomfield, 1897: see p. ci. Ludwig, 1878: see p. civ. Grill, 1888: see p. cii.

III. a. Translations of single books.			III. b. Books with comment of "Sāyaṇa."	
Book i.	Weber, Indische Studien, iv.	1858.	Book i., entire.	SPP's vol. i.
ii.	" " " xiii.	1873.	Book ii., entire.	
iii.	" " " xvii.	1885.	Book iii., entire.	
iv.	" " " xviii.	1898.	Book iv., entire.	
v.	" " " "	"		
vi.	1–50. Florenz (see p. 281).	1887.	Book vi., entire.	SPP's vol. ii.
vii.	Henry, Le livre vii.	1892.	Book vii., entire.	
viii.	" Les livres viii et ix.	1894.	Book viii., 1–6.	
ix.	" " "	"		
x.	" Les livres x, xi et xii.	1896.		
xi.	" " "	"	Book xi., entire.	SPP's vol. iii.
xii.	" " "	"		
xiii.	" Les hymnes Rohitas.	1891.		
xiv.	Weber, Indische Studien, v.	1862.		
xv.	Aufrecht, Indische Studien, i.	1850.		
xvi.				
xvii.			Book xvii., entire.	SPP's vol. iv.
xviii.	Weber, Sitzungsberichte.	1895–6.	Book xviii., entire.	
xix.			Book xix, entire.	
xx.			Book xx., 1–37.	

Chronologic sequence of previous translations and discussions. — In judging between the translations or opinions of different exegetes, it is desirable to know their chronological sequence. In giving the detailed bibliographical minutiæ below, at the beginning of each hymn, I have always endeavored to arrange them chronologically; but the following brief table in addition will not be superfluous. The difference in time of the printing of the translations of Griffith and Bloomfield and Henry (x.–xii.) was so small that they must have been each independent of the others. For the places of publication etc., see the List, pages ci–cvi.

1850. Aufrecht, book xv.
1858. Weber, book i.
1862. Weber, book xiv.
1872. Muir, select., OST. v.
1873. Weber, 2d ed., book ii.
1878. Ludwig, selections.
1879. Zimmer, selections.
1885. Weber, book iii.
1887. Scherman, selections.
1887. Florenz, book vi. 1–50.
1888. Grill, 2d ed., 100 hymns.
1891. Henry, book xiii.
1892. Henry, book vii.
1894. Deussen, Geschichte, i. 1.
Henry, books viii.–ix.
1895. SPP's text, vol's i.–ii.
1895. Griffith, books i.–ix.
Weber, book xviii. 1–2.
1896. Weber, book xviii. 3–4.
Griffith, books x.–xx.
Henry, books x.–xii.
1897. Bloomfield, selections.
1898. Weber, books iv.–v.
SPP's text, vol's iii.–iv.

GENERAL INTRODUCTION, PART II.

ELABORATED BY THE EDITOR, IN LARGE PART FROM WHITNEY'S MATERIAL

General Premises

⌊**Contents of this Part.** — While Part I. contains much that might be presented in a preface, the contents of Part II. are more strictly appropriate for an introduction. The contents of Part I. are briefly rehearsed at p. lxiii; and the contents of both Parts, I. and II., are given with more detail and in synoptic form at pages x–xv, which see. As was the case with the ten text-critical elements of the commentary in Part I., the subject-matter of Part II. also may be put under ten headings as follows:

1. Description of the manuscripts.
2. Their opening stanza.
3. Whitney's Collation-Book.
4. Repeated verses in the mss.
5. Refrains and the like in the mss.
6. Accentuation-marks in the mss.
7. Orthographic method of Berlin text.
8. Metrical form of the Atharvan saṁhitā.
9. Divisions of the text.
10. Its extent and structure.⌋

⌊**Authorship of this Part.** — While Part I. is wholly from the hand of the editor, Part II. is elaborated in large measure from material left by Whitney. Chapters 2 and 3, however, although written by the editor, are incorporated into this Part, because the most fit place for them is here, just after chapter 1. In the rewritten portions of the other chapters, it has not been attempted thoroughly to separate the author's part from the editor's; but paragraphs which are entirely by the editor are enclosed in ell-brackets, ⌊ ⌋. The whole matter has been carefully stated by me in the preface, at pages xxix–xxx, and these the reader is requested to consult.⌋

1. Description of the Manuscripts used by Whitney

⌊**The brief designations of his manuscripts (sigla codicum).** — The sigla O. and L. seem to be arbitrary. It is helpful to note that Whitney apparently intended that all the rest should be suggestive. Thus B., P., R., T., and D. are the initials respectively of Berlin, Paris, Roth, Tanjore, and Deccan; small p. of course means *pada*-text; and small *s.* means *saṁhitā*-text; and K. was the first letter of Bikaner not previously employed as

siglum. M. and W., which designate the mss. of the Mill collection and Wilson collection of the Bodleian, were chosen as being initials of Mill and Wilson. The letters E. I. H., as designating the mss. of the Library of the India Office in London, were plainly meant to suggest the name East India House, the designation of the London establishment of the Hon. East India Company previous to 1858. Observe that Whitney's "I." was first used by him to designate E.I.H. ms. No. 2142 (Eggeling's No. 234), but only until he discovered that that ms. was a mere copy of the Polier ms. in the British Museum; after that time Whitney collated the Polier original, retaining for it, however, the designation "I." The sigla of the mss. used by Whitney before publication are essentially the same as those given by him at the end of his Introductory Note to the AV.Pr., p. 338, which see.⌋

⌊**Synoptic table of the manuscripts used by Whitney.** — It will be convenient to have, in addition to Whitney's description of his mss., a synoptic table of them, cast in such a form that the reader may easily see just what ones were available for any given book. The following table is essentially the same as one which Whitney made for his own use.⌋

	SAMHITĀ-MANUSCRIPTS											PADA-MANUSCRIPTS				
	Berlin	Paris	Oxford		"East India House"			Haug	Roth	Tanjore	Bikaner	Berlin		Haug	"Deccan"	Bikaner
			Mill	Wilson	Mss.											
i.		P.	M.	W.	E.	I.	H.	O.	R.	T.	K.	Bp.^{a}	Bp.^{2a}	Op.	D.	Kp.
ii.		P.	M.	W.	E.	I.	H.	O.	R.	T.	K.	Bp.^{a}		Op.	D.	Kp.
iii.		P.	M.	W.	E.	I.	H.	O.	R.	T.	K.	Bp.^{a}		Op.	D.	Kp.
iv.		P.	M.	W.	E.	I.	H.	O.	R.	T.	K.	Bp.^{a}		Op.	D.	Kp.
v.		P.	M.	W.	E.	I.	H.	O.	R.	T.	K.	Bp.^{a}	Bp.$^{2b'}$		D.	Kp.
vi.		P.	M.	W.	E.	I.	H.	O.	R.	T.	K.	Bp.^{a}	Bp.$^{2b''}$		D.	Kp.
vii.		P.	"M."	W.	E.	I.		O.	R.	T.	K.	Bp.^{a}	Bp.$^{2b''}$		D.	Kp.
viii.		P.	"M."	W.	E.	I.		O.	R.	T.	K.	Bp.^{a}	Bp.$^{2b''}$		D.	Kp.
ix.		P.	"M."	W.	E.	I.		O.	R.	T.	K.	Bp.^{a}	Bp.$^{2b''}$		D.	Kp.
x.		P.	"M."	W.	E.	I.		O.	R.	T.	K.	Bp.^{b}			D.	Kp.
xi.	B.	P.	M.	W.	E.	I.		O.	R.	T.	K.	Bp.^{b}			D.	Kp.
xii.	B.	P.	M.	W.	E.	I.		O.	R.	T.	K.	Bp.^{b}			D.	Kp.
xiii.	B.	P.	M.	W.	E.	I.		O.	R.	T.	K.	Bp.^{b}			D.	Kp.
xiv.	B.	P.	M.	W.	E.	I.		O.	R.	T.	K.	Bp.^{b}			D.	Kp.
xv.	B.	P.	M.	W.	E.	I.		O.	R.	T.	K.	Bp.^{b}			D.	Kp.
xvi.	B.	P.	M.	W.	E.	I.		O.	R.	T.	K.	Bp.^{b}			D.	Kp.
xvii.	B.	P.	M.	W.	E.	I.		O.	R.	T.	K.	Bp.^{b}			D.	Kp.
xviii.	B.	P.	M.		E.	I.		O.	R.	T.	K.	Bp.^{b}		Op.	D.	Kp.
xix.	B.	P.	M.	W.	E.	I.		O.	R.	T.	K.				D. I.	Kp.
xx.	B.	P.	M.	W.	E.	I.		O.	R.	T.	K.	Bp.^{c}	Bp.^{2c}	Op.	D.	Kp.

⌊**Berlin manuscripts of the Atharva-Veda.** —A tabular view of the various numberings and designations of the nine Berlin mss., Weber, Nos. 331–339, will be found useful and is given here. The left-hand column

gives the sigla used by Whitney, but with some marks (a, b, c, ', ") added for convenience of reference to or from the preceding table. The second column shows which books any given ms. contains. The third gives the numbers of the mss. as they stand in Weber's Catalogue; and the fourth gives the old numbers assigned to those mss. when they formed a part of the collection of Sir Robert Chambers. The right-hand column shows what book or group of books was transcribed by Whitney from the original ms. named in the same line.

	Books	Weber-No.	Chambers-No.	Copied by Whitney
Bp.^{a}	i.–ix.	332	8	Books i.–iv. and vi.–ix.
Bp.^{b}	x.–xviii.	335	108	Books x.–xviii.
Bp.^{c}	xx.	336	114	Book xx.
Bp.^{2a}	i.	331	117	
Bp.$^{2b'}$	{v.	333	109	Book v.
Bp.$^{2b''}$	{vi.–ix.	334	107	
Bp.^{2c}	xx.	337	116	
B.$'$	xi.–xx.	338	115	Book xix.
B.$''$	xi.–xx.	339	120	⌋

⌊**Manuscripts used by Whitney before publication of the text.** — The following descriptions were written out by Whitney in such form as to require almost no changes.⌋

Bp. Under this designation are, for convenience's sake, grouped two Berlin *pada*-manuscripts, making together a complete *pada*-text to books i.–xviii. **The first manuscript, Bp.**^{a} (Chambers, No. 8; Weber, No. 332), is described on pp. 82–83 of Weber's Catalogue of the Berlin Sanskrit mss. It contains books i.–ix., written in a clear but rather rude hand, quite fairly correctly, and accented throughout in a uniform manner. At the end of book ii. is a colophon (given in full by Weber), stating the date as A.D. 1593–4; but this is probably copied from the scribe's original. At the end of the fourth book was perhaps another colophon; but, if so, it is lost, with the last word of the last verse in the book, by the omission of a leaf (leaf 125). **The second manuscript, Bp.**^{b} (Chambers, No. 108; Weber, No. 335: see Weber's Catalogue, pp. 83–84), containing books x.–xviii., is defective at the end, lacking the last two verses of xviii. (except the first word of 4. 88), and of course also the colophon. It is written in three different hands, with fair correctness (Weber's note, "by the same hand as 334," is a mistake). It is accented in the same manner as No. 332.

Bp.^{2} This designation also applies to more than one manuscript: **the first manuscript, Bp.**^{2a}, contains only book i. (Chambers, No. 117; Weber, No. 331: Cat., p. 82), is handsomely and very accurately written, and is quite independent of Bp. It is dated A.D. 1632. Its mode of accentuation changes soon after the beginning (see below, p. cxxi). **The second**

manuscript, **Bp.**[2b], contains books v.–ix. This manuscript, though one in paper, size, and hand, has by some means become separated into two parts, the one (Chambers, 109; Weber, 333) containing only book v., and the other (Chambers, 107; Weber, 334: both p. 83 of Cat.) containing books vi.–ix. They are less independent than Bp.[a], representing the same proximate original as Bp. (though they are not copied from Bp., nor are they its original); but they are decidedly more accurate than Bp., and also more carefully corrected since copying. There is no colophon to either part, but they are as old, apparently, as Bp.[a], or as Bp.; their mode of accentuation agrees throughout with that of the latter.

B. or **Bs.** This is the Berlin manuscript (Chambers, 115; Weber, 338: pp. 84–85 of Cat.) of books xi.–xx. in *saṁhitā*-text. It is rather incorrect and somewhat worm-eaten. It bears the date A.D. 1611. In the Berlin Library is (Chambers, 120; Weber, 339: p. 85 of Cat.) a modern copy ⌊B."⌋ of it, having value only as having been made before its original was so much worm-eaten as at present.

P. and **M.** These are virtually one manuscript, being two copies of the same original, by the same hand, and agreeing precisely in form and style. P. is in the Paris Library, and is in two volumes, marked D 204 and D 205. M., also in two volumes, belongs to the Mill collection in the Bodleian Library at Oxford.[1] By some curious and unexplained blunder, the copy of books vii.–x. that belonged to M. was sent by mistake to Paris with P., so that P's first volume contains books i.–x., and its second vii.–xx., while of M. the first volume contains i.–vi., and the second xi.–xx. In the references made in the notes below, the copy of vii.–x. included in the first[2] volume of P. is accounted as M. The differences of the two are not altogether such as are due only to the last copyist; since P. has been collated and corrected (winning thereby some false readings). P. is also more carefully copied than M., but both are rather inaccurate reproductions of a faulty original. A colophon copied in both at the end of book xi. gives *saṁvat* 1812 (A.D. 1756) as the date, doubtless of the original; the copies are recent, probably since the beginning of the nineteenth century. Their mode of accentuation is by strokes, not dots; that of P. is defective from xiii. 1 to xix. 10.

W. This also, like M., belongs to the Bodleian Library at Oxford,[3] and is a *saṁhitā*-manuscript of the whole Atharvan, excepting only book

[1] ⌊M. is the ms. listed by Aufrecht, in his Catalogue of the Bodleian Sanskrit Manuscripts, p. 392 b, as No. 80 of the Codices Milliani.⌋

[2] ⌊The printer's copy of this paragraph in Whitney's handwriting says clearly "second volume"; but the original description of the mss. (made by him probably in 1853) says clearly "first volume": I feel sure that the original is right and have altered the proof to correspond therewith.⌋

[3] ⌊Listed by Aufrecht, p. 385 b, as Nos. 499 and 500 of the Codices Wilsoniani.⌋

xviii. It has no colophon at the end, but is a modern copy, on European paper, and in part made from the same original as P. and M., as is shown both by accordances in minute peculiarities and errors of reading, and by containing at the end of book xi. the same colophon as they. In certain of the books, namely i., ii., vi.–x., xvi., xvii., it shows signs of greater independence. It is by far the most faulty and least valuable of all the manuscripts collated. Only the first book is accentuated, nearly in the familiar RV. method.

E. This is a *saṁhitā*-manuscript of all the twenty books (except the latter half of xviii., from 3. 6 on), belonging to the India Office Library in London. It is described in Eggeling's Catalogue on p. 37 (now numbered 229 and 230; formerly 682 and 760 or 113). It has no date; Eggeling reckons it as of the 17th century. It is written on coarse rough paper, in a large and irregular hand, apparently by a scholar for his own use, and is fairly correct. The text is here and there a little mutilated at the edges by the reprehensible carelessness of the binder; otherwise it is in good preservation. Its method of accentuation is very various: see below, p. cxxii.

I. This is a complete copy of the *saṁhitā*-text, in large form (14¾ × 6¾ in.), being one of the set of Vedic manuscripts brought to Europe by Col. Polier, and now belonging to the British Museum in London. The Atharvan material is contained in two volumes: vol. i. gives first book xix., then xx., then i.–x.; vol. ii. gives the Anukramaṇī, then the Gopatha Brāhmaṇa, then books xi.–xvii., then xviii. — each division, in both volumes, being separately paged. There is no colophon; but the whole is evidently a modern copy, made for Col. Polier himself. It is on smooth paper, well written, and not especially inaccurate. It contains the verse *çáṁ no devīr* etc. prefixed at the beginning, like some of the manuscripts compared later (see p. cxvi).

Of all this Atharvan material of Polier's, a copy was made for Col. Martin while it remained in the latter's keeping (as Prof. H. H. Wilson informed me that he personally knew it to have been for a time); and this copy now constitutes Nos. 233–236 of the India Office collection, being credited as presented by R. Johnson (No. 234, containing Books xi.–xviii., has W. D. W.'s note to this effect reported in the Catalogue; but Prof. Eggeling fails to notice that the other volumes are of the same character). The collation of No. 234 was begun, but abandoned on the discovery of its origin. Doubtless No. 232 (old number 901) is another copy of the Polier first volume, made at the same time for Colebrooke, or else ⌊made for Martin and⌋ later given ⌊to Colebrooke⌋ by Martin, as it is stamped "Claud Martin"; ⌊at all events, the one who gave it to the Library was Colebrooke⌋.

H. This manuscript, again, belongs to the India Office Library (No. 231; old No. 1137; Catalogue, p. 37). It contains only the first six books, and is handsomely but rather incorrectly written. It has no date, but its accentuation was added in A.D. 1708. Its mode of marking the accent varies: see below.

⌊**Manuscripts collated after publication of the text.** — The following descriptions also were written out by Whitney, except those of mss. R. and T., which have been supplied by the editor.⌋

The above are all the manuscripts known to have been in Europe in 1853; and upon them alone, accordingly, the printed text was founded. Those that follow have been since collated, and their readings are reported in the notes to the translation.

O. In the possession at present of the Munich Library, but formerly of Prof. M. Haug (to whom they belonged at the time of their collation), are a parcel of Atharvan manuscripts containing a complete *saṁhitā*-text, with a *pada*-text of six books, variously divided and bound together, and in part mixed with other texts. The *saṁhitā*-text is designated as above: it is in five parts: **1.** books i.–v., on European paper, 8¼ × 3 in., each book separately paged. The date at the end, *çake* 1737 (= A.D. 1815) may be that of the original from which this copy is made. It is written in a small but neat and clear hand. **2.** Books vi.–xvii., 8¾ × 3¾ in., written in a good sizeable hand, by a Māṁnajī; dated *saṁvat* 1690 (A.D. 1634); the paper is in parts badly damaged, so as hardly to hold together, and of two leaves in book xii. only fragments remain. It makes great use of the *virāma*, and of ◡ as *anusvāra*-sign. It numbers the verses only in *vargas*, making no account of the hymns (*sūktas*); nor does it notice the *prapāṭhaka* division. **3.** Book xviii., 9¼ × 5 in.; in a large regular hand; dated *çake* 1735 (A.D. 1813). When collated, it was bound in one volume with *pada*-ms. of i.–iii. before it, and *saṁhitā* of xx. after it. **4.** Book xix., bound up with **1.** (*saṁhitā* i.–v.), and in all respects agreeing with it, save that the (copied?) date is two years later; both are works of the same copyist. **5.** Book xx., bound in (as above noted) after **3.** The size is 8¾ × 4½ in., and it is dated *çake* 1735 (A.D. 1813).

Op. This designates the *pada*-text of the Haug or Munich manuscripts, as above described. They include books i.–iv., xviii., and xx., in three divisions: **1.** books i.–iii., bound up (as noted above) with the *saṁhitā*-text of xviii. and xx. The books are paged separately, but all written by one hand; the date at the end is *çake* 1733 (A.D. 1811); size 9 × 4¾ in. The hand is large and clear, and the text (corrected by the accentuator) very correct. **2.** Book iv.: size 8 × 4 in.; date *çake* 1736 (A.D. 1814). **3.** Books xviii. and xx., bound with the preceding, and of same size;

separately paged; date *çake* 1762 (A.D. 1840). From xx. are omitted the peculiar Atharvan parts, except hymn 2.

O. and Op. were not collated word by word throughout, because use of them was allowed only for the time of a limited stay in Munich. Books xv.–xix., and the peculiar parts of xx., also the *paryāya* hymns in the preceding books, and the *pada*-text, were collated thoroughly; in the metrical parts of vi.–xiv. the comparison was made by looking through the transliterated copy and noting readings on all doubtful points.

⌊These mss. are described in the *Verzeichniss der orientalischen Handschriften aus dem Nachlasse des Professor Dr. Martin Haug in München*, München, T. Ackermann, 1876. By the siglum O. are designated the mss. there numbered 12, 13, and 14; by Op., those numbered 15 and 17. The dimensions there given differ in part a little from those given by Whitney. It is worth while to report from JAOS. x., p. cxviii, W's critical remark about this material: "all in good and correct manuscripts, made by and for Hindu scholars (not copies by professional scribes for the use of Europeans)."⌋

R. ⌊This is a complete *saṁhitā-ms.*, belonging at the time of its collation (1875) to Roth, and now in the Tübingen University Library. It is described by Roth, *Der Atharvaveda in Kaschmir*, p. 6, and by Garbe, in his *Verzeichniss*, as No. 12, p. 11. It is bound in two volumes, the one containing books i.–x., and the other, books xi.–xx. In the colophons to a number of the books (so viii., ix., x., xiv., xix.) is the date *çake* 1746 (A.D. 1824); but at the end of xx. is the date *saṁvat* 1926 (A.D. 1870). It was bought for Roth from a Brahman in Benares by Dr. Hoernle, and Roth judged from the name of the scribe, Paṭuvardhana Viṭhala, that it originated in the Deccan. Whitney says (JAOS. x., p. cxviii, = PAOS. Nov. 1875) that it has special kindred with the Haug mss. Roth adds that it is written and corrected throughout with the most extreme carefulness and is far more correct than the AV. mss. are wont to be.⌋

T. ⌊This also is a complete *saṁhitā*-ms., a transcript made from the Tanjore-mss. described on p. 12 of A. C. Burnell's *Classified index to the Sanskrit mss. in the palace at Tanjore* and numbered 2526 and 2527. The transcript was sent to Roth by Dr. Burnell and is described by Roth and by Garbe in the places just cited under codex R. Books i.–iv. of the transcript are unaccented; the rest are accented. According to Burnell, No. 2526 contains books i.–xx., is unaccented, and was written about A.D. 1800; and No. 2527 contains books v.–xx., is accented, and was written A.D. 1827 at Benares. I find no note stating the relation of Roth's transcript to its Tanjore originals: presumably the transcript of the unaccented books, i.–iv., was taken from the unaccented No. 2526; and that of the accented books, v.–xx., from No. 2527.⌋

D. This is a *pada*-manuscript belonging to the Deccan College at Poona, collated while in Roth's possession at Tübingen. It is unaccented in book xviii. It is very incorrectly written, and its obvious errors were left unnoted. It gives a *pada*-text even for book xix., but not for the peculiar parts of xx. ⌊The Index to the Catalogue of 1888 of the Deccan College mss. gives only two complete *pada*-mss. of the AV., to wit, the ms. listed as III. 5 on p. 13, and the one listed as XII. 82 on p. 174. The Catalogue gives as date of the latter *saṁvat* 1720; and as date of the former, *saṁvat* 1741. In the Collation-Book, Whitney gives at the end of book xx. the colophon of his D. with the dates *saṁvat* 1741, *çake* 1606. This agreement in date seems to identify his D. with the ms. III. 5. That ms. is a part of the collection of 1870–71, made by Buhler; it is booked as consisting of 435 pages and as coming from Broach or Bharūch.⌋

L. A *pada*-manuscript of xix. in the Berlin Library was apparently copied from D. while it was still in India (this copy is denoted by L.). ⌊It is described by Weber, *Verzeichniss*, vol. ii., p. 79, under No. 1486, with details confirmatory of the above.⌋

K. By this sign is meant a manuscript from Bikaner containing the complete *saṁhitā*-text; it was for some time in the hands of Roth at Tübingen, and was consulted by means of a list of some 1200 doubtful readings sent to Tübingen and reported upon. These concerned books i.–xviii. alone; xix. and the peculiar parts of xx., not admitting of treatment in that way, did not get the benefit of the collation. The manuscript claims to be written in *saṁvat* 1735, *çake* 1600 (A.D. 1678–9), by *Eṁmvāgaṇeça*, under king Anūpasiṅha, at Pattana-nagara.

Accompanying this is a *pada*-manuscript written by the same scribe, but without accents. Where there is occasion for it, this is distinguished by the designation Kp.

2. The Stanza çáṁ no devī́r abhíṣṭaye as Opening Stanza

⌊**It was doubtless the initial stanza of the text in the Kashmirian recension.** — This stanza, which appears as i. 6. 1 of the Vulgate, doubtless stood at the beginning of the Pāippalāda text. In 1875, Roth, in his *AV. in Kaschmir*, p. 16, remarks upon the general agreement in the tradition according to which *çáṁ no* etc. was the initial stanza of Pāipp., and not *yé triṣaptā́ḥ* as in the Vulgate; and regrets all the more on that account that the first leaf of the Pāipp. ms. is lost.⌋

⌊**Çáṁ no as initial stanza of the Vulgate text.** — Whitney notes that this stanza is also found prefixed to the text of the Vulgate in four of the mss. used by him, to wit, I. and R. and O. and Op. Thus at the beginning of I. we have the stanza *çáṁ no devī́r abhíṣṭaye* entire, and then *yé triṣaptā́ḥ*.⌋

⌊In 1871, Haug had noted, p. 45 of his *Brahma und die Brahmanen*, that the Mahābhāṣya, in rehearsing the beginnings of the four Vedas, gives *çam* etc. as the beginning of the AV.,[1] and that both of his mss. (our O. and Op., as just stated) prefix the stanza. In 1873, *Ind. St.* xiii. 431–3, Weber again called attention to the fact concerning the Mahābhāṣya, and to a similar one concerning the Gopatha Brāhmaṇa. In 1874, *Indian Antiquary*, iii. 132, Bhandarkar speaks of our stanza as representative *pratīka* of the AV. in the Brahmayajña or daily devotional recitation of the Hindus. For further discussion of the matter, see Bloomfield, Kāuçika, Introduction, pages xxxvii and xxxviii, and the references there given, and his note to 9. 7, and his §§ 13–14 in the *Grundriss*, p. 14. We may add that in 1879 Burnell observed, on p. 37 b of his *Tanjore Catalogue*, that the real South Indian mss. of the Mahābhāṣya ignore the AV. and omit the *çáṁ no devīr*.⌋

3. Whitney's Collation-Book and his Collations

⌊**Description of the two volumes that form the Collation-Book.** — The Collation-Book is the immediate source of the statements of this work concerning the variants of the European mss. of the Atharva-Veda. It contains, in Whitney's handwriting, the fundamental transcript (in Roman transliteration) of the text, and the memoranda of the subsequent collations. It is bound in two volumes: of these, the second, comprehending books x.–xx., appears to have been written first, since it is dated "Berlin. Oct 1851–Jan 1852"; while the first, comprehending books i.–ix., is dated "Berlin. Jan–March 1852," and thus appears to have been written last. The volumes are of good writing-paper (leaves about 8 by 10 inches in size), the first containing 334 leaves, and the second, 372.⌋

⌊**Whitney's fundamental transcript of the text.** — In copying book x. (the first book copied), Whitney has written the text on both sides of the leaf; but for the books subsequently copied, books xi.–xx. and i.–ix., he has written the text on the verso only and used the recto of the next leaf for various memoranda. For all the first eighteen books except book v., this fundamental copy is a transcript of the *pada*-text contained in the two Berlin *pada*-mss. (see the table on page cxi), called Chambers, 8 and 108, and designated above as **Bp.** For book v., he copied from one of the four mss. to which the designation **Bp.**[2] is applied, to wit from Chambers, 109.⌋

[1] ⌊While reading proof, I see that Weber had made the same observation in 1862, *Ind. Stud.* v. 78. Moreover, the fact that *çáṁ no* figures as opening stanza of AV. in the GB. at i. 29 is now used (1904) by Caland, WZKM. xviii. 193, to support his view that the GB. attaches itself to the Pāipp. recension.⌋

⌊The fundamental copy of book xix. was made by Whitney from the *saṁhitā*-ms. Chambers, 115 = **B.** He appears to have copied the text first on the recto, without word-division, and using Roman letters, although applying to them the vertical and horizontal accent strokes as if to *nāgarī*; and afterwards to have written out the text on the opposite page, the verso of the preceding leaf, with word-division, and with accents marked in the usual European way. At xix. 27. 6 Whitney makes the note, "acc. from Paris ms. to the end of the book." — For book xx., the transcript was made from Chambers, 114 = **Bp.**[c].⌋

⌊**Collations made before publication of the text. The Berlin collations** (first collations). — In this paragraph, only books i.–xix. are had in view, and codex B.", as being a mere copy of B.', is disregarded. From the table on p. cx, it appears that for books ii.–iv., x., and xix. there was only one ms. at Berlin, and so none available for collation. The first collation of book v. (since this was copied from **Bp.**[2] = Chambers, 109) was made of course (see the table) from **Bp.** = Ch. 8. The first collation of the books copied from **Bp.** was made (also of course) from **Bp.**[2]: that is, the first collation of book i. was made with Ch. 117, and that of books vi.–ix. with Ch. 107. For books xi.–xviii. the collation was made of course with **B.** = Ch. 115.⌋

⌊**The Paris and Oxford and London collations.** — These, made in the months of March to July, 1853, were the last collations before the printing of the text. They were made in the order as named, and their sequence appears from the biographical sketch[1] above, p. xliv.⌋

⌊**Collations made after publication (that is, made in 1875 or later.)** — Twenty years or more after the issue, in Feb. 1855, of the printed text of books i.–xix., were made the collations of the mss. enumerated below. See above, page xliv, and JAOS. x., p. cxviii.⌋

⌊**Collation of the Haug, Roth, Tanjore, and Deccan mss.** — The collation with the Haug mss., O. and Op., was made at Munich, in June and July, 1875. Then followed, at Tübingen, the collations with the mss. D. and T. and R.⌋

⌊**The collation with the Bikaner ms., K.** — This, as stated above, p. cxvi, was made by means of a list of doubtful readings sent by Whitney to Roth and reported upon.⌋

⌊**Other contents of the Collation-Book.** — The various memoranda (mentioned above, p. cxvii, ¶ 3) are usually written on the blank page opposite the hymn or verse concerned. They include the excerpts from the Major Anukramaṇī, the citations of concordant passages gathered from an exceedingly comprehensive study of the other Vedic texts, very full

[1] ⌊The date quoted at top of page l is not quite correct. Whitney spent from March 19 to May 10 (1853) at Paris, May 12 to June 1 at Oxford, and June 1 to July 22 at London.⌋

references to the AV. Prātiçākhya and to the Kāuçika and Vāitāna Sūtras, references to the writings of Occidental Vedic scholars in which a given verse or hymn has been treated by way of translation or comment, schemes of the meters and criticism thereof, and finally miscellaneous notes. — I may add here that Whitney left a Supplement to his Collation-Book. It consists of 19 loose leaves containing statements of the variants of B.P.M.W.E.I.H. in tabular form. With it are about a dozen more leaves of variants and doubtful readings etc.⌋

4. Repeated Verses in the Manuscripts[1]

Abbreviated by pratīka with addition of ity ekā etc. — There are 41 cases of a repeated verse or a repeated group of verses occurring a second time in the text and agreeing throughout without variant with the text of the former occurrence. These in the mss. generally, both *saṁhitā* and *pada*, are given the second time by *pratīka* only, with *íty ékā* (sc. *ṛ́k*) or *íti dvé* or *íti tisráḥ* added and always accented like the quoted text-words themselves. Thus ix. 10. 4 (= vii. 73. 7) appears in the mss. as *úpa hvaya íty ékā.* On the other hand, the very next verse, although it differs from vii. 73. 8 only by having *'bhyā́gāt* for *nyā́gan*, is written out in full. So xiii. 2. 38 (= x. 8. 18) appears as *sahasrāhṇyám íty ékā;* while xiii. 3. 14, which is a second repetition of x. 8. 18 but contains further the added refrain *tásya* etc., is written out in full as far as *tásya.* The like holds good of xiii. 3. 18. See note to xiii. 3. 14.

List of repeated verses or verse-groups. — The 41 cases of repetition involve 52 verses. The list of them is given on p. 3 of the *Index Verborum* (where xix. 23. 20 is a misprint) and is given with the places of first occurrence. The list is repeated here, but without the places of first occurrence, which may always be ascertained from the commentary below. It is: iv. 17. 3; v. 6. 1 and 2; 23. 10–12; vi. 58. 3; 84. 4; 94. 1–2; 95. 1–2; 101. 3; vii. 23. 1; 75. 1; 112. 2; viii. 3. 18, 22; 9. 11; ix. 1. 15; 3. 23; 10. 4, 20, 22; x. 1. 4; 3. 5; 5. 46–47, 48–49; xi. 10. 17; xiii. 1. 41; 2. 38; xiv. 1. 23–24; 2. 45; xviii. 1. 27–28; 3. 57; 4. 25, 43, 45–47, 69; xix. 13. 6; 23. 30; 24. 4; 27. 14–15; 37. 4; 58. 5.

Further details concerning the pratīka and the addition. — The pratīka embraces the first word, or the first two, ⌊or even the first three, when one or two of them are enclitics: so vi. 94. 1; 101. 3; viii. 3. 22; ix. 1. 15⌋; but at xix. 58. 5 the whole first pāda is given with *íty ékā* added. Occasionally, in one or another ms., the repeated verse or group is given in full: thus by O.R. in the cases of repetitions in book xviii. Both editions give all the repeated verses in full.

[1] ⌊On this topic, Whitney left only rough notes, a dozen lines or so: cf. p. xxix.⌋

The addition is lacking at v. 6. 1 and v. 6. 2; although these are consecutive verses, it is clear from the separate giving of two *pratīkas* that here repetitions of non-consecutive verses are intended, and that the addition in each case would be *ity ékā*. The addition is also lacking at xiv. 1. 23–24; where, however, the repetition of consecutive verses, vii. 81. 1–2, is intended. Here again the mss. give two *pratīkas* separately, *pūrvāparám* (= vii. 81. 1 and xiii. 2. 11) and *návonavaḥ* (= vii. 81. 2); and they do this instead of giving *pūrvāparám íti dvé*, because the latter procedure would have been ambiguous as meaning perhaps also xiii. 2. 11–12.

The addition *íti pūrvā* is made where the *pratīka* alone might have indicated two verses with the same beginning. This happens at xiii. 1. 41 (where *aváḥ páreṇa* might mean either ix. 9. 17 or 18: see note, p. 716) and at xviii. 4. 43 (but as to this there is disagreement: see note). — By lack of further addition, the intended repetition is doubtful at x. 5. 48–49, where *yád agna íti dvé* might mean either viii. 3. 12–13 or vii. 61. 1–2 (see note, p. 585); there is doubt also at xix. 37. 4 (the case is discussed fully at p. 957).

5. Refrains and the like in the Manuscripts

Written out in full only in first and last verse of a sequence. — For the relief of the copyists, there is practised on a large scale in both the *saṁhitā-* and the *pada-*mss. the omission of words and pādas repeated in successive verses. In general, if anywhere a few words or a pāda or a line or more are found in more than two successive verses, they are written out in full only in the first and last verses and are understood in the others ⌊cf. p. 793, end⌋. For example, in vi. 17, a hymn of four verses, the refrain, being **c**, **d** of each of the four, is written out only in 1 and 4. Then, for verse 2 is written only *mahī́ dādhā́re 'mā́n vánaspátīn*, because *yáthe 'yám pṛthivī́* at the beginning is repeated. ⌊That is, the scribe begins with the last one of the words which the verse has in common with its predecessor.⌋ Then, because *dādhā́ra* also is repeated in 2–4, in verse 3 *mahī́* also is left out and the verse reads in the mss. simply *dādhā́ra párvatān girī́n* — and this without any intimation of omission by the ordinary sign of omission. — Sometimes the case is a little more intricate. Thus, in viii. 10, the initial words *só 'd akrāmat* are written only in verses 2 and 29, although they are really wanting in verses 9–17, *paryāya* II. (verses 8–17) being in this respect treated as if all one verse with subdivisions ⌊cf. p. 512 top⌋.

Such abbreviated passages treated by the Anukramaṇī as if unabbreviated. — The Anukramaṇī generally treats the omitted matter as if present, that is, it recognizes the true full form of any verse so abbreviated. In

a few instances, however, it does not do so: such instances may be found at xv. 2, where the Anukr. counts 28 instead of 32 or 4 × 8; at xv. 5 (16 instead of 7 × 3); at xvi. 5 (10 instead of 6 × 3); at xvi. 8 (33 instead of 108 or 27 × 4): cf. the discussions at p. 774, ¶ 2, p. 772, ¶ 3, p. 793 end, p. 794 top. Such treatment shows that the text has (as we may express it) become mutilated in consequence of the abbreviations, and it shows how old and how general they have been. — One and another ms., however, occasionally fills out some of the omissions — especially R., which, for example, in viii. 10 writes *só 'd akrāmat* every time when it is a real part of the verse.

Usage of the editions in respect of such abbreviated passages. — Very often SPP. prints in full the abbreviated passages in both *saṁhitā* and *pada* form, thus presenting a great quantity of useless and burdensome repetitions. Our edition takes advantage of the usage of the mss. to abbreviate extensively; but it departs from their usage in so far as always to give full intimation of the omitted portions by initial words and by signs of omission. In all cases where the mss. show anything peculiar, it is specially pointed out in the notes on the verses.

6. Marks of Accentuation in the Manuscripts

Berlin edition uses the Rig-Veda method of marking accents. — The modes of marking the accent followed in the different mss. and parts of mss. of the AV. are so diverse, that we were fully justified in adopting for our edition the familiar and sufficient method of the RV. That method is followed strictly throughout in books i.–v. and xix. of the Haug ms. material described above at p. cxiv under O. 1 and 4, but only there, and there possibly only by the last and modern copyist. ⌊Whitney notes in the margin that it is followed also in book xviii. of O., and in books i.–iii. and iv. of Op., and in part of Bp.[2a]. In this last ms., which is Chambers, 117, of book i., the⌋ method of accentuation is at the beginning that of the Rik, but soon passes over to another fashion, precisely like that of Bp. ⌊see next ¶⌋ saving that horizontal lines are made use of instead of dots. The method continues so to the end.

Dots for lines as accent-marks. — The use of round dots instead of lines as accent-marks is a method that has considerable vogue. It is applied uniformly in the *pada*-mss. at Berlin (except in Bp.[2a] as just stated): a dot below the line is the *anudāttatara*-sign, in its usual place; then the sign of the enclitic *svarita* is a dot, usually not above, but within the *akṣara;* and the independent *svarita* is marked either by the latter method or else by a line drawn transversely upward to the right through the syllable. The dots, however, are unknown elsewhere, save in a

large part of E. (from near the end of vi. 27 to the end of xix.) and also in large parts of H.

Marks for the independent svarita. — It was perhaps in connection with the use of the dots that the peculiar ways of marking the independent *svarita* arose. The simplest way, used only in parts of the mss., is by a line below, somewhat convexed downwards. Or, again, we find just such a line, but run up into and more or less through the *akṣara*, either below or through the middle. ⌊From this method was probably developed the method of⌋ starting with a horizontal bit below and carrying it completely through the *akṣara* upwards and with some slant to the right and ending with a bit of horizontal above. ⌊Cf. SPP's Critical Notice, p. 9.⌋ This fully elaborated form is very unusual, and found only in three or four mss. (in part of Bp.^{2a} = Ch. 117, in D. and L., and occasionally in Kp.); ⌊its shape is approximately that of the "long ſ" : cf. SPP's text of ii. 14 and my note to iii. 11. 2⌋.

Horizontal stroke for svarita. — A frequent method is the use of the *anudāttatara* line below, just as in the RV., but coupled with the denotation of the enclitic *svarita* by a horizontal stroke across the body of the syllable, and of the independent *svarita* by one of the signs just noted. But even the independent *svarita* is sometimes denoted by the same sign as the enclitic *svarita*, to wit, by a dot or a horizontal line in the syllable itself. The last method (independent *svarita* by horizontal) is seen in the old ms. of book xx., **Bp.**^{c}, dated A.D. 1477, and in B′.

The udātta marked by vertical stroke above, as in the Māitrāyaṇī. — It is a feature peculiar to E. among our AV. mss. that, from the beginning of book vi. on, it marks the *udātta* syllable by a perpendicular stroke above,* while the enclitic *svarita*, as in other mss., has the horizontal stroke in the *akṣara;* but just before the end of vi. 27, both these strokes are changed to dots, as is also the *anudāttatara*-stroke; while in xx. the accentuator goes back to strokes again for all three. *⌊Note that in SPP's mss. A. and E. the *udātta* is marked by a red ink dot over the proper syllable.⌋

Accent-marks in the Bombay edition. — SPP., in his edition, adopts the RV. method, with the sole exception that he uses the fully elaborated peculiar ſ-sign, given by the small minority of the mss.,* for the independent *svarita*. No ms., I believe, of those used by us, makes this combination of methods; and it may safely be claimed that our procedure is truer to the mss., and on that as well as on other accounts, the preferable one. *⌊See, for example, his Critical Notice, p. 14, description of Cp.⌋

Use of a circle as avagraha-sign. — As a matter of kindred character, we may mention that for the sign of *avagraha* or division of a vocable into its component parts, a small circle is used in all our *pada*-texts, even

of book xx., excepting in the Munich text of xviii. and xx., as stated on p. 4 of the *Index Verborum.* ⌊It is used also in SPP's *pada*-mss.: see his Critical Notice, pages 11–14.⌋ This special AV. sign has been imitated in our transliteration in the *Index* and in the main body of this work ⌊cf. page c⌋; but it may be noted that SPP. employs in his *pada*-text the sign usual in the RV.

7. Orthographic Method pursued in the Berlin Edition[1]

Founded on the manuscripts and the Prātiçākhya. — Our method is of course founded primarily upon the usage of the manuscripts; but that usage we have, within certain limits, controlled and corrected by the teachings of the AV. Prātiçākhya.

That treatise an authority only to a certain point. — The rules of that treatise we have regarded as authority up to a certain point; but only up to a certain point, and for the reason that in the AVPr., as in the other corresponding treatises, no proper distinction is made between those orthographic rules on the one hand which are universally accepted and observed, and those on the other hand which seem to be wholly the outcome of arbitrary and artificial theorizing, in particular, the rules of the *varṇa-krama*[2] or *dīrgha-pāṭha.* ⌊Cf. Whitney's notes to AVPr. iii. 26 and 32 and TPr. xiv. 1.⌋

Its failure to discriminate between rules of wholly different value. — Thus, on the one hand, we have the rule ⌊AVPr. iii. 27: see W's note⌋ that after a short vowel a final *ṅ* or *ṇ* or *n* is doubled before any initial vowel, a rule familiar and obligatory[3] not only in the language of the Vedas but in the classical dialect as well; while, on the other hand, we have, put quite upon the same plane and in no way marked as being of a wholly different character and value, such a rule as the following:

The rule ⌊iii. 31⌋ that after *r* or *h* an immediately following consonant is doubled; ⌊as to these duplications, the Prātiçākhyas are not in entire accord, Pāṇini is permissive, not mandatory, and usage differs greatly, and the *h* stands by no means on the same footing as the *r*: cf. W's *Grammar,* § 228; his note to Pr. iii. 31; and Pāṇini's record, at viii. 4. 50–51, of the difference of opinion between Çākaṭāyana and Çākalya.⌋

Another such rule is the prescription that the consonant at the end of a word is doubled, as in *triṣṭupp, vidyutt, godhukk;* this is directly contravened by RPr., VPr., TPr. — Yet another is the prescription that the

[1] ⌊For this chapter, pages cxxiii to cxxvi, the draft left by Whitney was too meagre and unfinished to be printed. I have rewritten and elaborated it, using freely his own statements and language as given in his notes to the Prātiçākhyas.⌋

[2] Cf. p. 832, ¶ 4, below.

[3] Nearly all the mss. and SPP. violate it at xi. 1. 22.

first consonant of a group is doubled, as in *aggniḥ*, *vṛkkṣaḥ*, etc. ⌊See W.'s notes to these rules, at iii. 26 and 28.⌋ ⌊"The manuscripts of the AV., so far as known to me, do not, save in very infrequent and entirely sporadic cases, follow any of the rules of the *varṇakrama* proper, excepting the one which directs duplication after a *r*; and even in this case, their practice is as irregular as that of the manuscripts of the later literature." So Whitney, note to iii. 32.⌋

Items of conformity to the Prātiçākhya, and of departure therefrom. — Without including those general euphonic rules the observance of which was a matter of course, we may here state some of the particulars in which the authority of the Prātiçākhya has served as our norm.

Transition-sounds: as in *tān-t-sarvān*. — Pr. ii. 9 ordains that between *ñ*, *ṇ*, *n* and *ç*, *ṣ*, *s* respectively, *k*, *ṭ*, *t* be in all cases introduced: the first two thirds of the rule never have an opportunity to make themselves good, as the text offers no instance of a conjunction of *ñ* with *ç* or of *ṇ* with *ṣ*; that of final *n* with initial *s*, however, is very frequent, and the *t* has always been introduced by us (save ⌊by inadvertence⌋ in viii. 5. 16 and xi. 2. 25). — The usage of the mss. is slightly varying ⌊"exceedingly irregular," says W. in his note to ii. 9, p. 406, which see⌋: there is not a case perhaps where some one of them does not make the insertion, and perhaps hardly one in which they all do so without variation.

Final -n before ç- and j-: as in *paçyañ janmāni*. — Pr. ii. 10 and 11 prescribe the assimilation of *-n* before a following palatal (i.e. its conversion into *-ñ*), namely, before *ç-* (which is then converted by ii. 17 into *ch-*), and before a sonant, i.e. before *j-* (since *jh-* does not occur). In such cases we have written for the converted *-n* an anusvāra; there can hardly arise an ambiguity † in any of the instances. ⌊A few instances may be given: for *-n j-*, i. 33. 2*; ii. 25. 4, 5; iv. 9. 9*; 36. 9*; v. 8. 7; 22. 14*; vi. 50. 3; viii. 2. 9*; xii. 5. 44; for *-n ç-*, i. 19. 4*; iii. 11. 5; iv. 8. 3; 22. 6, 7; xviii. 4. 59. The reader may consult the notes to those marked with a star. — SPP. seems to allow himself to be governed by his mss.; this is a wrong procedure: see notes to viii. 2. 9; i. 19. 4; iv. 9. 9.⌋ †⌊But see xiii. 1. 22.⌋

Final -n before c-: as in *yāṅç ca*. — Rule ii. 26 virtually ordains the insertion of *ç*. Owing to the frequency of the particle *ca*, the cases are numerous, and the rule is strictly followed in all the Atharvan mss. and so of course in our edition. This is not, however, the universal usage of the Rik: cf. for example ii. 1. 16, *asmáñ ca tā́ṅç ca*, and see RPr. iv. 32.

Final -n before t-: as in *tā́ṅs te*. — The same rule, ii. 26, ordains the insertion of *s*. As in the other Vedas, so in the AV., a *s* is sometimes inserted and sometimes not; its Pr. (cf. ii. 30) allows and the mss. show a variety of usage. Of course, then, each case has been determined on

the authority of the mss., nor do there occur any instances in which this is wavering and uncertain. ⌊The matter is fully discussed in W's note to ii. 26, and the 67 cases of insertion and the 28 cases of non-insertion are given on p. 417. Cf. also note to AV. i. 11. 2.⌋

Final -t before ç-: as in *asmac charavas.* — By the strict letter of rules ii. 13 and 17, the *ç-* is converted into *ch-* and the preceding final *-t* is then assimilated, making *-cch-*. In such cases, however, we have always followed rather the correct theory of the change, since the *-t* and *ç-* by their union form the compound *-ch-*, and have written simply *-ch-*, as being a truer representation of the actual phonetic result. The mss., with hardly an exception, do the same. ⌊The procedure of the edition and of the mss. is, I believe, uniformly similar also in cases like *rchāt, gacha, yacha,* etc.⌋

Abbreviation of consonant-groups: as in *pañkti* and the like. — By ii. 20 a non-nasal mute coming in the course of word-formation between a nasal and a non-nasal is dropped: so *pañti; chintam* and *rundhi* instead of *chinttam* and *runddhi;* etc. The mss. observe this rule quite consistently, although not without exceptions; and it has been uniformly followed in the edition. At xii. 1. 40, *anuprayuñktām* is an accidental exception; and here, for once, the mss. happen to agree in retaining the *k.* ⌊Cf. the Hibernicisms *stren'th, len'th,* etc.⌋

Final -m and -n before l-: as in *kaṅ lokam* and *sarvāṅ lokān.* — Rule ii. 35 prescribes the conversion of *-m* and of *-n* alike into nasalized *-l.* In either case, the resultant combination is therefore, according to the prescription of the Pr., nasalized *-l* + *l-*, or two *l*'s of which the first is nasalized. Thus *kam lokam* becomes *ka* + nasalized *l* + *lokam*, a combination which we may write as *kal̇ lokam* or as *kaṅl lokam* or as *kaṅ lokam.*

⌊It is merely the lack of suitable Roman type that makes the discussion of this matter troublesome. In *nāgarī*, the nasalized *l* should properly be written by a *l* with a nasal sign over it. In Roman, it might well be rendered by an *l* with a dot as nearly over it as may be (thus *l̇*); in practice, a *ṅ* is made to take the place of the dot alone or else of the dot + *l*, so that for the *sound* of "nasalized *l*" we find either *ṅl* or simply *ṅ.*⌋

For the combination resultant from *-m l-*, the mss. are almost unanimous in writing ⌊not what the Pr. ordains, but rather⌋ a single *l* with nasal sign over the preceding vowel, as in *kaṅ lokam* at xi. 8. 11; this usage is followed by the Berlin text.

For the resultant from *-n l-*, the mss. follow the Pr., not without exceptions, and write doubled *l* with nasal sign over the preceding vowel, as in *sarvāṅ lokān,* x. 6. 16, etc., *asmiṅ loke,* ix. 5. 7, etc.; this usage also has been followed in the Berlin text (but not with absolute uniformity). — It would probably have been better to observe strictly the rule of the Pr. and to write both results with double *l* and preceding nasal sign.

Visarga before st- and the like: as in *ripu stena steyakṛt*, viii. 4. 10 = RV. vii. 104. 10. Our Pr. ⌊see note to ii. 40⌋ contains no rule prescribing the rejection of a final *visarga* before an initial sibilant that is followed by a surd mute. The mss. in general, although with very numerous and irregularly occurring exceptions, practice the rejection of the *ḥ*, and so does the Rik ⌊cf. RPr. iv. 12; TPr. ix. 1; VPr. iii. 12⌋; and the general usage of the mss. has been followed by us. ⌊For examples, see x. 5. 1–14: cf. also notes to iv. 16. 1 (*ya stāyat*: SPP. *yas tāyat*), i. 8. 3, etc.⌋

The kampa-figures 1 and 3. — Respecting the introduction of these figures between an independent circumflex and an immediately following acute accent in the *saṁhitā*, our Pr. is likewise silent. The usage of the mss. is exceedingly uncertain and conflicting: there is hardly an instance in which there is not disagreement between them in respect to the use of the one or of the other; nor can any signs of a tendency towards a rule respecting the matter be discovered. There are a few instances, pointed out each at its proper place in the notes, in which a short vowel occurring in the circumflexed syllable is protracted before the figure by all the *saṁhitā*-mss.* Such cases seemed mere casual irregularities, however, and we could not hesitate to adopt the usage of the Rik, setting 1 after the vowel if it were short in quantity, and 3 if it were long. ⌊This matter is discussed with much detail by W. in his notes to APr. iii. 65, pages 494–9, and TPr. xix. 3, p. 362.⌋ *⌊See APr., p. 499, near end, and notes to AV. vi. 109. 1 and x. 1. 9.⌋

The method of marking the accent. — With respect to this important matter, we have adapted the form of our text to the rules of the Rik rather than to the authority of the mss. As to the ways of marking the accent, a wide diversity of usage prevails among the Atharvan mss., nor is there perhaps a single one of them which remains quite true to the same method throughout. Their methods are, however, all of them in the main identical with that of the Rik, varying only in unimportant particulars. ⌊The details have been discussed above (see p. cxxi), and with as much fulness as seemed worth while.⌋

8. Metrical Form of the Atharvan Saṁhitā

Predominance of anuṣṭubh. — The two striking features of the Atharva-Veda as regards its metrical form are the extreme irregularity and the predominance of *anuṣṭubh* stanzas. The stanzas in *gāyatrī* and *triṣṭubh* are correspondingly rare, the AV. in this point presenting a sharp contrast with the Rig-Veda. The brief bits of prose interspersed among metrical passages are given below, at p. 1011, as are also the longer passages in Brāhmaṇa-like prose. ⌊In the Kashmirian recension, the latter are even more extensive than in the Vulgate: see p. lxxx.⌋

Extreme metrical irregularity. — This is more or less a characteristic of all the metrical parts of the Vedic texts outside of the Rig-Veda (and Sāma-Veda). In the *saṁhitās* of the Yajur-Veda, in the Brāhmaṇas, and in the Sūtras, the violations of meter are so common and so pervading that one can only say that meter seemed to be of next to no account in the eyes of the text-makers. It is probable that in the Atharvan saṁhitā the irregular verses outnumber the regular.

Apparent wantonness in the alteration of RV. material. — The corruptions and alterations of Rig-Veda verses recurring in the AV. are often such as to seem downright wanton in their metrical irregularity. The smallest infusion of care as to the metrical form of these verses would have sufficed to prevent their distortion to so inordinate a degree.'

To emend this irregularity into regularity is not licit. — In very many cases, one can hardly refrain from suggesting that this or that slight and obvious emendation, especially the omission of an intruded word or the insertion of some brief particle or pronoun, would rectify the meter. It would be a great mistake, however, to carry this process too far, and by changes of order, insertions, and various other changes, to mend irregularity into regularity. The text, as Atharvan, never was metrically regular, nor did its constructors care to have it such; and to make it so would be to distort it.

9. The Divisions of the Text

⌊**Summary of the various divisions.** — These, in the order of their extent, are: *pra-pāṭhakas* or 'Vor-lesungen' or 'lectures,' to which there is no corresponding division in the RV.; *kāṇḍas* or 'books,' answering to the *maṇḍalas* of the RV.; and then, as in the RV., *anu-vākas* or 're-citations,' and *sūktas* or 'hymns,' and *ṛcas* or 'verses.' The verses of the long hymns are also grouped into 'verse-decads,' corresponding to the *vargas* of the RV. Besides these divisions, there are recognized also the divisions called *artha-sūktas* or 'sense-hymns' and *paryāya-sūktas* or 'period-hymns'; and the subdivisions of the latter are called *paryāyas*. In the *paryāya*-hymns, the division into *gaṇas* (or sometimes *daṇḍakas*: p. 628) is recognized, and the verses are distinguished as *avasānarcas* and *gaṇāvasānarcas* (see p. 472). A great deal of detail concerning the divisions of the books (the later books especially) may be found in the special introductions to the several books.⌋

⌊**The first and second and third grand divisions of books i.–xviii.** — A critical study of the text reveals the fact that the first eighteen books are divided (see p. xv) into three grand divisions: the first (books i.–vii.) contains the short hymns of miscellaneous subjects; the second (books viii.–xii.) contains the long hymns of miscellaneous subjects; and the

third consists of the books (xiii.–xviii.) characterized each by unity of subject. These divisions, although not clearly recognized in name (but cf. page clvii, below) by the text-makers, are nevertheless clearly recognized in fact, as is shown by the general arrangement of the text as a whole and as is set forth in detail in the next chapter, pages cxl–clxi. Concerning their recognition by the Old Anukr., see the paragraphs below, pages cxxxix f. In this chapter will be treated the divisions commonly recognized by the native tradition.⌋

The division into prapāṭhakas. — The literal meaning of *pra-pāṭhaka* is 'Vor-lesung' or 'lesson' or 'lecture.' This division, though noticed in all the mss., is probably a recent, and certainly a very secondary and unimportant one. It is not recognized by the commentary, and it does not appear in the Bombay edition. No ms. gives more than the simple statement, "such and such a *prapāṭhaka* finished"; no enumeration of hymns or verses is anywhere added. There are 34 *prapāṭhakas,* and they are numbered consecutively for the whole text so far as they go, that is, from book i. to book xviii. inclusive. The *prapāṭhaka*-division is not extended into books xix. and xx.

Prapāṭhakas: their number and distribution and extent. — First grand division (books i.–vii.): in each of the books i.–iii. there are 2 *prapāṭhakas;* in each of the books iv.–vi. there are 3; and in book vii. there are 2: in all, (6 + 9 + 2 =) 17. — Second grand division (books viii.–xii.): in each of the five books viii.–xii. there are 2 *prapāṭhakas:* in all, 10. — Third grand division (books xiii.–xviii.): each of the first five books, xiii.–xvii., forms 1 *prapāṭhaka,* while the sixth and last, book xviii., forms 2: in all, 7. — Sum for the three divisions, (17 + 10 + 7 =) 34. — In book iv. the division is very uneven, the first of the 3 *prapāṭhakas* containing 169 verses or over half the book; while in xii., on the other hand, in order to make an even division of the 304 verses as between the 2 *prapāṭhakas,* the end of the first is allowed to fall in the middle of a hymn (just after 3. 30), thus giving 148 verses to the first and 156 to the second. ⌊On comparing the verse-totals of the books of the first grand division with the number of *prapāṭhakas* in each book, an attempt towards a rough approximation to equality of length among them will appear. The like is true in the second grand division; and also in the third (note especially book xviii.), so far as is feasible without making a *prapāṭhaka* run over more than one book.⌋

Their relation to the anuvāka-divisions. — The *prapāṭhaka*-divisions mostly coincide with the *anuvāka*-divisions. Exceptions are as follows: *prapāṭhaka* 11 begins with v. 8, in the middle of the second *anuvāka* of book v.; 19 begins with viii. 6, in the middle of the third *anuvāka* of book viii.; 21 begins with ix. 6, in the middle of the third *anuvāka*

of book ix.; 23 begins with x. 6, in the third *anuvāka* of book x.; 25 begins with xi. 6, in the third *anuvāka* of book xi.; and 27, as already noted, begins in the middle of the third hymn (and conterminous *anuvāka*) of book xii.

The division into kāṇḍas or 'books.' — ⌊The word *kāṇḍa* means literally 'division' or 'piece,' especially the 'division of a plant-stalk from one joint to the next,' and is applied to the main divisions of other Vedic texts (TS., MS., ÇB., etc.). The best and prevailing rendering of the word is 'book.' As to the length of the *kāṇḍas* and their arrangement within their respective grand divisions, see p. cxliii, below.⌋ The division into *kāṇḍas* is of course universal, and evidently fundamental.

The division into anuvākas. — The *anu-vākas*, literally 're-citations,' are subdivisions of the individual book, and are numbered continuously through the book concerned. They are acknowledged by the mss. in very different manner and degree. There is usually added to the *anuvāka* a statement of the number of hymns and verses contained in it, ⌊and those statements are reproduced in this work in connection with the comment.⌋ ⌊From these it appears that the *anuvāka*-divisions are sometimes very unequal: thus the last *anuvāka* of book vi., where the average is 35 verses, has 64.⌋ ⌊In the course of the special introductions to the books, there is given for each of the books vii.–xix. (except xiv. and xvii.) a table showing the number of hymns and the number of verses in each *anuvāka*: see pages 388 and so on. For xiv. and xvii. also the facts are duly stated, but not in tabular form, which was needless.⌋ The enumeration of verses is often made continuously through the *anuvāka* (cf. p. 388, end).

⌊**Their number, and distribution over books and grand divisions.** — The pertinent facts may be shown by a table with added statements. In the table, the first couple of lines refers to the first grand division; the second, to the second; and the last, to the third.

Books	i.	ii.	iii.	iv.	v.	vi.	vii.	contain
respectively	6	6	6	8	6	13	10	anuvākas.
Books	viii.	ix.	x.	xi.	xii.*			contain
respectively	5	5	5	5	5			anuvākas.
Books	xiii.*	xiv.*	xv.	xvi.	xvii.*	xviii.*		contain
respectively	4	2	2	2	1	4		anuvākas.

Thus the first grand division has 55 anuvākas; the second has 25; and the third has 15: sum, 95. Moreover, book xix. contains 7, and xx. contains 9. In the colophon to book xvii., neither printed edition has the note *prathamo 'nuvākaḥ;* but it is found (cf. p. 812) in the mss. Each of the books viii.–xi. has ten hymns (p. 472), and so each *anuvāka* there consists of just two hymns. In book xii., of five hymns, the *anuvāka* is

coincident with the hymn. The like is true in books xiii., xiv., xvii., and xviii. (p. 814). In the table, these five books are marked with a star. But furthermore: if, as seems likely (see p. cxxx, below), books xv. and xvi. are to be reckoned each as a book of two hymns (and not as of 18 and 9 respectively), then all the books from xii. on, to xviii., are to be starred, and regarded as having their *anuvākas* and hymns conterminous.⌋

⌊It is noted at p. 898, ¶ 2, that in book xix. there appears an attempt to make the *anuvāka*-divisions coincide with the sense-divisions or divisions between the subject-groups. I do not know whether the same is true in books i.–xviii., not having examined them with regard to this point; it is true in the case of the last *anuvāka* of book ix. (= RV. i. 164 = AV. ix. 9 and 10), where, as the RV. shows, the true unit is the *anuvāka* and not the AV. hymn. On the other hand, Whitney observes (at p. 194) that an *anuvāka*-division falls in the middle of the Mṛgāra-group, and (at p. 247) that another falls between v. 15 and 16 with entire disregard of the close connection of the two hymns.⌋

⌊**Their relation to the hymn-divisions in books xiii.–xviii.** — In these books and in xii., the *anuvāka* is, as noted above, admittedly conterminous with the hymn everywhere except in the two *paryāya*-books, xv. and xvi. In the colophon to xiv. 1, a ms. of Whitney's speaks of the hymn as an *anuvāka-sūkta*; and it is possible that, for book xiv., at least, the author of the Anukr. did not recognize the hymn-divisions (see p. 739). That they signify very much less in books xiii.–xviii. than they do in the earlier books is very clear (see the third paragraph of p. cxxxi, and the third of p. clx); so clear, that it is not unlikely that they are of entirely secondary origin.⌋

⌊It is at the beginning of book xii. that the *anuvāka*-divisions begin to coincide with the hymn-divisions; and it is precisely at the corresponding point in the Anukr. (the beginning of *paṭala* viii.) that the author of that treatise apparently intends to say *athā 'nuvākā ucyante*. From book xii. on, therefore, it would seem that the saṁhitā was thought of by him as a collection of *anuvākas*, or that the subordinate division below the *kāṇḍa* which was alone worthy of practical recognition, was in his opinion the *anuvāka* and not the *sūkta*.⌋

⌊If this be right, then it would seem as if, in the series of books xii.–xviii., the books xv. and xvi. ought not to be exceptions. In them, also, the groups of individual *paryāyas* or *paryāya*-groups should be conterminous with the *anuvākas*. Book xv. will fall, accordingly, into two groups of 7 and 11 *paryāyas* respectively; and book xvi. into two groups of 4 and 5. This method of grouping the *paryāyas* receives some support from the fact that hymn xix. 23 refers to book xv. as "two *anuvākas*" (see note to xix. 23. 25), and from the fact that the Pañcapaṭalikā

makes similar reference to book xvi. (see p. 792, ¶ 4, to p. 793), and speaks of our xvi. 5 as *ādya*, that is, 'the first' of the second group (p. 793). Moreover, the treatment of books xv. and xvi. by the makers of the Pāipp. text (see p. 1016, line 12) would indicate that the *anuvāka* is here the practically recognized unit subordinate to the *kāṇḍa*. As for the bearing of this grouping upon the citation of the text concerned and upon the summations, cf. p. cxxxvii, top, and p. cxlv, table 3, both forms.⌋

⌊**The division into sūktas or 'hymns.'** — The hymn may well be called the first considerable natural unit in the rising scale of divisions. Of the hymn, then, verses and pādas are the natural subdivisions, although single verses or even stock-pādas may also be regarded as natural units. Book and hymn [1] and verse are all divisions of so obviously and equally fundamental character, that it is quite right that citations should be made by them and not otherwise. However diverse in subject-matter two successive *sūktas* may be, we rightly expect unity of subject within the limits of what is truly one and the same *sūkta*. It is this inherent unity of subject which justifies the use of the term *artha-sūkta* (below, p. cxxxiii) with reference to any true metrical hymn; and our critical suspicions are naturally aroused against a hymn that (like vii. 35) fails to meet this expectation. The hymn, moreover, is the natural nucleus for the secondary accretions which are discussed below, at p. cliii.⌋

⌊**The hymn-divisions not everywhere of equal value.** — It is matter of considerable critical interest that the hymn-divisions of different parts of our text are by no means of equal value (cf. p. clx). Thus it is far from certain whether there is any good ground at all for the division of the material of book xiv. into hymns (the question is carefully examined at pages 738–9). And again, the material of book xviii. is of such sort as to make it clear that the hymn-divisions in that book are decidedly mechanical and that they have almost no intrinsic significance (see p. 814, ¶ 6, p. 827, ¶ 2, p. 848, ¶ 8). The familiar Dīrghatamas-hymn of the Rig-Veda has been divided by the Atharvan text-makers into two (ix. 9 and 10), and doubtless for no other reason than to bring it into an approximate uniformity in respect of length with the hymns of books viii.–xi. (p. clvi). As Whitney notes, hymns xix. 53 and 54 are only two divided parts of one hymn: so 10 and 11; 28 and 29.⌋

⌊**The division into ṛcas or 'verses.'** — This division is, of course, like the division into books and hymns, of fundamental significance. It is maintained even in the non-metrical passages; but the name is then usually modified by the prefixion of the determinative *avasāna*, so that the prose verses in the *paryāya*-hymns are called *avasānarcas* (p. 472).⌋

[1] ⌊This part of the statement is subject, for books xiii.–xviii., to the modification implied in the preceding paragraph.⌋

⌊**Subdivisions of verses: avasānas, pādas, etc.** — Concerning these a few words may be said. *Avasāna* means 'stop,' and so 'the verse-division marked by a stop.' The verse usually has an *avasāna* or 'stop' in the middle and of course one at the end. Occasionally, however, there are, besides the stop at the end, two others: and the verse is then called *try-avasāna*. Moreover, we have verses with more than three stops, and sometimes a verse with only one (*ekāvasāna*). — The next subordinate division is the *pāda* or 'quarter.' As the name implies, this is commonly the quarter of a four-lined verse or verse with two *avasānas;* but sometimes, as in a verse with an odd number of *pādas* (like the *gāyatrī*), a pāda may be identical with an *avasāna*. The division into pādas is recognized by the ritual, which sometimes prescribes the doing of a sequence of ceremonial acts to the accompaniment of a verse recited pāda by pāda (*pacchas*) in a corresponding sequence. — Even the pāda is not the final possible subdivision, as appears from KB. xxvi. 5, *ṛcaṁ vārdharcaṁ vā pādaṁ vā padaṁ vā varṇaṁ vā*, where the verse and all its subdivisions receive mention.⌋

Numeration of successive verses in the mss. — In this matter, the mss. differ very much among themselves, and the same ms. differs in different books, and even in different parts of the same book; so that to give all details would be a long, tedious, and useless operation. A few may be given by way of specimen. In books iii. and v. the enumeration in our mss. is by hymns only. ⌊Sometimes it runs continuously through the *anuvāka:* above, p. cxxix.⌋ In vi. it is very various: in great part, 2 hymns are counted together; sometimes 4; also 10 verses together, or 9, or 8. In book vii., some mss. (so P. and I.) number by decads within the *anuvāka*, with total neglect of real *sūktas;* and the numbering is in all so confused and obscure that our edition was misled in several cases so as to count 5 hymns less in the book than does the Anukr., or than SPP's edition. The discordance is described at p. 389 and the two numberings are given side by side in the translation.

⌊**Groupings of successive verses into units requiring special mention.** — The grouping of verses into units of a higher degree is by no means so simple and uniform in the mss. as we might expect. It is desirable, accordingly, to discriminate between decad-*sūktas* and *artha-sūktas* and *paryāya-sūktas*. The differences of grouping are chargeable partly to the differences of form in the text (now verse, now prose) and partly to the differences in length in the metrical hymns.⌋

Decad-sūktas or 'decad-hymns.' — With the second grand division begins (at book viii.) a new element in the subdividing of the text: the metrical hymns, being much longer than most of those in the first division, are themselves divided into verse-decads or groups of ten verses, five or

more odd verses at the end of a hymn counting as an added decad. The numbers in the final group thus run from five to fourteen: cf. pages 388, end, and 472, ¶ 5. Book xvii. divides precisely into 3 decads: p. 805. The average length of the decad-*sūktas* is exactly ten verses in book x. (35 decads and 350 verses: p. 562), and almost exactly ten in book xviii. (28 decads and 283 verses: p. 814). In the summations, these decads are usually called *sūktas* and never by any other name (as *daçatayas*), while the true hymns are called *artha-sūktas*.

⌊Although known to the comm. and to some mss. in book vii. (p. 388), the decad-division really begins with book viii.; and it runs on through book xviii. (not into xix.: p. 898, line 6), and continuously except for the breaks occasioned by the *paryāya*-hymns (p. 471, end) and *paryāya*-books (xv. and xvi.: pages 770, 793). In book vii., this grouping is carried out so mechanically as to cut in two some nine of the short sense-hymns of the Berlin edition. The nine are enumerated at p. 389, line 8; but in the case of five of them (45, 54, 68, 72, 76), the fault lies with the Berlin edition, which has wrongly combined the parts thus separated.⌋

⌊In the summations, as just noted, the decads are usually called *sūktas*; and they and the *paryāya-sūktas* are added together, like apples and pears, to form totals of "hymns of both kinds" (p. 561, line 8). The summations of the decad-*sūktas* and *paryāya-sūktas* for books viii.–xviii. are duly given below in the special introduction to each book concerned, and these should be consulted; but for convenience they may here be summarized.

Book	viii.	ix.	x.	xi.	xii.	xiii.	xiv.	xv.	xvi.	xvii.	xviii.
Decads	24	21	35	27	23	14	14			3	28
Paryāyas	6	7		3	7	6		18	9		⌋

Artha-sūktas or 'sense-hymns.' — ⌊This technical term might be rendered, more awkwardly, but perhaps more suitably, by 'subject-matter hymns.' It is these that are usually meant when we speak of "hymns" without any determinative. The comm. very properly notes that hymns xix. 47 and 48 form a single *artha-sūkta*, and that the next two form another. The determinative *artha-* is prefixed in particular to distinguish the sense-hymns from the *paryāya*-hymns (p. 611, ¶ 5), and there is little occasion for using it of the short hymns of the first grand division.⌋ The verses of the *artha-sūkta* are sometimes numbered through each separate component decad or *sūkta*, and sometimes through the whole *artha-sūkta*, the two methods being variously mingled. In books xii.–xiv. and xvii. and xviii., as already noted, the *artha-sūktas* and *anuvākas* are coincident, the mss. specifying their identity.

⌊**Paryāya-sūktas or 'period-hymns.'** — In the second and third grand divisions are certain extended prose-compositions called⌋ *paryāya-sūktas*.

They are divided into what are called *paryāyas*, or also *paryāya-sūktas*, but never into decads. ⌊The term *paryāya-sūkta* is thus somewhat ambiguous, and has a wider and a narrower meaning as designating, for example, on the one hand, the whole group of six *paryāyas* that compose our ix. 6, or, on the other, a single one of those six (e.g. our ix. 6. 1–17). To avoid this ambiguity, it is well to use *paryāya* only for the narrower meaning and *paryāya-sūkta* only for the wider. The hymn ix. 7 is a *paryāya-sūkta* consisting of only one *paryāya*. For the word *pary-āya* (root *i*: literally *Um-gang*, circuit, περίοδος) it is indeed hard to find an English equivalent: it might, with mental reservations, be rendered by 'strophe'; perhaps 'period' is better; and to leave it (as usual) untranslated may be best.⌋

⌊The *paryāya*-hymns number eight in all, five in the second grand division (with 23 *paryāyas*), and three in the third grand division (with 33 *paryāyas*). They are, in the second division, viii. 10 (with 6 *paryāyas*); ix. 6 (with 6) and 7 (with 1); xi. 3 (with 3); and xii. 5 (with 7); and, in the third division, xiii. 4 (with 6); book xv. (18 *paryāyas*); and book xvi. (9 *paryāyas*). The *paryāya-sūktas* are marked with a P in tables 2 and 3. For further details, see p. 472.⌋

⌊It will be noticed that two books of the third division, xv. and xvi., consist wholly of *paryāyas*; and, further, that each book of the second division has at least one of these hymns (ix. has two such, and contiguous), except book x. Even book x. has a long hymn, hymn 5, consisting mostly of prose, but with mingled metrical portions; but despite the fact that the Anukr. divides the hymn into four parts, which parts are even ascribed to different authors (p. 579), it is yet true that those parts are not acknowledged as *paryāyas*. Moreover, the hymn is expressly called an *artha-sūkta* by at least one of Whitney's mss.⌋

⌊**Differences of the Berlin and Bombay numerations in books vii. and xix.** — As against the Berlin edition, the Bombay edition exhibits certain differences in respect of the numeration of hymns and verses. These are rehearsed by SPP. in his Critical Notice, vol. i., pages 16–24. Those which affect book vii. are described by me at p. 389, and the double numberings for book vii. are given by Whitney from vii. 6. 3 to the end of vii. The Bombay numberings are the correct ones (cf. p. 392, line 4 from end). Other discrepancies, which affect book xix., are referred to at p. 898.⌋

⌊**Differences of hymn-numeration in the paryāya-books.** — These are the most important differences that concern hymns. They affect all parts of a given book after the first *paryāya* of that book. They have been carefully explained by me at pages 610–11, but the differences will be more easily apprehended and discussed if put in tabular form. The table harmonizes

the hymn-numbers, without going into the detail of the difference of verse-numberings, which latter, however, are not seriously confusing.

Hymns of the Bombay ed.	The underwritten hymns or parts of hymns of the Berlin edition correspond to the hymns of the Bombay edition as numbered in either margin.					Hymns of the Bombay ed.
	Book viii.	Book ix.	Book xi.	Book xii.	Book xiii.	
1	1	1	1	1	1	1
2	2	2	2	2	2	2
3	3	3	3.1–31	3	3	3
4	4	4	3.32–49	4	4.1–13	4
5	5	5	3.50–56	5.1–6	4.14–21	5
6	6	6.1–17	4	5.7–11	4.22–28	6
7	7	6.18–30	5	5.12–27	4.29–45	7
8	8	6.31–39	6	5.28–38	4.46–51	8
9	9	6.40–44	7	5.39–46	4.52–56	9
10	10.1–7	6.45–48	8	5.47–61		10
11	10.8–17	6.49–62	9	5.62–73		11
12	10.18–21	7.1–26	10			12
13	10.22–25	8				13
14	10.26–29	9				14
15	10.30–33	10				15⌋

⌊Since the two editions differ, the question arises, Which is right? The fourth paragraph of p. 611 (which see) leaves it undecided, but states the real point at issue plainly. I now believe that the methods of both editions are at fault and would suggest a better method. To make the matter clear, I take as an example the *paryāya-sūkta* xi. 3, which consists of a group of three *paryāyas*.

Suggested method	Berlin method	Bombay method
xi. 3. 1$^{1-31}$	xi. 3. 1–31	xi. 3. 1–31
xi. 3. 2$^{1-18}$	xi. 3. 32–49	xi. 4. 1–18
xi. 3. 3$^{1-7}$	xi. 3. 50–56	xi. 5. 1–7

The four sets of numbers in the first column relate to the four text-divisions: the first set (xi.) to the book; the second (3) to the *paryāya-sūkta* or group of *paryāyas*; the third (1, 2, 3) to the individual *paryāyas* of that group; and the fourth ($^{1-31,\ 1-18,\ 1-7}$) to the verses of the *paryāyas*.⌋

⌊In the Berlin text, on the one hand, we must admit that each of the three component *paryāyas* of xi. 3 is duly indicated as such by typographical separation and that the *paryāya*-numbers (1 and 2 and 3) are duly given in parenthesis. That text, however, practically ignores the *paryāyas*, at least for the purposes of citation, by numbering the verses of all three continuously (as verses 1–56) from the beginning of *paryāya* 1 to the end of 3. Thus only the group of *paryāyas* is recognized; and it is numbered as if coördinate with the *artha-sūktas* of the book.⌋

⌊In the Bombay text, on the other hand, each *paryāya* is numbered as if coördinate with an *artha-sūkta*, and the verses are numbered (of course, in this case) beginning anew with 1 for each *paryāya*. This method

ignores the unity of the group of individual *paryāyas* and throws previous citations into confusion.⌋

⌊Books xv. and xvi. consist wholly of *paryāyas*. Here, therefore, the case is not complicated by the mingling of *paryāyas* and *artha-sūktas*, and the Berlin text ignores the grouping[1] of the *paryāyas*, and treats and numbers each *paryāya* as if coördinate with *artha-sūktas*, and numbers the verses beginning anew with 1 for each *paryāya* (cf. p. 770, line 30).⌋

Whitney's criticism of the numbering of the Bombay edition. — ⌊Whitney condemned, at p. 625, the procedure of the Bombay edition. In his material for this Introduction, I now find a few additional words on the matter, which may well be given.⌋

Each *paryāya* is reckoned, in the summations, as on the same plane as a real hymn or *artha-sūkta*. Hence SPP. is externally justified in counting, for example, the nine *artha-sūktas* and three *paryāyas* of book xi. as twelve hymns, numbering the verses of each separately; at the same time, such a deviation from the method pursued in our edition, throwing into confusion all older references to book xi. after 3. 31, was very much to be deprecated, and has no real and internal justification, since each body or group of *paryāyas* is obviously and undeniably a unitary one (see, for example, our viii. 10, and note the relation especially of its third and fourth and fifth subdivisions or *paryāyas*). In such matters we are not to allow the mss. to guide us in a manner clearly opposed to the rights of the case.

⌊**Suggestion of a preferable method of numbering and citing.** — It is plain, I think, that both editions are at fault: the Berlin edition, in ignoring the individual *paryāyas* in books viii.–xiii. and in ignoring the *paryāya*-groups in xv.–xvi.; and the Bombay edition, in ignoring the *paryāya*-groups everywhere. Moreover, the procedure of the Berlin text is inconsistent (p. 770, line 27) as between books viii.–xiii. and books xv.–xvi., the unity of the groups in xv.–xvi. being no less "obvious and undeniable" than in the example just cited by Whitney.⌋

⌊The purpose underlying the procedure of the Berlin edition was that all references should be homogeneous for all parts of the Atharvan text, not only for the metrical parts but also for the prose *paryāyas*, and consist of three numbers only. But, as between the *paryāyas* and the rest, it is precisely this homogeneity that we do not want; for the lack of it serves the useful purpose of showing at a glance whether any given citation refers to a passage in prose or in verse.⌋

⌊For a future edition, I recommend that all *paryāya*-passages be so numbered as to make it natural to cite them by book, *paryāya*-group *paryāya*, and verse. The verse-number would then be written as an exponent or superior; and, for example, instead of the now usual ix. 6. 31,

[1] As to what this grouping should be, see the discussion at p. cxxx, near end.

45; 7. 26; xi. 3. 50, we should have ix. 6. 3^1, 5^1; 7. 1^{26}; xi. 3. 3^1. In books xv. and xvi. I should reckon the *anuvāka* as determining the limits of each group of *paryāyas* (p. cxxx); and thus, for example, instead of the now usual xv. 7. 1; 8. 1; 17. 1; xvi. 5. 1, we should have xv. 1. 7^1; 2. 1^1; 2. 10^1; xvi. 2.1^1. The tables on pages 771 and 793 may serve for conversion-tables as between the proposed method and the Berlin-Bombay method.⌋

⌊The merits of this method are clear from what has been said: it avoids ignoring the *paryāyas* of viii.–xiii. and the groups of xv.–xvi., and avoids the inconsistency of the Berlin method; it maintains the recognition of the uniformity of books viii.–xi. as books of ten hymns each (p. 611, line 25); and it assimilates all references to *paryāya*-text in a manner accordant with the facts, and shows at a glance that they refer to *paryāya*-passages.[1] Moreover, it avoids the necessity of recognizing hymns of less than 20 verses for division III. (p. cxlv); and by it one is not inconvenienced in finding passages as cited by the older method.⌋

⌊**Differences of verse-numeration.**—The differences of hymn-numeration, as is clear from the foregoing, involve certain differences of verse-numeration also; but besides these latter, there are certain other differences of verse-numeration occasioned by the adherence of the Bombay editor to the prescriptions of the Anukramaṇīs. They have been fully treated in the introductions to the books concerned; but require mention here because they affect the verse-totals of the tables considered in the discussion (pages clvii, clix) of the structure of the text. The five *paryāya*-hymns affected are given in the first line of the subjoined table, and in the second are set references to the pages of this work where the Bombay totals are given. The third line gives the totals of *avasānarcas* for the Bombay edition, and the fourth those for the Berlin edition, and the fifth the differences. It may be well to remind the reader, that, in its proper place in the text, the second *paryāya* of xi. 3 is printed, both by RW. and by SPP. (at vol. iii., pages 66–83), as 18 numbered subdivisions; but that the Bombay editor prints it again (just after p. 356 of the same vol.), this time as 72 *avasānarcas*, as required by the Anukr. The matter is fully explained by me, pages 628–9. The totals for xi. 3 in the one ed. are 31 + 18 + 7 = 56, and in the other 31 + 72 + 7 = 110, a difference of 54. The sum of the plus items is 188.

Paryāya-hymns	viii. 10	ix. 6	xi. 3	book xv.	book xvi.
[See pages	516	546	632	771	793]
Bombay totals	67	73	110	220	103
Berlin totals	33	62	56	141	93
Plus items	34	11	54	79	10 ⌋

[1] ⌊I beg the reader to compare my remarks on the Method of Citation in the preface to the Karpūramañjarī, pages xv–xvi. For citations of the Māhārāṣṭrī or verse passages, the exponent is a letter; for Çāurasenī or prose, it is a figure.⌋

Summations of hymns and verses at end of divisions. — These are made in the mss. at the end of the division summed up, and constitute as it were brief colophons; and the details concerning them are given in the notes at the points where they occur. ⌊For examples, see the ends of the several *anuvākas* and books: thus, pages 6, 12, 18, 22, 29, 36, and so on. The summations become somewhat more elaborate and less harmonious in the later books: see, for example, pages 516, 561, 659, 707, 737.⌋

The summations quoted from the Pañcapaṭalikā. — A peculiar matter to be noted in connection with the summations just mentioned is the constant occurrence with them, through books i.–xviii., of bits of extract from an Old Anukramaṇī, as we may call it: catch-words intimating the number of verses in the divisions summed up. ⌊For details respecting this treatise, see above, p. lxxi.⌋ These citations are found accordantly in all the mss. — by no means in all at every point; they are more or less fragmentary in different mss.; but they are wholly wanting in none of ours (except K. ⌊ and perhaps L.⌋). The phrases which concern the end of a book are the ones apt to be found in the largest number of mss. In book vii. there is a double set, the extra one giving the number of hymns in the *anuvāka*.

⌊**Indication of the extent of the divisions by reference to an assumed norm.** — In giving the summations of verses, it is by no means always the case that the Pañcapaṭalikā expresses itself in a direct and simple way. Sometimes indeed it does so where its prevailing method would lead us to expect it to do otherwise: thus in book vi., where the normal number of verses to the *anuvāka* is 30, it says simply and expressly that *anuvākas* 3 and 4 have 33 verses each (*trayastriñçakāu:* p. 311) and that 5 and 6 have 30 each (*triñçakāu:* p. 1045). Very often, however, the extent of a division is intimated by stating its overplus or shortage with reference to an assumed norm. One hardly knows how much critical value to assign to the norms (the last *anuvāka* of book vi., with 64 verses, exceeds the norm of 30 by more than the norm itself); but the method is a deviation from straightforwardness of expression, and that deviation is increased, as is so often the case, by the gratuitous exigencies of the metrical form into which the Pañcapaṭalikā is cast. Thus for book v. it says (pages 230, 236), 'the first [*anuvāka*] falls short of sixty by twice six and the next after the first by eleven.' So forty-two is in one place (p. 61) 'half-a-hundred less eight,' and in another (p. 439) it is 'twice twenty-one.' For *anuvāka* 3 of book vii. the total is 31 (norm 20); but here (p. 413) not even the overplus is stated simply as 'eleven,' but rather as 'eight and three.' This method of reference to a norm is used even where the departure from it is very large, as in the case of *anuvāka* 3 of book iv., which is described (p. 176) as having 21 verses over the norm of 30.⌋

⌊**Tables of verse-norms assumed by the Pañcapaṭalikā.** — For the first grand division (books i.–vii.), on the one hand, this treatise assumes a norm for the verse-totals of the **anuvākas** of each book.[1] These may be shown in tabular statement as follows:

For book	i.	ii.	iii.	iv.	v.	vi.	vii.
Verse-totals	153	207	230	324	376	454	286
Anuvākas	6	6	6	8	6	13	10
Averages	25	34	38	40	63	35	29
Anuvāka-Norms	20	20	30	30	60	30	20

The norm is spoken of (p. 92) as a *nimitta*, literally, perhaps, 'fundamental determinant.' Frequent reference has already been made to these norms in the main body of this work, either expressly (as at pages 220 and 388: cf. also pages 6, 18, 22, 152), or implicitly at the ends of the *anuvākas*.⌋

⌊By combining (as in lines 2 and 3 of the table) a part of table 1 of p. cxliv with a part of the table on p. cxxix, the actual average of the verse-totals of the *anuvākas* may be found for each book (as in line 4). It is perhaps a fact of critical significance that for each book this average is greater than the norm assumed by our treatise.⌋

⌊For the **second** grand division (books viii.–xii.), on the other hand, our treatise assumes a norm which concerns the verse-totals of the **hymns**, and not (as in the first division) those of the *anuvākas*. They are, in tabular statement, as follows:

For book	viii.	ix.	x.	xi.	xii.
Verse-totals	259	302	350	313	304
Hymns	10	10	10	10	5
Averages	26	30	35	31	61
Hymn-Norms	20	20	30	20	60

The lengths of the hymns are often (not always) described by stating the overplus or shortage with reference to these norms. This is oftenest the case in book x. (so with seven hymns out of ten: see p. 562); it is the case with all the *artha-sūktas* of book xii. (four out of five: p. 660); with hymns 1, 3, and 5 of book ix., and 6 and 8 of book xi.; and least often and clearly the case with book viii. (cf. the unclear citation, p. 502, ¶ 2). — Here again the actual averages are greater than the norms.⌋

⌊**The three "grand divisions" are recognized by the Pañcapaṭalikā.** — Partly by way of example, and partly with ulterior purpose, we may instance the citations from the Pañcapaṭalikā which give the verse-totals of the six *anuvākas* of book iii. These totals are respectively 33, 40, 38, 40, 35, and 44. The citations are indeed to be found below, scattered over pages 92, 103, 113, 123, 131, and 141; but it will be better to combine

[1] ⌊Another and wholly different matter is the norm assumed for the verse-totals of the individual hymns of each book (see p. cxlviii): thus book i. is the book of four-versed hymns.⌋

them here (with addition of the "obscure" clause of p. 141, ¶ 8) into what appears to be their proper metrical form, with attempted emendation at the points[1] in which the verse was obscure to Whitney:

triñçannimittāḥ ṣaḍṛceṣu kāryās
tisro daçā 'ṣṭāu daça pañca ca rcaḥ:
caturdaçā 'ntyā; anuvākaçaç ca
saṁkhyāṁ vidadhyād adhikāṁ nimittāt.

'Among the six-versed [hymns] (i.e. in book iii.), the verses are to be (made: i.e.) accounted [respectively] as three, ten, eight, ten, and five, with thirty as their fundamental determinant; and the last as fourteen: and one is to treat the number (*anuvāka* by *anuvāka*: i.e.) for each *anuvāka* as an overplus over the norm.'⌋

⌊In the section headed "Tables of verse-norms" etc., it was shown that, while the Pañcapaṭalikā's norms for books i.–vii. concern the *anuvākas*, its norms for books viii.–xii. concern the hymns. This distinction is observed also by the comm. in making his decad-divisions (see p. 472: l. 28). These facts are in entire accord with the explicit statements of the Pañcapaṭalikā: to wit, on the one hand, with that of the verse just translated; and, on the other, with the remark cited at the end of viii. 1 (p. 475, end), *sūktaçaç ca gaṇanā pravartate*, 'and the numbering proceeds hymn by hymn.' Here *sūktaças* is in clear contrast with the *anuvākaças* of our verse, and the remark evidently applies to the remaining books of the text that come within the purview of the Pañcapaṭalikā, that is (since it ignores books xix.–xx.), to books viii.–xviii. or to the second and third grand divisions.⌋

⌊Thus, between the first grand division on the one hand and the second and third on the other, our treatise makes a clear distinction, not only by actual procedure but also by express statement. But this is not all. As between the second and the third, also, it makes a distinction in fact: for, while a norm that concerns the verse-totals of *artha-sūktas* (and not of *anuvākas*) is assumed for the second, no norm is assumed for the third (cf. p. 708, line 12) and the verse-totals for each *artha-sūkta* or *paryāya-sūkta* are stated simply hymn by hymn.⌋

10. Extent and Structure of the Atharva-Veda Saṁhitā

Limits of the original collection. — It is in the first place clearly apparent that of the twenty books composing the present text of the Atharva-Veda, the first eighteen, or not more than that, were originally combined

[1] The mss. read: *'ntyānu-*, with double sandhi; *-saç* for *-çaç*, with confusion of sibilants; *saṁkhyā* (but one has indeed *-yām*); and *adhikānim-*, with omission of a needed twin consonant (cf. p. 832). As to the use of *kṛ*, cf. below, p. 52 end, and p. 186, ¶ 3.

together to form a collection. There appears to be no definite reason to suppose that the text ever contained less than the books i.–xviii. It is easy to conjecture a collection including books i.–xiv. and book xviii., leaving out the two prose *paryāya*-books xv. and xvi. and the odd little book xvii. with the queer refrain running nearly through it; but there is no sound reason for suspecting the genuineness of these prose books more than of the prose hymns scattered (see below, p. 1011) through nearly all the preceding books; and in the Pāippalāda recension it is Vulgate book xviii. that is wanting altogether, books xv.–xvii. ⌊or rather, books xv.–xviii.: cf. p. 1015⌋ being not unrepresented.

Books xix. and xx. are later additions. — That these are later additions is in the first place strongly suggested by their character and composition. As for book xx., that is in the main a pure mass of excerpts from the Rig-Veda; it stands in no conceivable relation to the rest of the Atharva-Veda; and when and why it was added thereto is a matter for conjecture. As for book xix., that has distinctly the aspect of being an after-gleaning; if its hymns had been an accepted part of the main collection when that was formed, we should have expected them to be distributed among the other books; and the text is prevailingly of a degree of badness that sets it quite apart from the rest; while its *pada*-text must be a most modern production. ⌊For the cumulative evidence in detail respecting book xix., see my introduction, pages 895–8.⌋

Other evidences of the former existence of an Atharva-Veda which was limited to books i.–xviii. are not rare. That the *prapāṭhaka*-division is not extended beyond book xviii. may be of some consequence, but probably not much. The Old Anukramaṇī stops at the same point. More significant is it that the Kāuçika-sūtra ⌊does not, by its citations,[1] imply recognition of the text of book xix. as an integral part of the *saṁhitā*, and that it⌋ ignores book xx. completely. It is yet more important that the Prātiçākhya and its commentary limit themselves to books i.–xviii.

In the Pāippalāda text, the material of book xix. appears in great part, as we are bound to note, and quite on an equality with the rest. Of book xx., nothing ⌊or practically nothing: see p. 1009⌋ so appears. It is also noteworthy that Pāipp. (as mentioned above) omits book xviii.; but from this need be drawn no suspicion as to the appurtenance of xviii. to the original AV. — The question of the possible extension of individual hymns anywhere does not concern us here, ⌊but is discussed on page cliii.⌋

[1] ⌊There are five verses which, although occurring in our xix., are yet cited by Kāuç. in full, as if they did not belong to the Atharvan text recognized by Kāuç. Moreover, there are cited by Kāuç. six *pratīkas* which, although answering to six hymns (between 51 and 68) of our xix., may yet for the most part be regarded as *kalpajā mantrās*. For a detailed discussion of the matter, see pages 896–7.⌋

⌊**The two broadest principles of arrangement of books i.–xviii.** — Leaving book xx. out of account, and disregarding also for the present book xix. as being a palpable supplement (see pages 895–8), it is not difficult to trace the two principles that underlie the general arrangement of the material of books i.–xviii. These principles are:⌋

⌊**1. Miscellaneity or unity of subject and 2. length of hymn.** — The books i.–xviii. fall accordingly into two general classes: 1. books of which the hymns are characterized by miscellaneity of subject and in which the length of the hymns is regarded; and 2. books of which the distinguishing characteristic is a general unity of subject and in which the precise length of the hymns is not primarily regarded, although they are prevailingly long.[1] The first class again falls into two divisions: 1. the short hymns; and 2. the long hymns.⌋

⌊**The three grand divisions (I. and II. and III.) as based on those principles.** — We thus have, for books i.–xviii., three grand divisions, as follows: **I.** the first grand division, consisting of the seven books, i.–vii., and comprehending the short hymns of miscellaneous subjects, more specifically, all the hymns (not *paryāyas:* p. cxxxiv) of a less number of verses than twenty[1]; **II.** the second grand division, consisting of the next five books, viii.–xii., and comprehending the long hymns of miscellaneous subjects, more specifically, all the hymns (save those belonging to the third division) of more than twenty verses; and **III.** the third grand division, consisting, as aforesaid, of those books of which the distinguishing characteristic is a general unity of subject, to wit, the six books, xiii.–xviii. — There are other features, not a few, which differentiate these divisions one from another; they will be mentioned below, under the several divisions.⌋

⌊**The order of the three grand divisions.** — It is clear that the text ought to begin with division I., since that is the most characteristic part of it all, and since books i.–vi. are very likely the original nucleus of the whole collection. Since division I. is made up of hymns of miscellaneous subjects (the short ones), it is natural that the other hymns of miscellaneous subjects (the long ones) should follow next. Thus the last place is naturally left for the books characterized by unity of subject. This order agrees with that of the hymn-totals of the divisions, which form (cf. tables 1, 2, 3) a descending scale of 433 and 45 and 15.⌋

⌊**Principles of arrangement of books within the grand division.** — If we have rightly determined the first rough grouping of the material of books i.–xviii. into three grand divisions, the question next in logical order is,

[1] ⌊This statement is true without modification, if we treat books xv. and xvi. each as two hymns or *paryāya*-groups in the manner explained and reasoned at p. cxxx, and implied in the second form of table 3, p. cxlv: cf. p. cxxxvii, line 13.⌋

What governs the arrangement of the books within each division? This question will be discussed in detail under each of the three divisions (cf. pages cxlix ff., clvii, clix); here, accordingly, only more general statements are called for. Those statements concern the verse-norms of the hymns for each book, and the amount of text.⌋

⌊**The normal length of the hymns for each of the several books.** — For the first grand division these norms play an important part in determining the arrangement of the books within that division, as appears later, p. cxlix. For the second grand division it is true that the Pañcapaṭalikā assumes a normal hymn-length for each book (p. cxxxix); but that seems to have no traceable connection with the arrangement of the books within that division (p. clv). For the third, no such norm is even assumed (p. cxl, near end).⌋

⌊**The amount of text in each book. — Table.** — This matter, in its relation to the order of the books, I must consider briefly here for the three grand divisions together, although it will be necessary to revert to it later (pages clii, clvii, clix). Since our *saṁhitā* is of mingled verse and prose, it is not easy (except with a Hindu ms., which I have not at hand) to estimate the precise amount of text to be apportioned to each separate book. If we take as a basis, however, the printed page of the Berlin text, and count blank fractions of pages, the 352 pages are apportioned among the 18 books as follows:

Book i. has	13 pages	Book viii. has	22 pages	Book xiii. has	13 pages
ii.	16	ix.	21	xiv.	12
iii.	20	x.	27	xv.	10
iv.	27	xi.	25	xvi.	5
v.	28	xii.	22	xvii.	3
vi.	40			xviii.	21
vii.	27				
Division I.	171	Division II.	117	Division III.	64

From this it appears that, for division I., the amount of text is a continuously ascending one for each of the books except the last (book vii.); and that, for division III., it is a continuously descending one for each of the books except (in like manner) the last (book xviii.); and that, although the verse-totals of the Bombay edition for the books of division II. form a series (see p. clvii, line 11) which ascends continuously (like that of I.) for all books except (once again) the last, the books of division II. are, on the whole, most remarkable for their approximate equality of length.⌋

Arrangement of the hymns within any given book. — While the general guiding principles of arrangement of the books within the division are thus in large measure and evidently the external ones of verse-norms and amount of text, it is not easy to see what has directed the ordering of the

Table 1. First grand division, books i.-vii., seven books

[illegible]	Book vii. 1	2	Book vi. 3	Book i. 4	Book ii. 5	Book iii. 6	Book iv. 7	Book v. 8	contains	Sum of hymns	Sum of verses
	56								hs. of 1 vs.	56	56
	26								hs. of 2 vss.	26	52
	10		122						hs. of 3 vss.	132	396
	11		12	30					hs. of 4 vss.	53	212
	3		8	1	22				hs. of 5 vss.	34	170
	4			2	5	13			hs. of 6 vss.	24	144
	3			1	5	6	21		hs. of 7 vss.	36	252
	3				4	6	10	2	hs. of 8 vss.	25	200
	1			1		2	3	4	hs. of 9 vss.	11	99
						2	3	2	hs. of 10 vss.	7	70
	1					1		6	hs. of 11 vss.	8	88
							2	5	hs. of 12 vss.	7	84
						1		3	hs. of 13 vss.	4	52
								3	hs. of 14 vss.	3	42
								3	hs. of 15 vss.	3	45
							1		h. of 16 vss.	1	16
								2	hs. of 17 vss.	2	34
								1	h. of 18 vss.	1	18
	118		142	35	36	31	40	31	hymns	433	
	286		454	153	207	230	324	376	verses		2,030

Table 2. Second grand division, books viii.-xii., five books

Book viii.	Book ix.	Book x.	Book xi.	Book xii.	contains	Sum of hymns	Sum of verses
1					h. of 21 vss.	1	21
1	2				hs. of 22 vss.	3	66
			1		h. of 23 vss.	1	23
1	2				hs. of 24 vss.	3	72
1	1	1			hs. of 25 vss.	3	75
3	1 P	1	3		hs. of 26 vss.	8	208
		1	2		hs. of 27 vss.	3	81
2	1				hs. of 28 vss.	3	84
	1		1		hs. of 31 vss.	2	62
		1			h. of 32 vss.	1	32
1 P		1			hs. of 33 vss.	2	66
		1	1		hs. of 34 vss.	2	68
		1			h. of 35 vss.	1	35
			1		h. of 37 vss.	1	37
	1				h. of 38 vss.	1	38
		2			hs. of 44 vss.	2	88
		1			h. of 50 vss.	1	50
				1	h. of 53 vss.	1	53
				1	h. of 55 vss.	1	55
			1 P		h. of 56 vss.	1	56
				1	h. of 60 vss.	1	60
	1 P				h. of 62 vss.	1	62
				1	h. of 63 vss.	1	63
				1 P	h. of 73 vss.	1	73
10	10	10	10	5	hymns	45	
259	302	350	313	304	verses		1,528

Table 3. Third grand division, books xiii.-xviii., six books

Rohita Book xiii.	Wedding Book xiv.	Vrātya Book xv.	Paritta Book xvi.	Sun Book xvii.	Funeral Book xviii.	contains	Sum of hymns	Sum of verses
		2				hs. of 3 vss.	2	6
		·1	1			hs. of 4 vss.	2	8
		2				hs. of 5 vss.	2	10
		1	3			hs. of 6 vss.	4	24
		2	1			hs. of 7 vss.	3	21
		1				h. of 8 vss.	1	8
		3				hs. of 9 vss.	3	27
		1				h. of 10 vss.	1	10
		4	1			hs. of 11 vss.	5	55
		1				h. of 12 vss.	1	12
			2			hs. of 13 vss.	2	26
1						h. of 26 vss.	1	26
			1			h. of 27 vss.	1	27
				1		h. of 30 vss.	1	30
1						h. of 46 vss.	1	46
1 P						h. of 56 vss.	1	56
1					1	hs. of 60 vss.	2	120
					1	h. of 61 vss.	1	61
	1					h. of 64 vss.	1	64
					1	h. of 73 vss.	1	73
	1					h. of 75 vss.	1	75
					1	h. of 89 vss.	1	89
4	2	18 P	9 P	1	4	hymns	38	
188	139	141	93	30	283	verses		874

⌊Such is Whitney's table; and it is well to let it stand, as it furnishes the best argument against treating the *paryāyas* of books xv. and xvi. each as a single hymn (cf. p. cxxxvi, top). Treating them as explained at p. clx, it will appear as follows.

Table 3, second form

Rohita Book xiii.	Wedding Book xiv.	Vrātya Book xv.	Paritta Book xvi.	Sun Book xvii.	Funeral Book xviii.	contains	Sum of hymns	Sum of verses
1						h. of 26 vss.	1	26
				1		h. of 30 vss.	1	30
			1 P			h. of 32 vss.	1	32
1						h. of 46 vss.	1	46
		1 P				h. of 50 vss.	1	50
1 P						h. of 56 vss.	1	56
1					1	hs. of 60 vss.	2	120
			1 P		1	hs. of 61 vss.	2	122
	1					h. of 64 vss.	1	64
					1	h. of 73 vss.	1	73
	1					h. of 75 vss.	1	75
					1	h. of 89 vss.	1	89
		1 P				h. of 91 vss.	1	91
4	2	2 P	2 P	1	4	hymns	15	
188	139	141	93	30	283	verses		874⌋

several hymns within any given book. It is clear that the subject has not been at all considered; nor is it at all probable that any regard has been had to the authorship, real or claimed (we have no tradition of any value whatever respecting the "rishis"). Probably only chance or arbitrary choice of the arranger dictated the internal ordering of each book. ⌊On this subject there is indeed little that is positive to be said; but (in order to avoid repetition) I think it best to say that little for each grand division in its proper place under that division: see pages cliv, clvii, and clx.⌋

⌊**Distribution of hymns according to length in the three grand divisions. — Tables 1 and 2 and 3.** — The distribution of the hymns according to their length throughout the books of the three grand divisions is shown by Whitney's tables 1, 2, and 3, preceding. The numbers rest on the numerations of the Berlin edition, and due reference to the differences of numeration of the Bombay edition is made below at p. cxlvii. A vertical column is devoted to each book and in that column is shown how many hymns of 1 verse, of 2 or 3 or 4 and so on up to 89 verses, there are in that book, by the number horizontally opposite the number of verses indicated in the column headed by the word "contains." To facilitate the summation of the number of hymns and verses in the Atharva-Veda, the last column but one on the right gives the number of hymns of 1 vs., of 2 vss. and so on, in the division concerned, and the last column on the right gives the total number of verses contained in the hymns of 1 vs., of 2 vss. and so on (the total in each line being, of course, an exact multiple of the number preceding in the same line). Accordingly we may read, for example, the sixth line of table 1 as follows: "Book vii. contains 10 hymns of 3 verses and book vi. contains 122. The sum of hymns of 3 verses in the division is 132, and the sum of verses in those hymns is 396."⌋

⌊**Tables 1 and 2 and 3 for divisions I. and II. and III.** — These ought properly to come in at this point; but as their form and contents are such that it is desirable to have them stand on two pages that face each other, they have been put (out of their proper place) on pages cxliv and cxlv.⌋

⌊**Grouping of the hymns of book xix. according to length. — Table 4.** — Apart from the two hymns, 22 (of 21 verses) and 23 (of 30), which are in divers ways of very exceptional character, it appears that every hymn of this book, if judged simply by its verse-total length, would fall into the first grand division, as being of less than 20 verses.[1] This fact is of critical interest, and is in keeping with the character of book xix. as an after-gleaning, and in particular an after-gleaning of such material as would properly fall into the first grand division (cf. p. 895, ¶ 2). The table:

[1] ⌊And so would hymns 22 and 23, if judged by their actual length.⌋

Table 4. The supplement, book xix., one book

In book xix. there are	15	4	2	9	6	8	4	3	1	12	2	hymns,
Containing respectively	1	2	3	4	5	6	7	8	9	10	11	verses.

In book xix. there are	2	1	1	1	1	hymns,	Total: 72	hymns.
Containing respectively	14	15	16	21	30	verses.	Total: 456	verses.⌋

⌊**Summary of the four tables. — Table 5. — Extent of AV. Saṁhitā about one half of that of RV.** — The totals of hymns and verses of tables 1–4 are summed up in table 5. From this it appears that the number of hymns of the three grand divisions of the Atharva-Veda Saṁhitā is 516 or about one half of that of the Rig-Veda, and that the number of verses is 4,432 or considerably less than one half. If the summation be made to include also the supplement and the parts of book xx. which are peculiar to the AV., the number of hymns amounts to 598 or about three fifths of that of the RV., and the number of verses amounts to 5,038 or about one half of that of the RV. Table 5 follows:

Table 5. Summary of Atharvan hymns and verses

Grand division I.,	books i.–vii.,	contains	433	hymns and	2030	verses.
Grand division II.,	books viii.–xii.,	contains	45	hymns and	1528	verses.
Grand division III.,	books xiii.–xviii.,	contains	38	hymns and	874	verses.
Totals for the three grand divisions:			516	hymns and	4432	verses.
The supplement,	book xix.,	contains	72	hymns and	456	verses.
Totals for books i.–xix.:			588	hymns and	4888	verses.
The Kuntāpa-khila of	book xx.	contains	10	hymns and	150	verses.
Totals for books i.–xix. and khila:			598	hymns and	5038	verses.⌋

⌊The numbers of tables 1–5 rest on the Berlin edition. The differences between that and the Bombay edition do not affect the amount of text, but only the verse-totals. Even the verse-totals are not affected, but only the hymn-totals (p. 389, l. 10), by the differences in book vii. For the *paryāya*-hymns, the verse-totals of the Bombay edition amount to 188 more (see p. cxxxvii) than those of the Berlin edition. For the Bombay edition, accordingly, the grand total must be raised (by 188) from 5,038 to 5,226.⌋

⌊**First grand division (books i.–vii.): short hymns of miscellaneous subjects.** — While the general considerations of length and subject are indeed sufficient for the separation of books i.–xviii. into three grand divisions as defined above, the first division shows yet other signs of being a minor collection apart from the other two. In the first place, the hymns that compose it are mostly genuine charms and imprecations, and wear on the

whole a general aspect decidedly different from that of books viii.–xviii., as is indeed apparent enough from the table of hymn-titles, pages 1024–37; they are, in fact, by all odds the most characteristic part of the Atharva-Veda, and this is tacitly admitted by the translators of selected hymns (see p. cvii), their selections being taken in largest measure (cf. p. 281) from this division. In the second place, the books of this division are sharply distinguished from those of the others by the basis of their internal arrangement, which basis is in part that of a clearly demonstrable verse-norm, a norm, that is to say, which, for each separate book, governs the number of verses in the hymns of that book.[1]⌋

⌊**Evidence of fact as to the existence of the verse-norms.** — A most pervading implicit distinction is made by the Major Anukramaṇī between this division and the next in its actual method of giving or intimating the length of the hymns. In division II., on the one hand, the number of verses is stated expressly and separately for every hymn. In division I., on the other hand, the treatise merely intimates by its silence that the number for any given hymn conforms to the norm assumed for that book, and the number is expressly stated only when it constitutes a departure from that norm. Thus for the 142 hymns of book vi., an express statement as to the length is made only for the 20 hymns (given at p. 281, lines 17–18) which exceed the norm of three.[2] — For convenience of reference, the norms may here be tabulated:

Books	vii.	vi.	i.	ii.	iii.	iv.	v.
Norms	1	3	4	5	6	7	8⌋

⌊**Express testimony of both Anukramaṇīs as to the verse-norms.** — The Major Anukr. (at the beginning of its treatment of book ii.: see p. 142) expressly states that the normal number of verses for a hymn of book i. is four, and that the norm increases by one for each successive book of the first five books: *pūrvakāṇḍasya caturṛcaprakṛtir ity evam uttarottara-kāṇḍeṣu ṣaṣṭhaṁ yāvad ekāikādhikā* etc. Than this, nothing could be more clear or explicit. Again, at the beginning of its treatment of book iii., it says that in this book it is to be understood that six verses are the norm, and that any other number is a departure therefrom: *atra*

[1] ⌊That books i.-vii. are distinctly recognized as a separate unity by the Major Anukr. appears also from the fact that for the right or wrong study of its first five *paṭalas* (in which books i.–vii. are treated), special blessings or curses are promised in a passage at the beginning of the sixth. The fact was noted by Weber, *Verzeichniss*, vol. ii., p. 79; and the passage was printed by him on p. 81.⌋

[2] ⌊At i. 1, and also at v. 9 and 10 (these two are prose pieces), the treatise states the number when it is normal. This is not unnatural at i. 1, the beginning; and considering the prevailing departure from the norm in book v., it is not surprising there. On the other hand, the omissions at iv. 36 and vi. 121 are probably by inadvertence.⌋

ṣaḍṛcaprakṛtir anyā vikṛtir iti vijānīyāt. At the beginning of book iv. it has a remark of like purport: *brahma jajñānam iti kāṇḍe saptarcasūktaprakṛtir* (so London ms.: cf. p. 142 below) *anyā vikṛtir ity avagachet.* Moreover, it defines book vi. as the *tṛcasūktakāṇḍam* (cf. pages 281, 388), and adds to the definition the words *tatra tṛcaprakṛtir itarā vikṛtir iti.* Cf. Weber's *Verzeichniss der Berliner Sanskrit-hss.*, vol. ii., p. 79.⌋

⌊In the recognition of the verse-norms, as in much else (p. lxxii, top), the Pañcapaṭalikā serves as source and guide for the author of the Major Anukr. Thus the older treatise calls book ii. 'the five-versed' (see the citation at p. 45), and book iii. in like manner 'the six-versed' (see p. cxl). Cf. also the statements of the next paragraph as to book vii.⌋

⌊**One verse is the norm for book vii.** — The absence of any book in which two-versed hymns are the norm, and the frequency of two-versed hymns in book vii., might lead us to think that both one-versed and two-versed hymns are to be regarded as normal for book vii. (cf. p. 388, line 13); but this is not the case (cf. line 24 of the same page). The Major Anukr. speaks of book vii. as 'the book of one-versed hymns,' *ekarcasūktakāṇḍam*; and its testimony is confirmed by the Old Anukr., as cited by SPP. on p. 18 of his Critical Notice, which says, 'among the one-versed hymns [i.e. in book vii.], [the *anuvākas* are or consist] of hymns made of one verse,' *ṛk-sūktā ekarceṣu.* Further confirmation of the view that one (not one or two) is the true norm for book vii. is found in the fact that the Anukr. is silent as to the length of the hymns of one verse (cf. p. cxlviii), but makes the express statement *dvyṛcam* for each of the thirty[1] hymns of two verses.⌋

⌊**Arrangement of books i.–vii. with reference to verse-norms.** — If we examine table 1 (p. cxliv), in which these books are set in the ascending numerical order of their verse-norms, several facts become clear. It is apparent, in the first place, that this division is made up of those seven books in which the number — normal or prevalent — of verses to a hymn runs from one to eight; secondly, that the *saṁhitā* itself begins with the norm of four; and, thirdly, that the number two as a norm is missing from the series. Fourthly, it is indeed apparent that every book shows departures from its norm; but also — what is more important in this connection — that these departures are all on one side, that of excess, and never on that of deficiency.⌋

[1] ⌊This is the true number. The number 26, given at p. cxliv in table 1, rests on the actual hymn-divisions of the Berlin text. On account of the discordance, the 30 hymns may here be named: 1, 6. 1–2, 6. 3–4, 13, 18, 22, 25, 29, 40–42, 47–49, 52, 54. 2 with 55. 1, 57–58, 61, 64, 68. 1–2, 72. 1–2, 75, 76. 5–6, 78, 108, 112–114, 116. (They are very conveniently shown in the table, p. 1021.) Note on the other hand the silence of the Anukr. as to our 45, 54. 1, 68. 3, and 72. 3. Its silence means that our 45. 1 (seer, Praskaṇva) and 45. 2 (Atharvan) and 54. 1 (Brahman) form three one-versed hymns, a fact which is borne out by the ascriptions of quasi-authorship; and that 68. 3 and 72. 3 form two more.⌋

⌊We may here digress to add that, if we compare table 1 with those following, it appears, fifthly, that in book vii. are put all the hymns of the three grand divisions that contain only 1 or 2 verses; sixthly, that neither in this division, nor yet in the other two, nor even in book xix., is there a hymn of 19 verses, nor yet one of 20.[1] From table 1, again, it appears, seventhly, that this division contains a hymn or hymns of every number of verses from 4 verses to 18 verses (mostly in books i.–v.) and from 1 verse to 3 verses (exclusively in books vi. and vii.).⌋

⌊**Excursus on hymn xix. 23, Homage to parts of the Atharva-Veda.** — It is worth while at this point to recall to the reader's mind this remarkable hymn in its bearing upon some of the questions as to the structure of our text: see pages 931–4, and especially ¶ 6 of p. 931. As our *saṁhitā* begins with four-versed hymns, so does xix. 23 begin with homage "to them of four verses" (p. 931, line 29), and not with homage "to them of one verse." Again, grouping all hymns of four verses or more in this division according to length, there are 15 groups (not in the least conterminous with books) each containing a hymn or hymns of every number of verses from 4 to 18, and to these 15 groups the first 15 verses of xix. 23 correspond (p. 931, line 27). Again, of the fact that books i.–xviii. contain not one hymn of 19 verses nor yet one of 20, account seems to be taken in that the form of verses 16 and 17 differs from that of the 15 preceding (p. 931, line 37). Again, as in our series the norm two is lacking, so also is lacking in xix. 23 a *dvyṛcebhyaḥ svāhā* (but cf. p. 931, line 28, with p. 933, line 2). Finally the verses of homage "to them of three verses" and "to them of one verse" (xix. 23. 19–20) stand in the same order relative to each other and to the verses of homage to the 15 groups as do books vi. and vii. to each other and to the books containing the hymns of more than three verses, namely books i.–v. — Cf. further pages clvii and clix.⌋

⌊**We now return to the arrangement of the books within the division by norms.** — The norms of books i.–vii. respectively, as the books stand in our text, are 4, 5, 6, 7, 8, 3, 1. From this point of view, the books fall into two groups: group X contains books i.–v., and its norms make a simple continuous ascending numerical scale beginning with four (4, 5, 6, 7, 8); group Y contains books vi. and vii., and its norms make a broken descending numerical scale beginning with three (3, 1). Here several questions arise as to group Y: first, why is its scale inverted, that is, why does not book vii. precede book vi.? second, why does not group Y (and in the reversed order, vii., vi.) precede group X, so as to make the whole series begin, as is natural, with one instead of four, and run on in the text as it does in the table at p. cxliv? and, third, why is the scale broken, that

[1] ⌊In the Kuntāpakhila there are two hymns of 20.⌋

is, why have not the diaskeuasts made eight books of the first division, including not only one for the one-versed hymns, but also another for the two-versed?⌋

⌊With reference to the last question, it is clear that the amount of material composing the two-versed hymns (30 hymns with only 60 verses: see p. cxlix, note) is much too small to make a book reasonably commensurate with the books of the first division; it is therefore natural that the original groupings of the text-makers should include no book with the norm of two.⌋

⌊**Exceptional character of book vii.** — The first two questions, concerning group Y or books vi. and vii., are closely related, inasmuch as they both ask or involve the question why book vii. does not precede book vi. By way of partial and provisional answer to the second, it is natural to suggest that perhaps the scrappy character of the one-versed and two-versed hymns militated against beginning the Vedic text with book vii. And indeed this view is not without indirect support from Hindu tradition: for according to the *Bṛhad-Devatā*, viii. 99, the ritualists hold that a hymn, in order to be rated as a genuine hymn, must have at least three verses, *tṛcādhamaṁ yājñikāḥ sūktam āhuḥ*.[1] It may well be, therefore, that the diaskeuasts did not regard these bits of one or two verses as real hymns, as in fact they have excluded them rigorously from all the books i.–vi. From this point of view our groups X and Y have no significance except for the momentary convenience of the discussion, and the true grouping of books i.–vii. should be into the two groups, A, containing books i.–vi., and B, containing book vii.⌋

⌊The exceptional character of book vii. is borne out by several other considerations to which reference is made below. Its place in the *saṁhitā* is not that which we should expect, whether we judge by the fact that its norm is one verse or by the amount of its text (p. cxliii). If we consider the number of its hymns that are ignored by Kāuçika (see pp. 1011–2), again we find that it holds a very exceptional place in division I. Many of its hymns have a put-together look, as is stated at p. cliv; and this statement is confirmed by their treatment in the Pāippalāda recension (p. 1014, l. 15). Just as its hymns stand at the end of its grand division in the Vulgate, so they appear for the most part in the very last book of the Pāippalāda (cf. p. 1013, end). As compared with the great mass of books i.–vi., some of its hymns (vii. 73, for instance) are quite out of place among their fellows.⌋

[1] ⌊For the productions of modern hymnology, one hardly errs in regarding three verses as the standard minimum length, a length convenient for use, whether in reading or singing, and for remembering. A two-versed hymn is too short for a dignified unity. Possibly similar considerations may have had validity with the ancient text-makers.⌋

⌊**Book vii. a book of after-gleanings supplementing books i.–vi.** — It is very easy to imagine group A, or books i.–vi., as constituting the original nucleus[1] of the *saṁhitā* (p. cxlviii, top), and group B, or book vii., as being an ancient supplement to that nucleus, just as book xix. is unquestionably a later supplement to the larger collection of the three grand divisions (cf. p. 895). This view does not imply that the verses of book vii. are one whit less ancient or less genuinely popular than those of books i.–vi., but merely that, as they appear in their collected form, they have the aspect of being after-gleanings, relatively to books i.–vi. This view accords well with the exceptional character of book vii. as otherwise established and as just set forth (p. cli).⌋

⌊**Arrangement of books with reference to amount of text.** — If these considerations may be deemed a sufficient answer to the first two questions so far as they relate to book vii., there remains only that part of the second question which relates to book vi. One does not readily see why the *saṁhitā* might not have opened with book vi., the book of the varied and interesting three-versed hymns, so that the norms would have run in the order 3, 4, 5, 6, 7, 8 (1); and, since this is not the case, it may be that some other principle is to be sought as a co-determinant of the order of arrangement.⌋

⌊If we consult the table on p. cxliii, we see that, in division I., the scale of numbers of printed pages of text in each book (13, 16, 20, 27, 28, 40, 27) is a continuously ascending one for each book except the last (book vii.). The like is true if we base our comparison on the more precise scale of verse-totals for each book (153, 207, 230, 324, 376, 454, 286), as given at the foot of table 1, p. cxliv.⌋

⌊These facts, in the first place, strongly corroborate our view as to the exceptional character of book vii. By the principle of norms, it should stand at the beginning of the division; by the principle of amount (judged by verse-totals), it should stand between books iii. and iv. That it does neither is hard to explain save on the assumption of its posteriority as a collection. In the second place, these facts suggest at the same time the reason for the position of book vi. in the division, namely, that it is placed after books i.–v. because it is longer than any of those books.⌋

⌊**Résumé of conclusions as to the arrangement of books i.–vii.** — Book vii., as a supplement of after-gleanings, is placed at the end of the grand division, without regard to amount of text or to verse-norm. Books i.–vi. are arranged primarily according to the amount of text,[2] in an ascending scale. For them the element of verse-norms, also in an ascending scale,

[1] ⌊If asked to discriminate between the books of that nucleus, I should put books vi. and i. and ii. first (cf. p. cliii, ¶3); at all events, book v. stands in marked contrast with those three.⌋

[2] ⌊Whether this amount is judged by verse-totals or by pages, the order is the same.⌋

appears as a secondary determinant. It conflicts with the primary determinant in only one case,[1] that of book vi., and is accordingly there subordinated to the primary one, so that book vi. (norm : 3) is placed after books i.–v. (norms : 4–8).⌋

⌊**Departures from the norms by excess.** — The cases of excess are most numerous in book v. (see p. 220), and concern over $\frac{14}{15}$ of all the hymns. On the other hand, the cases of conformity to the norm are most numerous in books vi. and i. and concern about $\frac{6}{7}$ of the hymns in each book. For books ii., iv., vii., and iii. respectively, the approximate vulgar fraction of cases of conformity is $\frac{3}{5}$, $\frac{1}{2}$, $\frac{1}{2}$, and $\frac{2}{5}$. For each of the seven books, in the order of closeness of conformity to the verse-norm, the more precise fraction is as follows : for book vi., it is .859 ; for i., it is .857 ; for ii., it is .61 ; for iv., it is .52 ; for vii., it is .47 ; for iii., it is .42 ; and for v., it is .06.⌋

⌊**Critical significance of those departures.** — From the foregoing paragraph it appears that the order of books arranged by their degree of conformity (vi., i., ii.), agrees with their order as arranged by their verse-norms (3, 4, 5), for the books of shorter hymns. This is as it should be ; for if the distinction of popular and hieratic hymns is to be made for this division, the briefest would doubtless fall into the prior class, the class less liable to expansion by secondary addition.⌋

We are not without important indications[2] that the hymns may have been more or less tampered with since their collection and arrangement, so as now to show a greater number of verses than originally belonged to them. Thus some hymns have been expanded by formulized variations of some of their verses ; and others by the separation of a single verse into more than one, with the addition of a refrain. ⌊Yet others have suffered expansion by downright interpolations or by additions at the end ; while some of abnormal length may represent the juxtaposition of two unrelated pieces.⌋

Illustrative examples of critical reduction to the norm. — ⌊The instances that follow should be taken merely as illustrations. To discuss the cases systematically and thoroughly would require a careful study of every case of excess with reference to the structure of the hymn concerned and to its form and extent in the parallel texts, — in short, a special investigation.[3]⌋

[1] ⌊That the two orders, based on the one and the other determinant, should agree throughout books i.–v. is no doubt partly fortuitous ; but it is not very strange. The variation in the number of hymns for each book (35, 36, 31, 40, 31) is confined to narrow limits ; and if, as is probable, the departures from the norm were originally fewer and smaller than now, the verse-totals for each book would come nearer to being precise multiples of those ascending norms.⌋

[2] ⌊Cf. p. 281, ¶ 2.⌋

[3] ⌊A very great part of the data necessary for the conduct of such an inquiry may be found already conveniently assembled in this work in Whitney's critical notes ; for, although

Thus in i. 3 (see p. 4), verses 2–5 are merely repetitions of verse 1 (and senseless repetitions, because only Parjanya, of the deities named, could with any propriety be called the father of the reed: cf. i. 2. 1); while verses 7 & 8 have nothing to do with the refrain and are to be combined into one verse: we have then four verses, the norm of the book.

Once more, in ii. 10 (see p. 51), no less evidently, the verse-couples 2 & 3, 4 & 5, and 6 & 7 are to be severally combined into three single verses, with omission of the refrain, which belongs only to verses 1 and 8: so that here we have five verses, again the normal number.

So, further, in iii. 31 (see p. 141), as it seems clear, 2 & 3, without the refrain, make verse 2; 4 with the refrain is verse 3; and 5 is a senseless intrusion; then, omitting all further repetitions of the refrain, 6 & 7 make verse 4; 8 & 9 make verse 5; and 10 & 11 make verse 6, six being here the verse-norm.

In book vi., a number of hymns which exceed the regular norm are formular and would bear reduction to hymns of three verses: instances are hymns 17, 34, 38, 107, 132. ⌊The cases are quite numerous in which the added verse is lacking in one of the parallel texts. Thus in book vi., hymns 16, 17, 34, 63, 83, 108, 121, and 128 (see the critical notes on those hymns and cf. p. 1014, l. 16) appear in the Pāippalāda text as hymns of three verses each.⌋

Besides these cases, there are not a few others where we may with much plausibility assume that the verses in excess are later appendixes or interpolations: such are i. 29. 4–5; ii. 3. 6; 32. 6; 33. 3 **ab** 4 **cd**, 6; iii. 15. 7–8; 21. 6, 8–10 (see note under vs. 7); 29. 7–8; iv. 2. 8; 16. 8–9; 17. 3; 39. 9–10; vi. 16. 4; 63. 4; 83. 4; 122. 3, 5; 123. 3–4. In book vii., moreover, the put-together character of many of the longer hymns is readily apparent (cf. hymns 17, 38, 50, 53, 76, 79, and 82 as they appear in the table on p. 1021).

But such analyses, even if pushed to an extreme, will not dispose of all the cases of an excess in the number of verses of a hymn above the norm of the book: thus iii. 16 corresponds to a Rig-Veda hymn of seven verses; iv. 30 and 33 each to one of eight; and v. 3 to one of nine. It will be necessary to allow that the general principle of arrangement ⌊by verse-norms⌋ was not adhered to absolutely without exception.

⌊**Arrangement of the hymns within any given book of this division.** — In continuation of what was said in general on this topic at p. cxliii, we may add the following. The "first" hymn (*pūrvam*), "For the retention of sacred learning," is of so distinctly prefatory character as to stand of

scattered through those notes, they may yet be said to be "assembled" in one work, and more "conveniently" than ever before. The investigation is likely to yield results of interest and value.⌋

right at the very beginning of the text, or removed therefrom only by the prefixion of the auspicious *çaṁ no devīr abhiṣṭaye* (p. cxvi). It is noteworthy that books ii., iv., v., and vii. begin each with a "Mystic" hymn; that the five kindred hymns "Against enemies" are grouped together at ii. 19–23, as are the seven Mṛgāra-hymns at iv. 23–29. Hymns iii. 26–27 are grouped in place and by name, as *digyukte;* and so are the "two Brahman-cow" hymns, v. 18 and 19, and the *vāiçvānarīya* couple, vi. 35 and 36. The hymns "To fury" make a group in the AV. (iv. 31–32) as they do in the RV., from which they are taken.⌋

⌊**Second grand division (books viii.–xii.): long hymns of miscellaneous subjects.** — As was said of the first division (p. cxlvii), there are other things besides length and subject which mark this division as a minor collection apart from the other two: the verse-norms do not serve here, as in division I., to help determine the arrangement, the norms assumed by the Pañcapaṭalikā (p. cxxxix) being for another purpose and of small significance; and the reader may be reminded of the fact (p. cxxxii) that the grouping of verses into decads runs through this grand division. It is a noteworthy fact, moreover, that the material of division II. appears distinctly to form a collection by itself in the Pāippalāda recension, being massed in books xvi. and xvii. The Vulgate books viii.–xi. are mostly in Pāipp. xvi. and the Vulgate book xii. is mostly in Pāipp. xvii. This is readily seen from the table on p. 1022.⌋

⌊**Their hieratic character: mingled prose passages.** — More important differential features are the following. In the first place, if it be admitted that the first division is in very large measure of popular origin (p. cxlvii), the second, as contrasted therewith, is palpably of hieratic origin: witness the hymns that accompany, with tedious prolixity, the offering of a goat and five rice-dishes (ix. 5) or of a cow and a hundred rice-dishes (x. 9); the extollation of the *virā́j* (viii. 9), of the cow (x. 10), of the rice-dish and the ***prāṇá*** and the Vedic student (xi. 3–5) and the *úcchiṣṭa* (xi. 7); the hymn about the cow as belonging exclusively to the Brahmans (xii. 4); the prevalence of "mystic" hymns (cf. viii. 9; ix. 9–10; x. 7–8; xi. 8); the priestly riddles or *brahmodyas* (cf. x. 2, especially verses 20–25); and the taking over of long continuous passages from the Rig-Veda, as at ix. 9–10. In no less striking contrast with division I., in the second place, is the presence, in every book of division II., of an extensive passage of prose (viii. 10; ix. 6, 7; x. 5; xi. 3; xii. 5). This prose is in style and content much like that of the Brāhmaṇas, and is made up of what are called (save in the case of x. 5) 'periods' or *paryāyas:* see pages cxxxiii and 472. It is evident that we are here in a sphere of thought decidedly different from that of division I.⌋

⌊**Table of verse-totals for the hymns of division II.** — The following table may be worth the space it takes, as giving perhaps a better idea of the make-up of the division than does the table on p. cxliv. Opposite each of the five prose *paryāya*-hymns is put a P, and opposite the hymn x. 5 (partly prose) is put a p. Disregarding the hymns thus marked, the verse-numbers are confined, for books viii.–xi., within the range of variation from 21 to 44, and from 53 to 63 for book xii.

Hymn	in viii.	in ix.	in x.	in xi.	in xii.	
1 has	21	24	32	37	63	verses
2	28	25	33	31	55	
3	26	31	25	56 P	60	
4	25	24	26	26	53	
5	22	38	50 p	26	73 P	
6	26	62 P	35	23		
7	28	26 P	44	27		
8	24	22	44	34		
9	26	22	27	26		
10	33 P	28	34	27		⌋

General make-up of the material of this division. — Whereas division I. contains a hymn or hymns of every number of verses from one to eighteen and none of more, division II. consists wholly of hymns of more than twenty verses, and contains all the hymns of that length occurring in books i.–xviii. except such as belong of right (that is, by virtue of their subject) to the third division.[1] The forty-five hymns of this division have been grouped into books with very evident reference to length and number, as shown by the table just given: the five longest have been put together to form the last or twelfth book, while each of the four preceding books contains an even quarter of the preceding forty or just ten hymns. Disregarding ix. 6 and xi. 3 (*paryāya*-hymns), books viii.–xi. contain all the hymns of from 21–50 verses to be found in the first two grand divisions, and book xii. contains all of more than 50 in the same divisions. Anything more definite than this can hardly be said respecting the arrangement of the several books within the second division. From the tables it appears that no such reference to the length of the hymns has been had in division II. as was had in division I. None of the books viii.–xii. is without one of the longer, formular, and mainly non-metrical pieces (marked with P or p in the table above); and this fact may point to an inclination on the part of the text-makers to scatter those prose portions as much as possible among the poetical ones.

[1] ⌊See the tables, pages cxliv–cxlv. — Book xix. contains two hymns, mostly prose, of which the subdivisions number 21 and 30 (cf. p. cxlvii); and among the Kuntāpa-hymns are three of 20 or more verses.⌋

⌊**Order of books within the division: negative or insignificant conclusions.** — If we consider, first, the amount of text in pages[1] for each book, namely 22, 21, 27, 25, 22, the series appears to have no connection with the order of the books; on the contrary, the books are, on the whole, remarkable for their approximate equality of length. The case is similar, secondly, with the hymn-totals of the Bombay edition, 15, 15, 10, 12, and 11. Thirdly, the verse-totals for each of the five books, according to the numeration of the Berlin edition, are 259, 302, 350, 313, and 304 (see above, p. cxliv), a sequence in which we can trace no orderly progression. On the other hand, fourthly, if we take the verse-totals of the Bombay edition, to wit, 293, 313, 350, 367, and 304,[2] we see that the first four books, viii.–xi., are indeed arranged, like books i.–vi. (p. clii), on a continuously ascending arithmetical scale. Furthermore and fifthly, if, for the verse-totals of each of the five books, we make the (very easy) substitution of the average verse-totals of the hymns of each book, we obtain again a series, to wit, 29.3, 31.3, 35.0, 36.7, and 60.8, which progresses constantly in one direction, namely upward, and through all the five books.⌋

Arrangement of the hymns within any given book of this division. — ⌊From the table on p. clvi it would appear that the individual hymns are not disposed within the book with any reference to length. It may, however, be by design rather than accident that the only hymn with the smallest number of verses in this division is put at the beginning, and that the longest is put last.⌋ The arrangement in this division, like that in the first, shows no signs of a systematic reference to the subjects treated of, although (as in division I.: p. clv, top), in more than one instance, two hymns of kindred character are placed together: thus viii. 1 & 2; 3 & 4; 9 & 10; ix. 4 & 5; 9 & 10; x. 7 & 8; 9 & 10; xi. 9 & 10; xii. 4 & 5.

⌊**Possible reference to this division in hymn xix. 23.** — Such reference, I suspect, must be sought in verse 18, if anywhere, and in the two words *mahat-kāṇḍāya svāhā*, 'to the division of great [hymns], hail!' See p. 931, ¶ 7, and the note to vs. 18.⌋

⌊Postscript. — Such was my view when writing the introduction to xix. 23. Even then, however, I stated (p. 932, line 12) that verses 21 and 22 were not accounted for. Meantime, a new observation bears upon vs. 21.⌋

⌊Immediately after the passage referred to at p. cxlviii, foot-note, the Major Anukr., at the beginning of its treatment of book viii., proceeds: 'Now are set forth the seers and divinities and meters of the mantras of

[1] ⌊As printed in the Berlin edition (see above, p. cxliii). From a *nāgarī* ms. written in a hand of uniform size, I might obtain different and interpretable data.⌋

[2] ⌊This series differs from the Berlin sequence by a plus of 34 and 11 and 54 in the first and second and fourth members respectively: see p. cxxxvii, and cf. pages 516, 546, 632.⌋

the sense-hymns of the *kṣudra-kāṇḍas* (? or *-kāṇḍa* ?). To the end of the eleventh *kāṇḍa*, the sense-hymn is the norm.' etc. *atha kṣudra-kāṇḍā-'rthasūkta-mantrāṇām ṛṣi-dāivata-chandāṅsy ucyante. tato yāvad ekādaça-kāṇḍā-'ntam arthasūkta-prakṛtis tāvad vihāya paryāyān virāḍ vā* (viii. 10) *prabhṛtīn iti* etc. What pertinence the word *kṣudra* may have as applied to books viii.-xi. I cannot divine; but it can hardly be an accident that the very same word is used in the phrase of homage to parts of the AV. at xix. 22. 6 and 23. 21, *kṣudrébhyaḥ svā́hā*, and that this phrase is followed in h. 22 and in the comm's text of h. 23, by the words *paryāyikébhyaḥ svā́hā*, that is, by an allusion to the *paryāyas*, just as in the text of the Anukr. Apart from vss. 16-18 of xix. 23, vss. 1-20 refer most clearly to the first grand division; and vss. 23-28 refer just as clearly to the third. The allusion to the second ought therefore certainly to come in between vs. 20 and vs. 23, that is it ought to be found in vss. 21 and 22. We have just given reason for supposing that vs. 21 contains the expected allusion. The meaning of *ekānṛcébhyaḥ* of vs. 22 is as obscure as is the pertinence of *kṣudrébhyaḥ*; probably *ekānṛcébhyaḥ* is a corrupt reading. If I am right as to vs. 21, the mystery of vs. 18 becomes only deeper.⌋

Third grand division (books xiii.-xviii.): books characterized by unity of subject. — The remaining six books constitute each a whole by itself and appear to have been on that account kept undivided by the arrangers and placed in a body together at the end of the collection. The books in which the unity of subject is most clearly apparent are xiv. (the wedding verses), xviii. (the funeral verses), and xv. (extollation of the Vrātya). ⌊The unity of books xiii. and xvii., although less striking, is yet sufficiently evident, the one consisting of hymns to the Sun as The Ruddy One or Rohita, and the other being a prayer to the Sun as identified with Indra and with Vishṇu. In book xvi., the unity of subject is not apparent,[1] although it seems to consist in large measure (see p. 792) of "Prayers[2] against the terror by night."⌋ Book xvi. is not so long that we might not have thought it possible that it should be included as a *paryāya-sūkta* in one of the books of the second division; and book xvii., too, is so brief that it might well enough have been a hymn in a book.

⌊Hindu tradition assigns at least four of the books of this division each to a single seer; the whole matter is more fully set forth at p. 1038. However much or little value we may attach to these ascriptions of

[1] ⌊In one of the old drafts of a part of his introductory matter, Whitney says: Until we understand the character of the ceremonies in connection with which book xvi. was used, it may not be easy to discover a particular concinnity in it. With reference to that remark, I have said, at p. 792: The study of the ritual applications of the book distinctly fails, in my opinion, to reveal any pervading concinnity of purpose or of use.⌋

[2] ⌊Perhaps, using a Pāli term, we may designate book xvi. as a Paritta.⌋

quasi-authorship, they are certainly of some significance as a clear mark of differentiation between this division and the other two.⌋

⌊**Division III. represented in Pāippalāda by a single book, book xviii.** — An item of evidence important in its relation to the Vulgate division III. as a separate unity is afforded by the treatment of that division in the Kashmirian recension: the Vulgate books xiii.–xviii., namely, are all grouped by the makers of the Pāippalāda text into a single book, book xviii., and appear there either *in extenso* or else by representative citations. The relations of the Vulgate division to the Pāipp. book are set forth in detail at p. 1014, which see.⌋

⌊**Names of these books as given by hymn xix. 23.** — It is a most significant fact, and one entirely in harmony with the classification of books xiii.–xviii. on the basis of unity of subject, that they should be mentioned in hymn xix. 23 by what appear to be their recognized names. It is therefore here proper to rehearse those names as given in verses 23–28 of the hymn (see pages 931, ¶ 5, and 933). They are: for book xiii., 'the ruddy ones,' *róhitebhyas*, plural; for xiv., 'the two Sūryās,' *sūryá-bhyām*, or the two [*anuvākas*] of the book beginning with the hymn of Sūryā's wedding; for xv., 'the two [*anuvākas*] about the *vrátya*,' *vrātyá-bhyām* (accent!); for xvi., 'the two [*anuvākas*] of Prajāpati,' *prājāpatyá-bhyām;* for xvii., 'the Viṣāsahí,' singular; and for xviii., 'the auspicious ones,' *mañgalikébhyas*, euphemism for the inauspicious funeral verses.⌋

⌊**Order of books within the division.** — The verse-totals for the books are, by the Berlin numeration, 188, 139, 141, 93, 30, and 283, and, by the Bombay numeration, 188, 139, 220, 103, 30, and 283 (above, p. cxxxvii). But for the disturbing influence of the numerous brief *paryāya*-verses of book xv. upon the third member of these series, they would both coincide in their general aspect with the series based on the amount of text in pages of the Berlin edition, namely, 13, 12, 10, 5, 3, and 21 (as given above, p. cxliii). From the last series, it appears that these books, except the last, are arranged in a descending scale of length, therein differing from divisions I. and II. in which the scale was an ascending one. In all three divisions, the final book is an exceptional one: in the first, it is a scanty lot of after-gleanings; in the second, it contains the five longest hymns, each about twice as long as the average of the four books preceding; and in the third, again, it contains very long hymns, which are, moreover, an extensive and peculiar collection of verses, unified indeed (like those of book xiv.) in large measure by the ritual uses to which they are put, but on the whole quite different in origin and character from most of the rest (see the introductions to the hymns of book xviii.).⌋

⌊**Table of verse-totals for the hymns of division III.** — The following table is made like that on p. clvi, and may give a better idea of the

make-up of the division than does the one on p. cxlv. That seems to me wrong, because it follows the Berlin edition in treating the 18 individual *paryāyas* of book xv. and the 9 of book xvi. each as one hymn (see p. cxxxvi), and in having to recognize accordingly hymns of 3 verses, of 4 and 5 and so on, in this division. We certainly must recognize some larger unity than the *paryāya* in books xv. and xvi.; and, whether that unity be the book or the *anuvāka*, in either case we avoid the necessity of recognizing any hymns with a verse-total of less than 20 in this division (see table 3, second form, p. cxlv). Assuming that xv. and xvi. make each two hymns, the table is as follows:

Hymn	in xiii.	in xiv.	in xv.	in xvi.	in xvii.	in xviii.	
1 has	60	64	50 P	32 P	30	61	verses
2	46	75	91 P	61 P		60	
3	26					73	
4	56 P					89	

The scale of hymn-totals for each book is thus 4, 2, 2, 2, 1, and 4; and it then appears that all the books of the division except the last are arranged on a descending scale, the three books of two hymns each being arranged among themselves on a descending scale of amount of text.⌋

⌊**Order of hymns within any given book of this division.** — As to this, questions can hardly be raised; or, if raised, they resolve themselves into questions in general concerning the hymn-divisions of books xiii.–xviii. and their value.⌋

⌊**The hymn-divisions of books xiii.–xviii. and their value.** — In these books the whole matter of hymn-division seems to be secondary and of little critical value or significance (cf. p. cxxxi). — First, as to the metrical books (xiv., xviii., xiii., xvii.: that is, all but the two *paryāya*-books xv. and xvi.). In them, the hymn-division is, as in book xii. of division II., coincident with the *anuvāka*-division. **Book xiv.** is divided into two hymns by both editions, not without the support of the mss.; but the Major Anukr. seems rather to indicate that the book should not be divided (for details, see pages 738–9): the hymn-division is here at any rate questionable. **Book xviii.**, properly speaking, is not a book of hymns at all, but rather a book of verses. The Pañcapaṭalikā says that these verses are 'disposed' (*vihitās*) in four *anuvākas* (see p. 814, ¶ 5, and note the word *paraḥ*, masculine): from which we may infer that the *anuvāka*-division is of considerable antiquity; but the significance of the coincident hymn-division is minimized by the facts that a ritual sequence runs over the division-line between hymns 1 and 2 (see p. 814, ¶ 6, and p. 827, ¶ 2) and that the division between hymns 3 and 4 ought to come just before 3.73 (and not just after: see p. 848, ¶ 8). Even with **book xiii.** the case is essentially not very different: see the discussions in Deussen's

Geschichte, i. 1. 215–230. **Book xvii.** consists of a single *anuvāka* (it is the only book of which this is true: p. 805); and although in the colophons the mss. apply both designations, *anuvāka* and *artha-sūkta*, to its 30 verses (which the mss. divide into decads), it is truly only one hymn.⌋

⌊The *paryāya*-books, **books xv. and xvi.** remain. These, as appears from the tables on pages 771 and 793, consist each of two *anuvākas* with 7 and 11 and with 4 and 5 *paryāyas* respectively. When writing the introductions to those books, I had not seriously considered the proper grouping of the *paryāyas* (cf. p. 770, lines 29–30). The discussion at p. cxxx, above, seems now to make it probable that the *paryāya*-groups should be assumed, as everywhere else from book xii.–xviii., to be conterminous with the *anuvākas*. The bearing of this assumption on the method of citation is treated at p. cxxxvi, above. The effect of this assumption upon the summations is shown in table 3, second form, p. cxlv, and in the table on p. clx.⌋

Cross-references to Explanation of Abbreviations and so forth

⌊As such explanations are often sought at the end of the matter paged with Roman numerals (or just before page 1 of the pages numbered with Arabic), it will be well to give here cross-references to certain matters most frequently sought for, as follows:

ATHARVA-VEDA-SAṀHITĀ.

TRANSLATED INTO ENGLISH

WITH A CRITICAL AND EXEGETICAL COMMENTARY.

Book I.

THE first book is made up mostly of hymns of 4 verses each, and no other ground of its existence as a book needs to be sought. It contains 30 such hymns, but also one (34) of 5 verses, two (11 and 29) of 6 verses, one (7) of 7, and one (3) of 9. There are conjectural reasons to be given in more than one of these cases for the exceptional length. Hymns of 4 verses are also found in books vi. and vii. (12 in vi., and 11 in vii.), also 9 in xix. The whole book has been translated by Weber, *Indische Studien*, vol. iv. (1858), pages 393-430.

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1. For the retention of sacred learning.

[*Atharvan. — vācaspatyam. caturṛcam. ānuṣṭubham: 4. 4-p. virāḍ urobṛhatī.*]

The hymn is found also near the beginning of Pāipp. i. MS. (iv. 12. 1 end) has the first two verses. It is called in Kāuç. (7. 8; 139. 10) *triṣaptīya*, from its second word; but it is further styled (as prescribed in 7. 8) briefly *pūrva* 'first,' and generally quoted by that name. It is used in the ceremony for "production of wisdom" (*medhājanana*: 10. 1), and in those for the welfare of a Vedic student (11. 1); further, with various other passages, in that of entrance upon Vedic study (139. 10); and it is also referred to, in an obscure way (probably as representing the whole Veda of which it is the beginning), in a number of other rites with which it has no apparent connection (12. 10; 14. 1; 18. 19; 25. 4; 32. 28); finally (13. 1, note), it is reckoned as belonging to the *varcasya gaṇa*. And the comm. ⌊p. 5, end⌋ quotes it as used by a *pariçiṣṭa* (5. 3) in the *puṣpābhiṣeka* of a king. The Vāit. takes no notice of it.

Translated: Weber, iv. 393; Griffith, i. 1.

1. The thrice seven that go about, bearing all forms — let the lord of speech assign to me today their powers, [their] selves (*tanū́*).

Ppp. reads *paryanti* in **a**, and *tanvam adhyādadhātu me* for **d**. MS. combines *trisaptā́s* in **a**, and *tanvò 'dyá* in **d**. The *ṣ* of our *triṣapta* is prescribed in Prāt. ii. 98; *vācas p-* is quoted under Prāt. ii. 71.

Triṣaptā́s is plainly used as the designation of an indefinite number, = 'dozens' or 'scores.' Supposing *çrutá* to signify one's acquired sacred knowledge, portion of *çruti*,

it perhaps refers to the sounds or syllables of which this is made up. If, on the other hand, *çruta* (as in vi. 41. 1) means 'sense of hearing,' the *triṣaptās* may be the healthy hearers, old and young (so R.). R. prefers to regard *tanvàs* as gen. sing.: *tanvò me* = 'to me'; the comm. does the same; Weber understands accus. pl. Read in our edition *bálā* (an accent-sign dropped out under *-lā*).

As an example of the wisdom of the comm., it may be mentioned that he spends a full quarto page and more on the explanation of *triṣaptās*. First, he conjectures that it may mean 'three or seven'; as the three worlds, the three *guṇas*, the three highest gods; or, the seven seers, the seven planets, the seven troops of Maruts, the seven worlds, the seven meters, or the like. Secondly, it may mean 'three sevens,' as seven suns (for which is quoted TA. i. 7. 1) and seven priests and seven Adityas (TA. i. 13. 3; RV. ix. 114. 3), or seven rivers and seven worlds and seven quarters (TB. ii. 8. 3²), or seven planets and seven seers and seven Marut-troops. Thirdly, it may signify simply thrice seven or twenty-one, as twelve months + five seasons + three worlds + one sun (TS. vii. 3. 10⁵), or five *mahābhūtas* + five breaths + five *jñānendriyas* + five *karmendriyas* + one *antaḥkaraṇa*. At any rate, they are gods, who are to render aid. ⌊Discussed by Whitney, *Festgruss an Roth*, p. 94.⌋

2. Come again, lord of speech, together with divine mind; lord of good, make [it] stay (*ni-ram*); in me, in myself be what is heard.

Two of our mss. (H. O.) have *rāmaya* in **c**. Ppp. begins with *upa neha*, and has *asoṣpate* in **c**, which R. prefers. But MS. rather favors our text, reading, for **c**, **d**, *vásupate ví ramaya máyy evá tanvàṁ máma;* and it begins **a** with *upaprēhi*. The comm. explains *çrutam* as *upādhyāyād vidhito 'dhītaṁ vedaçāstrādikam;* and adds "because, though well learned, it is often forgotten."

3. Just here stretch thou on, as it were the two tips of the bow with the bow-string; let the lord of speech make fast (*ni-yam*); in me, in myself, be what is heard.

Ppp. reads, in **a**, **b**, *tanū ubhey aratnī*. With the verse is to be compared RV. x. 166. 3. Prāt. i. 82 prescribes the *pada*-reading of *ārtnīoiva*, and iv. 3 quotes *abhí ví tanu*. ⌊That is, apparently (a), 'Do [for me] some stretching [or fastening],' namely, of my sacred learning, as also in **c**.⌋

4. Called on is the lord of speech; on us let the lord of speech call; may we be united with (*sam-gam*) what is heard; let me not be parted with what is heard.

Ppp. has, for **b** ff., *upahūto 'haṁ vācaspatyu soṁsṛtena rādhasi sāmṛtena vi rādhasi* — badly corrupt. For similar antitheses with *upahū*, see AB. ii. 27; VS. ii. 10 b, 11 a. In AA. (ii. 7. 1) is a somewhat analogous formula for the retention of what is heard or studied (*adhīta*): *çrutam me mā pra hāsīr anenā 'dhītenā 'horātrānt saṁ dadhāmi*. The Anukr. notes the metrical irregularity of the second pāda.

2. Against injury and disease: with a reed.

[*Atharvan. — cāndramasam; pārjanyam. ānuṣṭubham: 3. 3-p. virāṇnāma gāyatrī.*]

The hymn is not found in the Pāipp. ms., but may have been among the contents of the missing first leaf. In the quotations of the Kāuç. it is not distinguishable from the following hymn; but the comm. is doubtless right in regarding it as intended at 14. 7,

where it, with i. 19–21 and sundry other hymns, is called *sāṅgrāmika* or 'battle-hymn,' used in rites for putting an enemy to flight; and it (or vs. 1) is apparently designated by *prathamasya* (as first of the *sāṅgrāmika* hymns) in 14.12, where the avoidance of wounds by arrows is aimed at; it is also reckoned (14. 7, note) as belonging to the *aparājita gaṇa;* further, it is used, with ii. 3, in a healing ceremony (25. 6) for assuaging wounds, etc.; and, after hymn 1 has been employed in the *upākarman*, it and the other remaining hymns of the *anuvāka* are to be muttered (139. 11). The comm. ⌊p. 16, top⌋, once more, quotes it from Nakṣatra ⌊error, for Çānti, says Bloomfield⌋ Kalpa 17, 18, as applied in a *mahāçānti* called *aparājitā*.

Translated: Weber, iv. 394; Griffith, i. 3; Bloomfield, 8. 233. — Discussed: Bloomfield, AJP. vii. 467 ff. or JAOS. xiii. p. cxiii; Florenz, *Bezzenberger's Beiträge*, xiv. 178 ff.

1. We know the reed's father, Parjanya the much-nourishing; and we know well its mother, the earth of many aspects.

Vidmā is quoted in Prāt. iii. 16 as the example first occurring in the text of a lengthened final *a*.

2. O bow-string, bend about us; make thyself a stone; being hard, put very far away niggards [and] haters.

A bow-string is, by Kāuç. 14. 13, one of the articles used in the rite. With **b** compare ii. 13. 4 **b**. Pāda **d** is RV. iii. 16. 5 **d**. 'Niggard' is taken as conventional rendering of *árāti*. The comm. reads *vīḻus*, RV.-wise.

3. When the kine, embracing the tree, sing the quivering dexterous (*? ṛbhú*) reed, keep away from us, O Indra, the shaft, the missile.

That is, apparently (**a**, **b**), 'when the gut-string on the wooden bow makes the reed-arrow whistle': cf. RV. vi. 67. 11 **c**, **d**. The comm. explains *ṛbhum* as *uru bhāsamānam* (!), and *didyum* as *dyotamānam*, which is probably its etymological sense. ⌊Discussed, Bergaigne, *Rel. véd.* i. 278 n., ii. 182.⌋

4. As between both heaven and earth stands the bamboo (*? téjana*), so let the reed-stalk (*múñja*) stand between both the disease and the flux (*āsrāvá*).

The verse seems unconnected with the rest of the hymn, but to belong rather with hymn 3. The comm. glosses *tejana* with *veṇu*. For *āsrāva*, cf. ii. 3; vi. 44. 2; the comm. explains it here by *mūtrātīsāra* 'difficulty (?) of urinating' or 'painful urination' ⌊'diabetes,' rather?⌋. Bloomfield understands it to mean "diarrhœa," and bases upon this questionable interpretation his view of the meaning of the whole hymn, which he entitles "formula against diarrhœa."

3. Against obstruction of urine: with a reed.

[*Atharvan.* — *navarcam. parjanyamitrādibahudevatyam. ānuṣṭubham: 1–5. pathyāpaṅkti.*]

Of this hymn, only vss. 7–8 are found in Pāipp. (in xix.), without the refrain. It is doubtless intended at Kāuç. 25. 10, as used in a rite for regulating the flow of urine; vss. 8–9 are specified in 25. 12. The "reed" implies some primitive form of a *fistula urinaria*, the *vastiyantra* (one of the *nāḍīyantrāṇi*) of the later physicians — who, however, do not appear to have made frequent use of it.

Translated: Weber, iv. 395; Griffith, i. 4; Bloomfield, 10, 235. — Cf. Bergaigne-Henry, *Manuel*, p. 130.

1. We know the reed's father, Parjanya of hundredfold virility; with that will I make weal (*çám*) for thy body; on the earth [be] thine outpouring, out of thee, with a splash!

The last pāda is found also at TS. iii. 3. 10²: *bā́l íti*, again at xviii. 2. 22.

2. We know the reed's father, Mitra of hundredfold virility; with that will etc. etc.

3. We know the reed's father, Varuṇa of etc. etc.

4. We know the reed's father, the moon of etc. etc.

5. We know the reed's father, the sun of etc. etc.

6. What in thine entrails, thy (two) groins (? *gavīnī́*), what in thy bladder has flowed together — so be thy urine released, out of thee, with a splash! all of it.

The comm. reads in **b** (with two or three of SPP's mss., which follow him) *saṁçritam*. He explains the *gavinyāu* as "two vessels (*nāḍī*) located in the two sides, affording access to the receptacles of urine."

7. I split up thy urinator, like the weir of a tank — so be thy etc. etc.

The comm. (with the same mss. as above) has in **b** *vartam*. Ppp. reads *vṛtraṁ veçantyā: yantyaḥ*. ⌊'I pierce *or* open up thy urethra' — with a metallic catheter, says the comm.⌋

8. Unfastened [be] thy bladder-orifice, like [that] of a water-holding sea — so be thy etc. etc.

Ppp. gives, for **b**, *samudrasyo 'tadhir eva*.

9. As the arrow flew forth, let loose from the bow — so be thy etc. etc.

Instead of *parā°ápatat* in **a**, we should expect *parā°pátat*, the equivalent of a present.

It is easy to reduce this hymn to the substance of four verses, the norm of the book, by striking out vss. 2–5, as plainly secondary variations of vs. 1, and combining vss. 7–8 (as in Ppp.) into one verse, with omission of the sense-disturbing refrain.

4. To the waters: for blessings.

[*Sindhudvīpa.* — *aponaptrīyā́ṇi, somā́bdāivatā́ni. gā́yatrā́ṇi: 4. purastā́dbṛhatī.*]

The hymn is not found in Pāipp. It and the two that next follow are reckoned by Kāuç. (9. 1, 4) to both *çānti gaṇas*, major (*bṛhat*) and minor (*laghu*); also (7. 14) to the *apāṁ sūktāni* or water-hymns, applied in various ceremonies; and by some (18. 25, note) to the *salila gaṇa*, which Kāuç. begins with hymns 5 and 6. The same three are joined with others (19. 1) in a healing rite for sick kine, and (41. 14) in a ceremony for good fortune. Again (25. 20), this hymn is used (with vi. 51) in a remedial rite, and (37. 1) in the interpretation of signs. Hymns 4–6 further appear in Vāit. (16. 10) as used in the *aponaptrīya* rite of the *agniṣṭoma* sacrifice, and 4. 2 alone with the setting down of the *vasatīvarī* water in the same sacrifice. The four verses are RV. i. 23. 16–19; for other correspondences, see under the verses.

Translated: Weber, iv. 396; Griffith, i. 6.

1. The mothers go on their ways, sisters of them that make sacrifice, mixing milk with honey.

2. They who are yonder at the sun, or together with whom is the sun — let them further our sacrifice.

The verse is found further, without variant, in VS. (vi. 24 e).

3. The heavenly waters I call on, where our kine drink; to the rivers (*síndhu*) is to be made oblation.

⌊Cf. note to x. 9. 27, below.⌋

4. Within the waters is ambrosia (*amṛ́ta*), in the waters is remedy; and by the praises (*práçasti*) of the waters ye become vigorous (*vājín*) horses, ye become vigorous kine.

The second half-verse is here rendered strictly according to the accent, which forbids taking the nouns as vocatives; SPP. reads in c. with all his mss. and the great majority of ours *bhávatha* (our two Bp. give *bhav-*); the accent is to be regarded as antithetical. RV. gives *práçastaye* at end of b, and ends the verse with c, reading *dévā bhávata vājínaḥ*. Other texts have the verse: VS. (ix. 6 a), TS. (i. 7. 7[1]), and MS. (i. 11. 1); all lack a fourth pāda, and have at end of b *práçastiṣu;* for c, VS. has *áçvā bhávata vājínaḥ*, TS. *áçvā bhavatha vājinaḥ*, and MS. *áçvā bhavata vājinaḥ*.

5. To the waters: for blessings.

[*Sindhudvīpa.* — (etc., as 4).]

The first three verses occur, without variants, in Pāipp. xix. The whole hymn, with the first three verses of the one next following, are, also without variants, RV. x. 9. 1–7 (vs. 5 is here put before 4; 6, 7 are also RV. i. 23. 20 a, b, c, 21); and they likewise occur in other texts: thus, 5. 1–3 in SV. (ii. 1187–1189), VS. (xi. 50–52 et al.), TS. (iv. 1. 5[1] et al.), MS. (ii. 7. 5 et al.), and TA. (iv. 42. 4 et al.), everywhere with the same text ⌊for other references, see MGS., p. 147⌋; as to 5. 4 and the verses of 6, see under the verses. Hymns 5 and 6 together are called *çambhumayobhū*, Kāuç. 9. 1; for their uses in connection with the preceding hymn, see under that hymn. Both appear also in the house-building ceremony (43. 12), and this one alone in the *darçapūrṇamāsa-* or *parvan*-sacrifices (6. 17); while the schol. add it (42. 13, note) to the ceremony on the home-coming of the Vedic student. For the use in Vāit. with hymns 4 and 6, see under 4; with 6 (also under the name *çambhumayobhū*) it accompanies in the *paçubandha* (10. 19) the washing of articles employed; and with it alone, in the *agnicayana* (28. 11), is the lump of earth sprinkled. The comm., finally, quotes the hymn from Nakṣ. Kalpa 17, 18, as used in a *mahāçānti* called *ādityā*.

Translated: Weber, iv. 397; Griffith, i. 7.

1. Since ye are kindly waters, do ye set us unto refreshment (*úrj*), unto sight of great joy.

2. What is your most propitious savor (*rása*), of that make us share here, like zealous mothers.

3. We would satisfy you in order to that to the possession of which ye quicken, O waters, and generate us.

⌊May not *janáyathā*, like English *produce*, here mean 'bring,' and so signify about the same thing as *jínvatha?*⌋

4. Of the waters, having mastery of desirable things, ruling over human beings (*carṣaṇí*), I ask a remedy.

The verse follows in RV. our 6. 1. It is found, without variants, in TB. (ii. 5. 8[5]) and TA. (iv. 42. 4); but MS. (iv. 9. 27) has a corrupt third pāda, with much discordance among the mss., and adds a fourth.

6. To the waters: for blessings.

[*Sindhudvīpa* (*Atharvākṛti*). — (etc., as 4). *4. pathyāpan̄kti.*]

The hymn is not found in Pāipp., but perhaps stood at the beginning of its text, on the lost first leaf: see ⌊Bloomfield's introd. to the Kāuç., p. xxxvii and ref's, esp. Weber, v. 78 and xiii. 431⌋. Verses 1–3 occur in RV., as noted under the preceding hymn, and 1–2 in other texts, as pointed out under the verses. For the use of the hymn, with its predecessor or its two predecessors, in Kāuç. and Vāit., see above, under those hymns. Verse 1 is also (Kāuç. 9. 7) directed to be repeated (with the *gāyatrī* or *sāvitrī*-verse) at the beginning and end of *çānti* rites, and to be recited part by part six times, with rinsing of the mouth, in the *indramahotsava* ceremony (140. 5).

Translated: Weber, iv. 397; Griffith, i. 8.

1. Be the divine waters weal for us in order to assistance, to drink; weal [and] health flow they unto us.

The verse occurs further, without variants, in VS. (xxxvi. 12), TB. (i. 2. 1[1] et al.), TA. (iv. 42. 4), and Āp. (v. 4. 1); in SV. (i. 33) is repeated *çáṁ nas* (instead of *ā́pas*) at beginning of **b**. The comm. explains *abhiṣṭi* by *abhiyajana!*

As to the prefixion of this verse to the whole text in a part of our mss., see p. cxvi.

2. Within the waters, Soma told me, are all remedies, and Agni (fire) wealful for all.

Found also in TB. (ii. 5. 8[6]), without variants, and in MS. (iv. 10. 4), with, for **c**, *ā́paç ca viçvā́çambhuvaḥ*.

3. O waters, bestow a remedy, protection (*várūtha*) for my body, and long to see the sun.

Only RV. has this verse.

4. Weal for us the waters of the plains, and weal be those of the marshes, weal for us the waters won by digging, and weal what are brought in a vessel; propitious to us be those of the rain.

Pādas **a–d** are nearly repeated in xix. 2. 2.

The mss. sum up this *anuvāka* ⌊1.⌋ or chapter as of 6 hymns, 29 verses; and their quoted Anukr. says *ādyaprathama ṛco nava syur vidyāt:* i.e. the verses exceed by 9 the assumed norm of the chapters, which is 20. ⌊Regarding *vidyāt*, see end of notes to i. 11.⌋

7. To Agni: for the discovery of sorcerers.

[*Cātana.* — *saptarcam. ānuṣṭubham: 5. triṣṭubh.*]

This hymn and the following occur in Pāipp. iv., where the length of this one is more in place than here among the hymns of four verses. Both, with eight other hymns (mostly attributed by the Anukr. to Cātana as author), are called by Kāuç. (8.25) *cātanāni* 'expellers,' and are used in a few places for exorcism and such purposes.

Translated: Weber, iv.398; Ludwig, p. 523; Griffith, i.9; Bloomfield, 64, 237. — Cf. Bergaigne-Henry, *Manuel*, p. 131; also Whitney, *Festgruss an Roth*, p. 94 f.

1. Bring hither, O Agni, the sorcerer (*yātudhā́na*), the *kimīdin*, speaking out (*stu*); for thou, O god, being revered, hast become slayer of the barbarian (*dásyu*).

Stu is shown by its use also in 8.1,2 to have here the virtual meaning 'confess' ⌊'naming, i.e. confessing himself'; cf. *laudare* 'praise,' but also 'name,' 'mention'⌋. The comm. does not see this, but stolidly renders it 'praise,' making the first line mean "bring the god who praises my oblation or else who is praised by us, and make the *yātudhā́na* etc. go away"! He is never weary, when *kimī́din* occurs, of repeating Yāska's (6.11) silly etymology from *kim idā́nīm* 'what now?' Ppp. reads for **a** *stuvānaṣṭānaya*, and, for **c**, **d**, *tvaṁ hi devāṁ stuto hantā tasyo 'ta babhūvyathā*.

2. O most exalted one (*parameṣṭhín*), Jātavedas, self-controller, Agni, partake of (*pra-aç*) the sacrificial butter, of the sesame oil (?); make the sorcerers cry out.

The translation 'sesame oil' follows our text, *tāilásya*; but the reading of all the mss., which SPP. follows, is *tāulásya*, and Ppp. has *túlasya*. The comm. explains the word as meaning "situated in the sacrificial ladle," from *tulā* 'balance,' used for 'spoon,' because by the latter the butter is measured out — or, he adds, it signifies simply *avadīyamāna* 'cut off' (in the technical sense), since the root *tul* means *unmāne* ⌊'mete out'⌋. Ppp. further reads in **c**, **d** *prāçānaṁ yātudhānād vilāpayaḥ*. The comm. first takes *vi lāpaya* from root *lī*, and makes it equal *vināçaya!* but he adds further a derivation from *vi lap* ⌊'make 'em squeal,' as we should say⌋. At end of **a**, the *saṁhitā*-mss., as usual, are divided between *-ṣṭhin* and *-ṣṭhiṅ*; SPP. chooses the former ⌊cf. Prāt. ii. 11⌋. Ppp. has *vaçim* in **b**.

3. Let the sorcerers cry out (*vi-lap*), let the devouring *kimīdins*; then do you, O Agni together with Indra, welcome this our oblation.

Ppp. combines, as often, *-dhānā 'tri-*, in **a–b**; and it reads *yathā* for *atha* in **c**, and at the end *haryatām*. SPP. reads everywhere *attrín*, the theoretically correct form, but never found in the mss.

4. Let Agni first take hold; let Indra, having arms, push forth; let everyone that has a demon, coming, say "here am I."

Yātumant 'having a familiar demon (*yātu*)' is the equivalent of *yātudhāna* 'sorcerer,' lit'ly 'holding a demon.' Ppp. has for **a**, **b** *agniṣ purastād ā yachatu pratha indro nudadas vāhumā;* and for **d**, *ayam asmāi tedyā*.

5. We would fain see thy heroism (*vīryà*), O Jātavedas; proclaim to

us the sorcerers, O men-watcher; let them all, burnt about by thee in front, come to this place, proclaiming themselves.

Ppp. reads in a *vīryā;* in c. *-taptaṣ;* in d, *yāntu*. The change of meter makes the verse suspicious as original part of the hymn; but the presence of all the verses in Ppp., in the same order, puts the intrusion, if it be one, far back.

6. Take hold, O Jātavedas; thou wast born for our purpose; becoming our messenger, O Agni, make the sorcerers cry out.

The comm. this time, utterly regardless of the obvious connection with *ví lapantu* in 2 d, and of the general sense of the hymn, glosses *vi lāpaya* only with *vināçaya*. Ppp. has a totally different text: *ā rabhasva brāhmaṇā jātavedo hṛdi kāmāya randhaya: dūto na agnir ut tiṣṭha yātudhānān ihā "naya.*

7. Do thou, O Agni, bring hither the sorcerers bound; then let Indra with his thunderbolt crush in (*api-vraçc*) their heads.

Api vraçc (used almost always of the head) is perhaps more nearly 'cut open'; Ppp. reads *apa çīrṣā vṛçcatu*. In b, *úpa baddhān* would be a more acceptable reading. The Prāt. (ii. 27) quotes *upabaddhān* as the first instance in the text of such treatment of final *-ān*. Our text, by an error of the printer, reads *bájreṇa* for *váj-* in c.

8. To Agni and other gods: for the discovery of sorcerers.

[*Cātana. — ānuṣṭubham: 4. bārhatagarbhā triṣṭubh.*]

The hymn, except vs. 4, is found in Pāipp. iv. also next after our hymn 7, but in the verse-order 1, 3, 2. For its use by Kāuç. with 7, see under the latter.

Translated: Weber, iv. 401; Ludwig, p. 523; Griffith, i. 11; Bloomfield, 65, 239. — Cf. Bergaigne-Henry, *Manuel*, p. 132; Whitney, *Festgruss an Roth*, p. 94 f.

1. This oblation shall bring the sorcerers, as a stream does the foam; whoever, woman [or] man, hath done this, here let that person speak out.

Ppp. has for c, d *nīdaṁ strī pumān kar yaçam bhuvatāṁ janaḥ.* ⌊For *stu*, see i. 7. 1, note.⌋

2. This man hath come, speaking out; this man do ye welcome; O Brihaspati, taking [him] into thy control — O Agni and Soma, do ye (two) pierce [him] through.

Ppp. has in a, b *stuvānā gama tvaṁ smo 'ta prati;* in c, d, *vaçe kṛtā 'gnīṣomāv id dhataṁ.* The comm. makes nonsense every time by insisting on rendering *stu* by "praise"; here it is *yuṣmān stuvan.*

3. Of the sorcerer, O soma-drinker, slay the progeny and conduct [him hither]; of him, speaking out, make fall out (*nis-pat*) the upper eye and the lower.

The comm. fills out the ellipsis in b by making it mean "conduct our progeny to obtain desired result"! and *stuvānasya* is *bhītyā tvadviṣayāṁ stutiṁ kurvataḥ.* Ppp. reads *nyastuvānasya.* SPP's text as well as ours gives *ní st-* (p. *níḥ: st-*); the *saṁhitā*-mss., as everywhere, are divided between that and *níḥ st-;* the latter is authorized by the silence of the Prātiçākhya ⌊see p. 426⌋ concerning the combination.

4. Wherever, O Agni, thou knowest the births of them, of the devourers that are in secret, O Jātavedas, them do thou, increasing through worship (*bráhman*) — slay of them, O Agni, with hundredfold transfixion.

The irregular meter and broken connection of the second half-verse suggest possible corruption of the text: cf. *ásurāṇāṁ çatatarhā́n*, TS. i. 5. 7[e]. The meter (11 + 11 : 9 + 9 = 40) is well enough described by the Anukr. if we may take *bārhatagarbha* as meaning *dvibārh-* 'containing two pādas of nine syllables.' ⌊For *-tárham*, cf. *Gram.* § 995.⌋

9. For some one's advancement and success.

[*Atharvan.* — *vasvādinānāmantroktadevatyam. trāiṣṭubham.*]

Found also in Pāipp. i. Reckoned to the *varcasya gaṇa* (Kāuç. 13. 1, note), and further used in various ceremonies: by itself, in that of the restoration of a king (16. 27); with i. 35 and v. 28, in two ceremonies for fortune and for power (11. 19: 52. 20); with seven others, employed by a teacher at the reception of a Vedic student (55. 17). In Vāit. (3. 1), vs. 3 accompanies an oblation to Agni in the *parvan*-sacrifices. And the comm. quotes its use in the Nakṣ. Kalpa 17–19, in two *mahāçānti* ceremonies called *āirāvatī* and *bārhaspatī;* and in Pariçiṣṭa 5. 3, in the *puṣpābhiṣeka* rite.

Translated: Weber, iv. 401; Ludwig, p. 456; Zimmer, p. 163; Griffith, i. 12; Bloomfield, 116, 239.

1. In this man let the Vasus maintain good things (*vásu*) — Indra, Pūshan, Varuṇa, Mitra, Agni; him let the Ādityas and also the All-gods maintain in superior light.

Ppp. substitutes *tvaṣṭā* for *pūṣā* in **b**, and *uta me devā* for *uttarasmin* in **d**. The Anukr. appears to sanction the metrical combination *ādityo 'ta* in **c**.

2. At his direction (*pradíç*), O gods, be there light, sun, fire, or also gold; be his rivals (*sapátna*) inferior to him; to the highest firmament (*nā́ka*) make this man ascend.

The translation implies in **c** the obviously called-for emendation of *asmát* to *asmāt;* the comm. first explains it as *asmadīyāt puruṣāt*, and then, alternatively, as used for *asmāt* by Vedic shortening of the vowel. Ppp. begins with *asmin devāḥ pradiçā;* and its second half-verse is quite different: *uttareṇa brahmaṇā vi bhāhi kṛṇvāno anyān adharān sapatnān* (**d** = ii. 29. 3 **d**).

3. With what highest worship (*bráhman*), O Jātavedas, thou didst bring together draughts (*páyas*) for Indra, therewith, O Agni, do thou increase this man here; set him in supremacy (*çrāíṣṭhya*) over his fellows (*sajātá*).

Ppp. reads *uttareṇa* in **b**, and its **d** is *rāyas poṣaṁ çrāiṣṭhyam ā dhehy asmāi.* The verse is found also in TS. (iii. 5. 4[2]), MS. (i. 4. 3), and K. (v. 6). Both TS. and MS. read *haviṣā* for *brahmaṇā* in **b**, and *agne tvám utá* (for *tvám agna ihá*) in **c**; and MS. has *-bharan* in **a**, *vardhayā mā́m* in **c**, and *mā* for *enam* at the end; and it inserts *mádhye* before *çrāíṣṭhye* in **d**.

4. I take to myself their sacrifice and splendor (*várcas*), their abundance of wealth and their intents (*cittá*), O Agni; be his rivals inferior to him; to the highest firmament make this man ascend.

The second half-verse is the same with 2 **c. d** above, and the translation makes the same emendation as there. Doubtless *vittā́ni* 'acquisitions' should be read for *cittā́ni* in **b**: the comm. glosses with *buddhim*. The text is defaced in Ppp.; but in **d** can be read *uttame devā jyotiṣi dhatutama* (?) ⌊meaning, presumably, *dadhātana*⌋.

10. For some one's release from Varuṇa's wrath.

[*Atharvan.* — *āsuram. vāruṇam. trāiṣṭubham: 3. 4. anuṣṭubh* (*3. kakummatī*).]

Found in Pāipp. i. Used in Kāuç. (25. 37) to accompany lavation of the head in a healing ceremony (for dropsy, comm. and schol.).

Translated: Weber, iv. 403; Ludwig, p. 445; Griffith, i. 13; Bloomfield, 11,241; Weber, Sb. 1897, p. 599, cf. 594 ff. — Cf. Bergaigne-Henry, *Manuel*, p. 133.

1. This Asura bears rule over the gods; for the wills (*váça*) of king Varuṇa [come] true; from him, prevailing by my worship (*bráhman*), from the fury of the formidable one (*ugrá*) do I lead up this man.

'Come true,' i.e. are realized or carried out: the more etymological sense of *satyá*. Ppp. reads *viçāya* for *vaçā hi*. The comm. explains *çāçadāna* as "exceedingly sharp; having attained strength by favor of Varuṇa, gratified by praise etc." *Tatas pari* in **c**, as the first example of its kind of combination, is quoted in Prāt. ii. 66. The Anukr. ignores the first pāda as a *jagatī*.

2. Homage be to thy fury, O king Varuṇa; for, O formidable one, thou dost note (*ni-ci*) every malice (*drugdhá*). A thousand others I impel (*pra-sū*) together; a hundred autumns of thee shall this man live.

The obscure third pāda is understood by the comm., perhaps correctly, to mean "I buy off this man by furnishing Varuṇa a thousand others as substitutes." Two of our mss. (O. Op.) read *ugrám* (or *ugram*) in **b**; Ppp. is defaced in **a, b**; as second half-verse it reads: *çataṁ sahasraṁ pra suvāmy anyān ayaṁ no jīvāṁ çarado vyapāye*. Here, too, pāda **a** is an unacknowledged *jagatī*. ⌊Comm. cites, for **c**, AB. vii. 15.⌋

3. In that thou hast spoken with the tongue untruth, much wrong — from the king of true ordinances (*-dhárman*), from Varuṇa, I release thee.

⌊Read *yát tvám uváktha ánṛtam?*⌋ The comm. has in **a** the absurd reading *uvakta*, treating it as for *uvaktha*, which all the mss. give.

4. I release thee out of the universal, the great flood (*arṇavá*); speak, O formidable one, unto [thy] fellows here, and reverence our incantation (*bráhman*).

'Universal' (*vāiçvānara*), i.e., perhaps, dangerous to all men; and the dropsy, Varuṇa's special infliction, is probably spoken of as 'flood' ⌊cf. RV. vii. 89. 4⌋. The (doubtful) rendering of the second half-verse takes it as addressed, like the first, to the patient; the comm. regards it as said to Varuṇa, which is not impossible. ⌊See Geldner, ZDMG. lii. 733.⌋ Ppp. reads *amuñcam* at the beginning, and has a *lacuna* in place of **c, d**. ⌊Render *apa-ci* by 'regard'?⌋

11. For successful childbirth.

[*Atharvan. — ṣaḍṛcam. pāuṣṇam. pāñktam: 2. anuṣṭubh; 3. 4-p. uṣṇiggarbhā kakummaty anuṣṭubh; 4-6. pathyāpañkti.*]

Verses 2-4 occur together in Pāipp. i., 5 and 6 in xx., but at different points. In Kāuç. (33. 1) it is quoted at the beginning of a long and intricate ceremony (filling the whole section) for safe delivery, the first of the *strīkarmāṇi* or 'women's rites': its details have nothing to do with the text of the hymn, and cast no light upon the latter's difficulties. The Anukr. add to the author's name: *anena mantroktān aryamādidevān nārīsukhaprasavāyā 'bhiṣṭūye 'ṣṭaṁ ca sarvābhir aprārthayat.*

Translated: Weber, iv. 404; Ludwig, p. 478; Griffith, i. 14 and 473; Bloomfield, 99,242. — Discussed: Roth, *Ueber den Atharva-veda*, p. 15.

1. At this birth, O Pūshan, let Aryaman [as] efficient (*vedhás*) invoker utter *váṣaṭ* for thee; let the woman, rightly engendered, be relaxed; let her joints go apart in order to birth.

The translation of **c** implies emendation of the text to *vi sisṛtām*. Roth formerly preferred *sisṛtāṁ nāry ṛtáprajātaḥ* 'let a timely child come forth, O woman'; Weber leaves *sisratām* as pl. with indefinite subject, and understands the two following words as a parenthesis: "be the woman properly constructed"; Ludwig renders as if *sisṛtām*; Roth now (as in BR.) would emend only *sisṛtām*, and understand it of the 'flow' of water preceding birth; but that would be rather *sru*, and *sṛ* without a prefix in such a sense seems very unlikely ⌊cf., however, *sárann ā́paḥ*, RV. iv. 17. 3⌋. *Ṛtáprajātā* might also be possessive, 'rightly engendering.' The comm. takes *sū́tāu* as from *sū́ti* ⌊not *sūtī*, fem., nor *sū́tu*, fem.: note accent and gender!⌋, and meaning the ceremony at birth; *vedhā́s* as = Dhātar 'the creator'; *ṛtaprajātā* as = *jīvad-apatyā*; and *sisratām* (to the plural form of which he finds no objection) as "may she be relieved (*vinihsṛtā*) of the pangs of birth." The metrically irregular verse (9 + 10 : 10 + 11 = 40) is a *pañkti* solely in virtue of the ⌊aggregate⌋ number of its syllables.

2. Four [are] the directions of the sky, four also of the earth: the gods sent together the fœtus; let them unclose her in order to birth.

Or 'unclose it,' *tám*, which SPP. reads in text and comm. (the latter omits the word itself in the paraphrase) with the minority of his mss., but against all of ours; Weber and Roth prefer *tám*. The word and its predecessor are quoted in the Prāt. (ii. 30), as the earliest example in the text of a combination of *n* and *t* without inserted *s*; but the form of the quotation (*samāirayantādinām*) prevents our seeing whether its authors read *tā́m* or *tám*; the comm. gives *tām*. In **d**, the comm. gives the false form *ūrṇavantu*. The text in Ppp. is confused, but does not appear to intend any variants from our reading.

3. Let Pūshan (?) unclose [her or it]; we make the *yóni* go apart; do thou, *sūṣaṇā*, loosen; do thou, *biṣkalā*, let go.

The translation implies a very venturesome emendation in **a**, *pūṣā́* for *sūṣā́* (all the authorities have the latter): Pūshan, referred to in vs. 1 as principal officiating deity, might well be called on to do in particular what all the gods were begged to do in vs. 2 **c**, **d**. ⌊But see Bloomfield's comment.⌋ The comm. gives three different etymologies for *sūṣā*: root *sū* + suffix *-sā*; root *sū* + root *san*; and *su-uṣas*. *Sūṣaṇā* and *biṣkalā* are possibly names of organs; for the latter, Ppp. has *puṣkale*, probably an alteration

to a more familiar word ; the comm. understands *sūṣaṇi* and *biṣkali* (of course, equally possible) : the former, from roots *sū* and *san*, is name of an accouching goddess ; the latter (for which are given three diverse but equally absurd etymologies) is another deity. The Anukr. apparently intends the verse to be read as 6 + 8 : 7 + 8 = 29, instead of admitting the obvious resolution *tu-ám* in **c**. The supplying of *gárbham* as omitted at the beginning would make a good *anuṣṭubh*.

4. Not as it were stuck (*áhata*) in the flesh, not in the fat, not as it were in the marrows, let the spotted slimy (?) afterbirth come down, for the dog to eat ; let the afterbirth descend.

SPP. reads in **a** *pīvasi*, with the comm. and a small minority of his mss. ; three of ours (H. O. Op.) have *pībasi*. Ppp. has a very different text (preserved in the *nāgarī* copy, though lost in the original text) : *nāi 'va snāvasu na parvasu na kethesu* (*keçeṣu*) *na nakheṣu ca ;* then our **c**, **d**, without variant ; then *nāi 'va pause* (*mānse ?*) *na pīvasi nāi 'va kastyoç vanā yutam ;* then our **e** ; and with this ends the hymn as given in book i. The comm. reads in **a** *mānséna* for *mānsé ná*, and resorts to various devices to get rid of the difficulty thus caused ; two of our mss. (O. Op.), and one or two of SPP's, give the same. Some of our mss. are very awkward about combining *jarā́yu* and *attave*, in part omitting the *v*, or (I.) reading *-yā́tt-*. PGS. (i. 16. 2) has the verse, but in different order : first our **c**, **d**, without variant ; then our **a**, **b**, in the form *nāi 'va mānsena pīvari na kasminç canā "yatam ;* then our **e**. But for its support of *çévalam*, we might be tempted to emend to *kévalam ;* the comm. has the worthless explanation *jalasyo 'paristhitaçāivālavat āntarāvayavāsambaddham*. Further may be compared HGS. ii. 3. 1. ⌊MP., at ii. 11. 19. 20, has the verse with variants.⌋

5. I split apart thy urinator, apart the *yóni*, apart the [two] groins, apart both the mother and the child, apart the boy from the afterbirth ; let the afterbirth descend.

Ppp. (xx.) has for **a**, **b** *vi te cṛtāmi tagarim vi yoni vi gavenyāu ;* for **d**, *vi garbhaṁ ca jarāyujaḥ ;* and TS. (iii. 3. 10[1]) presents a version nearly accordant with this, but with *takarím*, *gavīnyā́u*, and (at the end) *jarā́yu ca :* neither has our refrain.

6. As the wind, as the mind, as fly the birds, so do thou, O ten months' [child], fly along with the afterbirth ; let the afterbirth descend.

Ppp. has the version *yathā vāto yathā dagha yathā saṣadroyajanta : evā te garbha ejatu nir āitu daçamāsyo bahir jarāyuṇā saha*. For 'do thou fly' might be given 'do thou fall,' the verb having both meanings. ⌊Ten (lunar) months : cf. Weber's second *nakṣatra*-essay, p. 313, *Abh. der Berliner Akad.*, 1861.⌋ ⌊Cf. RV. v. 78. 8.⌋

This *anuvāka* ⌊2.⌋ has 5 hymns, 25 verses ; and the old Anukramaṇī, as quoted, says *pañca pare tu* (apparently the *vidyāt* quoted at the end of *an*. 1 belongs rather here than there).

12. Against various ailments (as results of lightning ?).

[*Bhṛgvañgiras. — yakṣmanāçanadevatākam. jāgatam : 4. anuṣṭubh.*]

Found also in Pāipp. i. It is reckoned (Kāuç. 26. 1, note) as belonging, with many other hymns, to a *takmanāçana* or *takman*-destroying *gaṇa*, and is used (26. 1) to accompany the drinking of various things in a healing ceremony (comm. says, against

disease arising from hurtful changes of wind, bile, or phlegm), and also (38. 1) in one against bad weather (*durdina*), or (Keç.) for the prevention of rain. The third verse further is added to the Mṛgāra hymns in connection with lavation in another healing rite (27. 34).

Translated: Weber, iv. 405; Griffith, i. 15; Bloomfield, JAOS. xiii. p. cxiii ff. (= PAOS. May 1886); AJP. vii. 469 ff.; SBE. xlii. 7, 246. — Bloomfield regards it as addressed to "lightning, conceived as the cause of fever, headache, and cough." See his elaborate comment. Weber made it relate to fever, puerperal or infantile (on account of *jarāyujá*, 1 a).

1. First born of the afterbirth, the ruddy (*usríya*) bull, born of wind and cloud (?), goes thundering with rain; may he be merciful to our body, going straight on, breaking; he who, one force, hath stridden out threefold.

The translation implies emendation in b to *vātābhrajás* or *-jā́s*, as suggested by 3 c: it is proposed by Weber, and adopted by Bloomfield, being a fairly plausible way of getting out of a decided difficulty. Weber renders, however, "with glowing wind-breath"; R., "with scorching wind" (emending to *-bhrajjās*). The comm. reads *vātavrajās* (a couple of SPP's mss., which usually follow him, do the same), and explains it as "going swiftly like the wind," or, alternatively, "having a collection of winds." The 'bull' is to him the sun, and he forces this interpretation through the whole hymn. Neither he nor Kāuç. nor the latter's scholia see anywhere any intimation of lightning; yet this is perhaps most plausibly to be suspected in the obscurities of the expression (so R. also). The first words in a are viewed as signifying 'just escaped from its fœtal envelop (in the cloud).' Ppp. is wholly defaced in the second half-verse; in the first it offers no variants, merely combining *-jaṣ prath-* in a, and reading *-bhraja st-* in b. Emendation in d to *yásyāt' kam* would improve both meter and sense. *Tredhā́* in d must be read as three syllables (as in RV.) to make the verse a full *jagatī*. ⌊At OB. vi. 59 b, *vā́ta-dhrajās* is suggested — by R.?⌋

2. Thee, lurking (*çri*) in each limb with burning (*çocís*), we, paying homage, would worship (*vidh*) with oblation; we would worship with oblation the hooks, the grapples, [him] who, a seizer, hath seized this man's joints.

Or *yás*, at beginning of d, is abbreviation for 'when he' or 'with which he.' ⌊Render, rather, 'hath seized his (accentless) joints.' The patient is in plain sight of the exorcist. Emphatic pronoun is therefore needless: so *enam* vs. 3.⌋ Some of our mss., by a frequent blunder, read in a *çiçry-*. The prolongation of the final of *asya* in d is noted by the comment to Prāt. iv. 79. Ppp. has a very different (and corrupt) text: . . . *çiçriyāṇo yo gṛhīta parasya gṛbhīti: añko tam añko haviṣā yajāmi hṛdi çrito manasā yo jajāna*. The definition of this verse and the next as *triṣṭubh* seems to have been lost from the Anukr., which reads simply *dvitīyā* before *antyā 'nuṣṭubh*.

3. Release thou him from headache and from cough — whoever hath entered each joint of him; the blast (? *çúṣma*) that is cloud-born and that is wind-born, let it attach itself to forest-trees (*vánaspáti*) and mountains.

Ppp. has *sṛjatām* for *sacatām* in d. The comm. takes *kāsás* in a as nomin., explaining it as *hṛtkaṇṭhamadhyavartī prasiddhaḥ çleṣmarogaviçeṣaḥ; vātajā́s* to him is

kāuṣṭhyād vāyor utpannaḥ. ⌊For *çīrṣakti*, see Knauer, *Indogermanische Forschungen, Anzeiger*, vii. 225 : Bloomfield, AJP. xvii. 416 ; Böhtlingk, *Berichte der sächsischen Ges.*, 1897, xlix. 50, who takes it as 'a stiff neck with head awry.'⌋

4. Weal [be] to my upper member (*gā́tra*), weal be to my lower, weal to my four limbs ; weal be to my body.

Ppp. has a quite different text : in **a**, **b**, *te* both times for *me*, and *parāya* for *avarāya* ; for **c**, *çaṁ te pṛṣṭibhyo majjabhyaḥ ca* ; in **d**, *tava* for *mama* : the address to a second person is decidedly to be preferred. This is found also in the corresponding verse in VS. (xxiii. 44) and TS. (v. 2. 12²), with readings in part agreeing further with those of Ppp. : *çáṁ te párebhyo gā́trebhyaḥ çám astv ávarebhyaḥ : çám asthábhyo majjábhyaḥ çám v astu tanvā̀i táva* : but TS. has for **d** *çám u te tanúve bhuvat.*

13. Deterrent homage to lightning.

[*Bhṛgvañgiras.—vāidyutam. ānuṣṭubham : 3. 4-p. virāḍ jagatī ; 4. triṣṭupparā bṛhatīgarbhā pañkti.*]

The hymn occurs in Pāipp. xix., and vs. 1 also in xv. It is used by Kāuç. (38. 8, 9) in a charm against lightning, with vii. 11 ; and it also appears (139. 8), with i. 26 and vii. 11 and several other hymns, in the ceremony of introduction to Vedic study.

Translated : Weber, iv. 406 : Griffith, i. 16.

1. Homage be to thy lightning, homage to thy thunder ; homage be to thy bolt (*áçman*), with which thou hurlest at the impious one (*dūḍā́ç*).

The version of this verse in Ppp. xix. is like ours ; in xv., **d** reads *yenā dūrāt pradijassasi* (*pratyasyasi?*). The first half-verse is found also in VS. (xxxvi. 21 a, b). The irregular combination *dūḍā́çe* (p. *duḥ॰dā́çe*) is noted by Prāt. ii. 60. The comm. regards Parjanya as addressed, but then proceeds to give another interpretation of the verse, based on the absurd assumption that *namas* = *annam*, which appears also in numerous other places. To him, also, *áçman* is a *meghanāman*. In our edition, an accent-mark is omitted over the *-çma-* of *áçmane*.

2. Homage to thee, child of the height (*pravát*), whence thou gatherest (*sam-ūh*) heat (*tápas*) ; be merciful to ourselves ; do kindness (*máyas*) to our offspring (*toká*).

Ppp. has *çaṁ nas* for *máyas* in **d**. The first half-verse forms in VS. (xxxvi. 21 c, d) one verse with our 1 **a**, **b** ; but VS. has ⌊for **a** *námas te bhagavann astu* ; and⌋ for **b** *yátaḥ svàḥ samī́hase* 'from whence thou strivest after the sky,' which indicates that our reading is corrupt. ⌊Pischel discusses *pravát* (= 'stream') at length, *Ved. Stud.* ii. 63–76, see 68.⌋

3. Child of the height, be homage to thee ; homage we pay to thy missile (*hetí*) and heat (*tápus*) ; we know thy highest abode (*dhā́man*) that is in secret ; thou art set as navel within the [cloud-]ocean.

⌊The *te* in **b** is superfluous.⌋ Ppp. rectifies the meter of **a** by omitting *eva* ; its other pādas are more or less corrupt : *namas te hete tipuṣyāi* in **b** (which ends there) ; *gandharvo nāma par-* in **c** ; *nihitāsa nābhiḥ* at the end. The comm. takes *tápus* as adjective. The verse is scanned by the Anukr. as 12 + 12 : 11 + 11 = 46 syllables.

4. Thou whom all the gods did create, the bold one, ⌊[the gods]⌋ making an arrow for hurling — do thou, besung in the council (*vidátha*), be merciful to us; to thee as such be homage, O goddess.

Dhṛṣṇum in **b** might qualify *íṣum* directly. The comm. supplies *he açane* 'O thunderbolt' as addressed. He reads *mṛḍa* in **c**. Ppp. reads for **a**, **b** *yaṁ tvā devā ajanayanta viçveṣāṁ kṛṇvānā açanāya triṣvāi;* and for **d** *mitrasya varuṇasya prasṛṣṭāu.* The Anukr. seems to scan as 10 + 11 : 10 + 9 = 40 syllables. ⌊Read in **c** *mṛḍaya* and in **d** *utá tásyāi?* — For *vidátha*, see discussions of Bloomfield, JAOS. xix.[2] 17, and Geldner, ZDMG. lii. 757; and the literature cited by Foy, KZ. xxxiv. 226.⌋

14. Imprecation of spinsterhood on a woman.

[*Bhṛgvañgiras.* — *vāruṇaṁ vo 'ta yāmyaṁ vā. ānuṣṭubham: 1. kakummatī; 3. 4-p. virāj.*]

Found in Pāipp. i. Used by Kāuç. (36. 15–18) in an incantation against a woman; the details of it cast no light on those of the hymn; and the comm. defines its purpose simply as *striyāḥ puruṣasya vā dāurbhāgyakaraṇam.*

Translated: Weber, iv. 408; Ludwig, p. 459; Zimmer, p. 314 (these misapprehend its character); Griffith, i. 17; Bloomfield, JAOS. xiii. p. cxv = PAOS. May, 1886; or AJP. vii. 473 ff.; or SBE. xlii. 107, 252.

1. Her portion (*bhága*), splendor have I taken to myself, as from off a tree a garland; like a mountain with great base, let her sit long with the Fathers.

Ppp. has for **a** *ahaṁ te bhagam ā dade;* its **b** is defaced; in **c** it gives *mahāmūlāi 'va.* The comm. renders *bhagam* by *bhāgyam*, here and in the other verse, recognizing no sexual meaning. *Pitṛṣu* he renders "in the later [2 **c**, **d**] to be specified houses of father, mother, etc.," and all the translators understand it in the same way; but it is questionable whether the plural of *pitar* would ever be used in this sense; and the repeated mention of Yama later indicates that there was at least a double meaning in the expression. Perhaps a girl remaining unmarried was called "bride of Yama," i.e. as good as dead, and her stay at home compared to that in the other world. ⌊Cf. Antigone, 816, "I shall be the bride of Acheron," Ἀχέροντι νυμφεύσω.⌋ The Anukr. appears to ratify the abbreviated reading *-budhne 'va* in **c**; it counts six syllables in **d**.

2. Let this girl, O king, be shaken down to thee [as] bride, O Yama; be she bound in her mother's house, also in her brother's, also in her father's.

Ppp. has *yat* for *eṣā* at the beginning. The comm. foolishly interprets *rājan* as indicating Soma, because Soma is first husband of a bride (he quotes RV. x. 85. 40: cf. AV. xiv. 2. 3 ff.), and takes *yama* as his epithet, as being her constrainer (*niyāmaka*). For *ni-dhū* compare iii. 11. 7; at TS. v. 2. 5[3] it is used with *pitṛṣu.* ⌊Does not *ni-dhū* covertly suggest *nidhuvana*, which, in its obscene sense, may be as old as the Veda?⌋

3. She is thy housekeeper, O king; we commit her to thee; she shall sit long with the Fathers, until the covering in of her head.

The translation of **d** implies the obvious emendation to *samopyāt*, which SPP. even admits into his text, on the authority of the comm., but against every known ms.: Ppp.,

however, gives *samopyā*. The comm. explains it by *saṁvapanāt bhūmāu sampatanāt*, and as equivalent to *maraṇaparyantam* 'till death': that this last is the virtual sense is extremely probable. That *vap* has not the sense 'shave' in the compound (cf. AÇS. vi. 10. 2) is shown by the inappropriateness of the prefixes *sam* + *ā* to that sense, and the frequency of the combination in the other sense. ⌊See Bloomfield, 255, *ā́ çīrṣṇáḥ kéçam ópiāt*, 'till she shed the hair from her head.'⌋ Ppp. has further *imām u pari dadāmasi* in b. The comm. gives *kulapā* (for *-pās*: our *pada*-text *kula॰pā́ḥ*) in a. The resolution *çīr-ṣṇ-aḥ* in d would make the verse a full *anuṣṭubh*; the Anukr. counts only 14 syllables in the second half.

4. With the incantation (*bráhman*) of Asita, of Kaçyapa, and of Gaya, I shut up (*api-nah*) thy portion (*vulva?*), as sisters do what is within a box (*-kóça*).

⌊For the names, see Bloomfield, 255, and AJP. xvii. 403.⌋ *Bhaga* perhaps has here a double meaning. Three of our mss. (E.I.H.) with one or two of SPP's, read in c *antaṣkoçám*, against Prāt. ii. 62, which expressly prescribes *ḥ*. The comm. treats *antaḥ* and *koçam* as two independent words; *antáḥ kóçe* would be a not unacceptable emendation. The Anukr. appears to sanction the abbreviation *-koçaṁ 'va*.

15. With an oblation: for confluence of wealth.

[*Atharvan.* — *sāindhavam. ānuṣṭubham: 2. bhurikpathyāpañkti.*]

Found in Pāipp. i. (in the verse-order 1, 4, 3, 2). Used by Kāuç. only in a general rite for prosperity (19. 4), to accompany a douche for persons bringing water from two navigable streams and partaking of a dish of mixed grain; it is also reckoned (19. 1, note) to the *puṣṭika* mantras, or hymns bringing prosperity.

Translated: Weber, iv. 409; Ludwig, p. 371; Griffith, i. 19.

1. Together, together let the rivers flow, together the winds, together the birds (*patatrín*); this my sacrifice let them enjoy of old; I offer with a confluent (*saṁsrāvyà*) oblation.

The verse is nearly identical with xix. 1. 1, and in less degree with ii. 26. 3. From xix. 1. 3 c it may be conjectured that we should read *pradíças* in c. ⌊If we do read *pradívas*, why not render it by 'continually'?⌋ Ppp. has not the second half-verse, but instead of it vs. 3 c, d. For b Ppp. gives *saṁ vātā divyā uta*. The comm. accents *sáṁ-sam* in a. There is perhaps some technical meaning in *saṁsrāvyà* 'confluent' or 'for confluence' which we do not appreciate, but it is also unknown to the comm., who explains the word only etymologically. The verse is an *āstārapañkti* (strictly *virāj*: 8 + 8 : 11 + 11 = 38), and its definition as such is perhaps dropped out of the Anukr. text (which reads *ādyā dvitīyā bhurik* etc.).

2. Come straight hither to my call, hither ye confluents also; increase this man, ye songs; let every beast (*paçú*) there is come hither; let what wealth (*rayí*) there is stay (*sthā*) with him.

The *pada*-mss. all give *yā́ḥ* in e. Ppp. has in a, b *idaṁ havyā upetane 'daṁ*, and, for c, *asya vardhayato rayim*. The last pāda is nearly RV. x. 19. 3 d. ⌊Render 'with this man let' etc.⌋ The omission of *evá* in a would make the verse regular.

3. What fountains of the streams flow together, ever unexhausted, with all those confluences we make riches (*dhána*) flow together for me.

Ppp. has in **a**, **b** *ye nadībhyas saṁsravanty ucchāmas saram akṣikā.* The comm. gives the verse twice, each time with a separate explanation.

4. What [fountains] of butter (*sarpís*) flow together, and of milk, and of water, with all those confluences we make riches flow together for me.

Ppp. reads *saṁsrāvās* for *sarpiṣas* in **a**. The comm. supplies first *avayavās* as omitted subject in the verse, but afterwards *utsāsas* from vs. 3, which is of course right.

16. Against demons: with an amulet of lead.

[*Cātana. — agnīndram, vāruṇam, dadhatyam. ānuṣṭubham : 4. kakummatī.*]

Found in Pāipp. i. Kāuç. does not include the hymn among the *cātanāni* (8. 25), but a Pariç. (ib., note) reckons it to them (in accordance with the Anukr.). Kāuç. (47. 23) uses it once in a rite of sorcery (for the death of one's enemies : comm.), and its commentator (47. 13, note) in another.

Translated : Weber, iv. 409 ; Grill, 1, 75 ; Griffith, i. 20 ; Bloomfield, 65, 256.

1. What devourers, on the night of new moon, have arisen troop-wise (?) — the fourth Agni is the demon-slayer ; he shall bless us.

Vrājam in **b** is obscure ; 'troopwise' is the conjecture of BR. ; the comm. reads instead *bhrājam*, and absurdly explains it as *bhrājamānām* or *-nam* 'shining,' and qualifying either the night or the "hearty" man whom the demons have risen to injure ! Ppp. has *turyas* for *turīyas* in **c** ; what is meant by it is not clear ; the comm. gives three different explanations : fourth after the death of his three brothers and predecessors (quoting for these TS. ii. 6. 6[1]) ; as the house-fire apart from the three sacrificial ; or as the *āñgirasa* fire, as distinguished from the sacrificial, the household, and that of battle — thus teaching us nothing but his own ignorance and perplexity. Grill follows Weber in understanding the word to mean "powerful." For **d**, Ppp. has *san naḥ pātu tebhyaḥ*.

2. The lead Varuṇa blesses ; the lead Agni favors ; Indra bestowed on me the lead ; it, surely, is a dispeller of familiar demons.

Ppp. combines *māi 'ndra p-* in **c**, and has for **d** *amīvāyas tu cātam* (for *cātanam*). The comm. ascribes the mention of Varuṇa to the fact that river-foam is one of the articles declared (Kāuç. 8. 18) equivalent to lead, and here intended by that name. ⌊Cf. Bloomfield, JAOS. xv. 158.⌋

3. This overpowers the *víṣkandha;* this drives off (*bādh*) the devourers ; with this I overpower all the races (*jātá*) that are the *piçācī*'s.

The first half-verse is nearly repeated below, as ii. 4. 3 **a**, **b**. The short *a* in the reduplication of *sasahe* in **c**, though against the meter and in part against usage, is read by all the mss., and in the comment to Prāt. iii. 13. Ppp. has in **a** *viṣkandam* (but compare ii. 4. 3, where *-dham*). The comm. explains the (more or less fully personified) disorder as a disturbance caused by *rakṣas* or *piçāca* and obstructing motion (*gatipratibandhaka*) : cf. below ii. 4 and iii. 9.

4. If our cow thou slayest, if [our] horse, if [our] man (*púruṣa*), we pierce thee there with lead, that thou be no slayer of our heroes.

Ppp. has for c *sīsena vidhyāmas tvā*.

The 5 hymns of this *anuvāka* ⌊3.⌋, as of the next, have just the norm, 20 verses, and the quotation from the old Anukr. (given at the end of hymn 21) is *viṅçakāv ato 'nyāu*. At the end of the present hymn is read *viṅçatyā kuru*, which is perhaps the statement as to the assumption of a norm.

The first *prapāṭhaka* ends here.

17. To stop the vessels of the body.

[*Brahman.—yoṣiddevatyam. ānuṣṭubham: 1. bhurij; 4. 3-p. ārṣī gāyatrī.*]

Found in Pāipp. xix. (in the verse-order 3, 4, 1, 2). Used once by Kāuç. (26. 10: the quotation appears to belong to what follows it, not to what precedes), in a remedial rite, apparently for stopping the flow of blood (the comm. says, as result of a knife wound and the like, and also of disordered menses).

Translated: Weber, iv. 411; Ludwig, p. 508; Grill, 16, 76; Griffith, i. 21; Bloomfield, 22, 257.—Cf. Hillebrandt, *Veda-Chrestomathie*, p. 46.

1. Yon women (*yoṣít*) that go, veins with red garments, like brotherless sisters (*jāmí*)—let them stop (*sthā*), with their splendor smitten.

Ppp. makes *yoṣitas* and *jāmayas* change places, and has *sarvās* (better) for *hirās* in b. The comm. takes *yoṣitas* as gen. sing., and hence naturally understands *rajovahananāḍyas* to be meant in the verse; he renders *hirās* by *sirās*; and he explains that brotherless sisters *pitṛkule saṁtānakarmaṇe piṇḍadānāya ca tiṣṭhanti*. The Anukr. refuses to sanction the contraction *-tare 'va* in c.

2. Stop, lower one! stop, upper one! do thou too stop, midmost one! if the smallest stops, shall stop forsooth the great tube (*dhamáni*).

The accent of *tíṣṭhati* seems to show *ca* to be the equivalent of *cet* here.

3. Of the hundred tubes, of the thousand veins, have stopped forsooth these midmost ones; the ends have rested (*ram*) together.

In d, emendation to *ántyās* 'the end ones' would be an improvement; but Ppp. also has *antās: sakam antā 'raṁsata;* its c is corrupt (*asthā nibaddhāmāvā*); and it inserts *te* after *çatasya* in a.

4. About you hath gone (*kram*) a great gravelly sandbank (*dhanū́*); stop [and] be quiet, I pray (*sú kam*).

The comm. sees in *dhanū́* only the meaning "bow," and interprets it "bent like a bow": namely, a vessel containing the urine; in *sikatās* he sees an allusion to the menses, or to gravel in the bladder. Kāuç. (26. 10) speaks of sprinkling on dust and gravel as a means of stanching the flow of blood; more probably, as Weber first suggested, a bag filled with sand was used: in neither case can the menses be had in view. Ppp. reads *siktāmayī bunū sthiraç carasthidam*. The third pāda is identical with RV. i. 191. 6 d; the comm. (as Sāyaṇa to the latter) fails to recognize the root *il*; and he renders it *prerayata*, as if root *īr* were in question.

18. Against unlucky marks.

[*Draviṇodas.* — *vāināyakam. ānuṣṭubham: 1. upariṣṭādvirāḍbṛhatī; 2. nicṛjjagatī; 3. virāḍāstārapañktitriṣṭubh.*]

Verses 1–3 are found in Pāipp. xx. (but vs. 2 not with the others). Used by Kāuç. (42.19) in a charm against unlucky signs in a woman.

Translated: Weber, iv. 411; Ludwig, p. 498; Geldner, *Ved. Stud.* i. 314; Griffith, i. 22; Bloomfield, 109, 260. — It may be mentioned that Geldner takes the whole hymn as relating to a domestic cat.

1. Out we drive (*nir-sū*) the pallid sign, out the niggard; then, whatever things are excellent (*bhadrá*), those we lead together (?) for our progeny.

The translation implies in **d** the very venturesome emendation of *árātim* to *sám*; the former appears wholly impracticable, and has perhaps stumbled into **d** from **b**: Geldner conjectures instead *tvā*. Ppp. is defaced, and gives no help. The comm. reads *lakṣmam*, and explains *lalāmyam* as accus. sing. masc.: *lalāme bhavaṁ tilakasthānagatam;* to *yāni* in **c** he supplies *cihnāni* ⌊making **c** a separate sentence and supplying *bhavantu*⌋. It would also be possible to make the cesura after *prajāyāi*, and read *nāçayāmasi* (so R.). In our edition, dele the accent-mark under *tā-* of *tā́ni* in **c**.

2. Savitar has driven out the trouble (? *árani*) in her feet; out have Varuṇa, Mitra, Aryaman [driven] [that] in her hands; out hath Anumati, bestowing (*rā*) upon us; the gods have driven this woman forward unto good fortune.

All the mss. give in **a** *sāviṣak*, which SPP. very properly retains, though the comm. and Ppp. have *-ṣat* (see my Skt. Gr.², § 151 a); *'sāviṣak* (p. *as-*) would be an improvement, and may be understood. For **c**, **d**, Ppp. has *yad ādityāmavatī rarāṇā pṛṇasuvā savitā sāubhagāya.* The comm. gives two etymological guesses at *araṇīm* (which is his reading, instead of *-ṇim*), both worthless, and describes *rarāṇā* as accented on the final. The separation of this verse from the others in Ppp. indicates that it probably has nothing to do with "marks." It is rather unusual for the Anukr. to take notice of the occurrence of a *triṣṭubh* pāda in a *jagatī* verse. ⌊**d**, no less than **c**, is *triṣṭubh*, pronounce *devāsāviṣuḥ*.⌋

3. Whatever in thy self, in thy body, is frightful, or what in hair or in mien — all that do we smite away with [our] words; let god Savitar advance (*sūd*) thee.

'God Savitar' or 'the heavenly impeller,' everywhere equivalent. Ppp. begins *yat tā 'tman tanvā ghoram*, and has for **c**, **d** *tat te vidvān upabādhayeṣāṁ pra tvā suvā savitā sāubhagāya.* The metrical description of the verse (11 + 11 : 10 + 10 = 42) by the Anukr. is unusual and questionable.

4. The antelope-footed, the bull-toothed, the kine-repelling, the outblowing, the licked-out, the pallid — these we make disappear from us.

Designations either of the unlucky signs or of the women marked with them — probably the former. The comm. prefers the latter, except for the two last, which he blunderingly takes from the stems *-ḍhya* and *-mya*, and makes them qualify *lakṣma*

understood. He explains *goṣedhā* (p. *go॰sedhā́m*) as "going like a cow," and *vilīḍha* as a lock "on the edge of the forehead, licked as it were the wrong way" — or what is called a "cowlick" ⌊Skt. *kākapakṣa*⌋. Both editions give at the beginning *rçyap-*, instead of the true reading *ṛ́çyap-*, which the comm. (with three of SPP's mss.) has; the mss. bungle all the occurrences of this word. In part of our edition the *ṁ* is broken off from *vṛ́ṣadatīṁ*.

19. Against enemies.

[*Brahman.* — *āiçvaryam. ānuṣṭubham: 2. purastādbṛhatī; 3. pathyāpañkti.*]

The hymn is found also in Pāipp. i. With the two that follow it (and others), it is reckoned by Kāuç. (14. 7) among the *sāṁgrāmikāṇi* or battle-hymns, or likewise (ib., note) to the *aparājita* ('unconquered') *gaṇa*; without them, but with vi. 13, it is used in several of the charms to ward off the effects of portents (104. 3; 105. 1; 113. 3). In Vāit. (9. 21), vs. 3 appears alone in the *cāturmāsya* or seasonal sacrifice, accompanying the release of the two *puroḍāça* baskets.

Translated: Weber, iv. 413; Griffith, i. 23; Bloomfield, 120, 262. — Cf. Bergaigne-Henry, *Manuel*, p. 134.

1. Let not the piercers find us, nor let the penetraters find [us]; far from us make the volleys (*çaravyā̀*) fly, dispersing, O Indra.

Ppp. combines *mo 'bhi-* in **b**. The rendering of *çaravyā* follows the comm., here and to vs. 3 (*çarasaṁhati*).

2. Dispersing from us let the shafts fly, those that are hurled and that are to be hurled; ye divine arrows of men (*manuṣyà-*), pierce my enemies.

The comm. inserts an "and" in **c**: "divine and human arrows"; this is possible, but opposed by the accent. Ppp. has for **c, d**: *devā manuṣyā ṛṣayo 'mitrān no vi viddhatu;* the comm. also reads *vidhyatu*.

3. Whether one of our own or whether a stranger, fellow or outsider, whoso assails (*abhi-dās*) us — let Rudra with a volley pierce those my enemies.

Ppp's version is somewhat different: *yas samāno yo 'samāno 'mitro no jighāṅsati: rudraç çavyā tān amitrān vi viddhata.* With **a, b** compare RV. vi. 75. 19 **a, b**: *yó naḥ svó áraṇo yáç ca niṣṭyo jíghāṅsati* (= SV. ii. 1222 **a, b**, which combines *svó 'raṇo*); the latter half of this verse is our 4 **c, d**. Two or three of our mss. (P.M.O.p.m.) follow RV. in omitting *yó* after *svó*. Āp. iv. 16. 1 has *yo naḥ sapatno yo 'raṇo marto 'bhidāsati devāḥ*, with a wholly different second half. The comm. absurdly explains *niṣṭyas* as *nirgatavīryo nikṛṣṭabalaḥ çatruḥ*.

4. Whatever rival (*sapátna*), whatever non-rival, and whatever hater shall curse us, him let all the gods damage (*dhūrv*); incantation (*bráhman*) is my inner defense.

Ppp. has as first half-verse *sabandhuç cā 'sabandhuç ca yo na indrā 'bhidāsati.* The second half-verse is found, without variant, in RV. (and SV.: see under vs. 3). The comm. explains *sapatna* well as *jñātirūpaḥ çatruḥ*. SPP. follows the very bad example of a part of his mss. by reading *dviṣan ch-* (instead of *-añ* or *-aṅ*) in **b** ⌊cf. i. 33. 2, ii. 4. 6, and see Prāt. ii. 10, 17, and especially 11. — The *pada*-text reads *dviṣán*⌋.

20. Against enemies and their weapons.

[*Atharvan.* — *sāumyam. ānuṣṭubham : 1. triṣṭubh.*]

The first three verses are found in Pāipp. xix., and vs. 4 in ii. : see below. For the use of the hymn by Kāuç. with 19 and 21, see under 19. And vs. 1 is used alone (so the comm.) in the *parvan*-sacrifices (Kāuç. 2. 39), on viewing the cooked oblation.
Translated : Weber, iv. 413 ; Griffith, i. 24.

1. Let there be the *ádārasṛt*, O god Soma ; at this sacrifice, O Maruts, be gracious to us ; let not a portent find us, nor an imprecation ; let not the wrong that is hateful find us.

The first pāda is rendered on the assumption that the *sāman* of this name, as described in PB. xv. 3. 7, is intended ; it might be used of the person intended to be benefited : 'let him be one not getting into a split (i.e. hole, or difficulty)' : this is the sense distinctly taught in PB. ; the comm. says *na kadācid api svastrīsamīpam prāpnotu* (*madīyaḥ çatruḥ*) ! The verse occurs in TB. (iii. 7. 5[12] : and repeated without change in Āp. ii. 20. 6), with *bhavata* in **a**, *mṛḍatā* (without the anomalous accent) in **b**, and *vṛjánā* in **d**. Ppp. begins with *adārasur bh-*, adds *ayam* after *soma* in **a**, and has in **d** the easier reading *prā 'pad duchunā* for *vidad vṛjinā*. The second half-verse occurs again as v. 3. 6 **c**, **d**. Though connected with vss. 2, 3 in Pāipp. also, this verse does not appear to have anything originally to do with them.

2. What missile (*sényа*) weapon of the malignant (*aghāyú*) shall go up today, do ye, Mitra-and-Varuṇa, keep that off from us.

The first half-verse in Ppp. is *yo 'dya sāinyo vadho jighāsaṁ nam upāyati*, which is nearly our vi. 99. 2 **a**, **b**. The half-verse occurs also in PB. (i. 3. 3 **a**, **b**) and AÇS. (v. 3. 22 **a**, **b**), both of which have *sāumyas* ; PB. elides *yo 'dya* ; AÇS. gives at the end *-trati*. *Aghāyūnā́m* would be the proper accent (and this the comm. has), unless the word were understood as feminine.

3. Both what [is] from here and what from yonder — keep off, O Varuṇa, the deadly weapon ; extend great protection (*çárman*) ; keep very far off the deadly weapon.

The *pada* text marks the pāda-division in the first half-verse before instead of after the second *yát*. Ppp. reads in **b** *yāvayaḥ*. The second half-verse is found again at the end of the next hymn — which is perhaps an additional indication that this hymn properly ends here. The Anukr. ignores the metrical irregularity of the verse (9 + 8 : 7 + 8 = 32). ⌊Read in **a** *itó yád*, and in **c** *yacha naḥ*.⌋

4. Verily a great ruler (*çāsá*) art thou, overpowerer of enemies, unsubdued, whose companion (*sákhi*) is not slain, is not scathed (*jyā*) at any time.

This verse is the first in RV. x. 152, of which the remaining verses constitute the next hymn here ; in Ppp. it occurs with them in ii., far separated from the matter which in our text precedes it. RV. and Ppp. both read for **b** *amitrakhādó ádbhutaḥ* ; and RV. accents in **d** *jīyate kádā*. The comm. paraphrases *çāsás* by *çāsako niyantā* ; he takes *jīyáte* as from root *ji*, which is of course equally possible.

21. Against enemies.

[*Atharvan.* — *āindram.* *ānuṣṭubham.*]

As just pointed out (under 20. 4), this hymn and the last verse of the preceding make one hymn in RV. (x. 152) and in Pāipp. (ii.); the latter has a different verse-order (3, 2, 1, 4), but no various readings. For other correspondences, see under the several verses. For the ritual use of the hymn with the two preceding, see under 19; it is further reckoned (Kāuç. 16. 8, note) to the *abhaya* ('free from fear or danger') *gaṇa*. It is the first hymn applied (with vii. 55) in the *svastyayana* or 'for well-being' ceremonies (50. 1), and is, according to the comm., referred to as such in 25. 36. Verse 2 is also used, with others, by Vāit. (29. 5), in the *agnicayana* or building of the fire-altar.

Translated: Weber, iv. 414; Griffith, i. 25.

1. Giver of well-being, lord of the people (*viç*), Vṛtra-slayer, remover of scorners, controlling, let the bull Indra go before us, soma-drinker, producing fearlessness.

The comm. renders *vimṛdhás* by *viçeṣeṇa mardhayitā çatrūṇām*, although he explains *mṛ́dhas* in vss. 2, 3 by *saṁgrāmān;* the word is plainly a possessive compound ⌊accent! no genitive⌋, expressing in form of epithet the action of 2 **a** and 3 **a**. RV. reads in **a** *viçás pátis*. The verse occurs further in TB. (iii. 7. 11⁴) and TA. (x. 1. 9); both have *viçás*, and, in **d**, *svastidā́s* for *somapā́s*.

2. Smite away, O Indra, our scorners (*mṛ́dh*); put (*yam*) down them that fight (*pṛtany*) [us]; make go to lowest darkness whoso vexes us.

RV. reverses the order of **c** and **d**, and reads *ádharam;* and with it agree precisely SV. (ii. 1218) and VS. (viii. 44 **a** et al.); while TS. (i. 6. 12⁴) and MS. (iv. 12. 3) have for **c** *adhaspadáṁ táṁ īṁ kṛdhi*. ⌊Cf. MGS. ii. 15. 6 h and p. 155.⌋

3. Smite away the demon, away the scorners; break apart Vṛtra's (two) jaws; away, O Indra, Vṛtra-slayer, the fury of the vexing enemy.

RV. and SV. (ii. 1217) have the same text; TS. (i. 6. 12⁵) reads *çátrūn* for *rákṣas*, *nuda* for *jahi*, and *bhāmitó* for *vṛtrahan*.

4. Off, O Indra, the mind of the hater, off the deadly weapon of him that would scathe; extend great protection; keep very far off the deadly weapon.

RV. reads *manyós* for *mahát* in **c**, and *yavayā* for *yāv-* in **d**. TS. (iii. 5. 8, only **a**, **b**) supplies in the first half-verse the missing verb, *jahi*, putting it in place of *vadhám*. Unless we resolve *çárma* into three syllables, the *anuṣṭubh* is defective by a syllable. ⌊Add *naḥ* after *yacha?*⌋

The 5 hymns of this *anuvāka* ⌊4.⌋ again have 20 verses, the norm: see at the conclusion of the preceding *anuvāka* (after hymn 16).

22. Against yellowness (jaundice).

[*Brahman.* — *sāuryam uta mantroktaharimadevatyam.* *ānuṣṭubham.*]

Found in Pāipp. i. Used by Kāuç. (26. 14) in a remedial rite (against heart disease and jaundice [*kāmala*, Keç.; *kāmila*, the comm.]).

Translated: Weber, iv. 415; A. Kuhn, KZ. xiii. 113; Griffith, i. 26; Bloomfield, 7, 263. — Cf. also Zimmer, p. 388; Bloomfield, AJP. xii. 437; Bergaigne-Henry, *Manuel*, p. 134. Kuhn adduces analogous old Germanic charms.

1. Let them (both) go up toward the sun, thy heart-burn (*-dyota*) and yellowness; with the color of the red bull, with that we enclose (*pari-dhā*) thee.

Ppp. reads in **a** *udetām;* its **c** is *yo rohitasya gor varṇas*, which construes better with **d**. The abbreviated writing *hṛdyot-* for *hṛddyot-* (see my Skt. Gr. § 232 **a** ⌊and Roth, ZDMG. xlviii. 102⌋) betrays the *pada*-text into dividing *hṛt॰dyotáḥ* (cf. *tád yā́m*, iv. 19. 6; so even the RV. *pada*-text has *jarat॰vīṣam* from *jaraddvīṣam* at v. 8. 2). SPP. has properly in his text the unabbreviated form *hṛddyo-*. *U′d॰ayatām* in the AV. Index Verborum is an erratum for *úd ayatām:* the comm. takes the form, doubtless wrongly, as 3d sing. mid. instead of 3d du. active. Kāuç. follows the indication of **c**, **d**, and of 3 **a**, **b**, by prescribing the use of products of a red cow, hair and skin etc., in the healing rite.

2. With red colors we enclose thee, in order to length of life; that this man may be free from complaints (*-rápas*), also may become not yellow.

Ppp. has a different second half-verse: *yathā tvam arapā 'so atho 'hārito bhava.* The third pāda is iv. 13. 4 **d** (or RV. x. 137. 5 **d**). The comm. explains *rapas* as = *pāpa*.

3. They that have the red one for divinity, and the kine that are red — form after form, vigor (*váyas*) after vigor, with them we enclose thee.

The translation implies the easy emendation in **a** to *róhiṇīdevatyās*, in accordance with the universal use of *devatya* elsewhere. The 'red one' is perhaps the red star (or lunar asterism) Rohiṇī, our Aldebaran. Ppp. reads *rohiṇīr devatyā*, and in **b** *rohiṇīr uta;* in **d** it has *tena tvā*.

4. In the parrots, in the *ropaṇā́kās*, we put thy yellowness; likewise in the *hā́ridravas* we deposit thy yellowness.

Not one of our mss. gives at the beginning the true reading *çúkeṣu*, as found in RV. i. 50. 12 ⌊and Ppp.⌋ (and TB. iii. 7. 6[22]), but it is presented by the comm., and by three of SPP's authorities. RV. and TB. have *me* for *te* both times, and accent *hāridravéṣu*. The names are understood by the comm. as those of birds: *ropaṇākā = kāṣṭhaçuka*, apparently a kind of parrot, and *hāridrava = gopītanaka*, apparently a yellow water-wagtail. ⌊Ppp. has in **b** *prapaṇākāça.*⌋

23. Against leprosy: with a healing herb.

[*Atharvan* (*çvetalakṣmavināçanāyā 'nenā 'siknīm oṣadhim astāut*). — *vānaspatyam. ānuṣṭubham.*]

Found in Pāipp. i., but defaced, so that for the most part comparison is impossible. Also, with vs. 3 of the next hymn, in TB. (ii. 4. 4[1-2]). Used by Kāuç. (26. 22–24), in company with the next following hymn, in a remedial rite (against white leprosy, *çvetakuṣṭha*, schol. and comm.).

Translated: Weber, iv. 416; Ludwig, p. 506; Grill, 19, 77; Griffith, i. 27; Bloomfield, 16, 266; furthermore, vss. 1, 2 by Bloomfield, AJP. xi. 325. — Cf. Bergaigne-Henry, *Manuel*, p. 135.

1. Night-born art thou, O herb, O dark, black, ⌊and⌋ dusky one; O colorer (*rajanī*), do thou color this leprous spot and what is pale (*palitá*).

According to the comm., the herb addressed is the *haridrā* (*Curcuma longa*). R. writes: "The *rajanī* is known to the lexicographers, and has later as principal name *parpaṭī* [an Oldenlandia dyeing red, OB.], Madana 46. 47, Dhanvantari (ms.) i. 27. In Bhāvapr. i. 194 (where, according to my old and good ms., *rañjanī* is to be read instead of *-nā*), it is noted that this remedy is fragrant, and comes out of the north. It has a dark aspect. The species not to be determined, because the later identifications are entirely untrustworthy." ⌊See Dhanvantari, Ānanda-āçrama ed., p. 17.⌋ The causative stem *rajaya* (the meter calls for *rāj-*) is found only here.

2. The leprous spot, what is pale, do thou cause to disappear from hence, the speckled; let thine own color enter thee; make white things (*çukla*) fly away.

TB. has *na* (*naḥ*?) for *tvā* and *açnutām* for *viçatām* in **c**, and in **d** *çvetā́ni* for *çuklāni*. The comm. gives *pṛ́thak* for *pṛ́ṣat* in **b**, and has the usual support of a small minority of SPP's mss.

3. Dusky is thy hiding-place, dusky thy station (*āsthā́na*); dusky art thou, O herb; make the speckled disappear from hence.

TB. has the easier reading *niláyanam* in **a**. The comm. again gives *pṛthak* in **d**; he holds that the plant here addressed is the indigo (*nīlī*).

4. Of the bone-born leprous spot, and of the body-born that is in the skin, of that made by the spoiler (*dū́ṣi*) — by incantation have I made the white (*çvetá*) mark disappear.

Ppp. has in **c** *dhūṣyā*; TB. reads instead *kṛtyáyā*; the comm. explains *dūṣi* as *çatrūtpāditā kṛtyā*. Ppp. has at the end *anenaçam*.

24. Against leprosy.

[*Brahman.* — *āsurīvanaspatidevatyam. ānuṣṭubham: 2. nicṛtpathyāpañkti.*]

Found in Pāipp. i., but not in connection with the preceding hymn. For the use of 23 and 24 together by Kāuç., see under hymn 23.

Translated: Weber, iv. 417; Ludwig, p. 509; Grill, 19, 77; Griffith, i. 28; Bloomfield, 16, 268.

1. The eagle (*suparṇá*) was born first; of it thou wast the gall; then the Asura-woman, conquered by fight (*yúdh*), took shape as forest-trees.

Ppp. reads at the end *vanaspatiḥ*, which is more in accordance with the usual construction of *rūpaṁ kṛ* (mid.) and the like. Ppp. has also *jighāṅsitā* for *yudhā jitā* in **c**. R. suggests the emendation: *tad āsurī* (instr.) *jighatsitaṁ rū-*, 'that, attempted to be eaten by the Āsurī, took on vegetable form': i.e. became a healing plant. The comm. still regards the indigo as addressed. He coolly explains *jitā* by its opposite, *jitavatī*. All our mss. have in **d** the absurd accent *cákre* (emended in the edition to *cakre*): SPP. reports the same only of two *pada*-mss.

2. The Asura-woman first made this remedy for leprous spot, this

effacer of leprous spot; it has made the leprous spot disappear, has made the skin uniform (*sárūpa*).

Ppp. has again (as in 23.4) *anenaçat* in **c**; in **d** it reads *surūpam*.

3. Uniform by name is thy mother; uniform by name is thy father; uniform-making art thou, O herb; ⌊so⌋ do thou make this uniform.

Found also, as noted above, in TB. (ii. 4. 4[2]), which has for **c** *sarūpā 'sy oṣadhe*. Ppp. reads throughout *surūp-*. It inserts between this verse and the next: *yat tanūjaṁ yad agnijaṁ citra kilāsa jajñiṣe: tad astu sukṛtas tanvo yatas tvā 'pi nayāmasi*.

4. The swarthy, uniform-making one [is] brought up off the earth; do thou accomplish this, we pray; make the forms right again.

All our mss. have at the beginning *çāmā́*, and also very nearly all SPP's; but the latter very properly admits *çyā-* into his text, it being read by the comm. with a couple of mss. that follow him, and being found in Ppp. also. Ppp. once more has *surūp-*; it corrupts **b** into *pṛthivyābhyarbhavam*, and gives *sādaya* at end of **c**. The phrase *idám ū ṣú* is quoted in Prāt. iii. 4 and iv. 98, which prescribe the protraction and lingualization, and words of the verse are repeatedly cited in the commentary to other rules.

25. Against fever (*takmán*).

[*Bhṛgvaṅgiras. — yakṣmanāçanāgnidāivatam. trāiṣṭubham: 2, 3. virāḍgarbhā; 4. puro 'nuṣṭubh.*]

Found in Pāipp. i. Used by Kāuç. in a remedial rite (26. 25) against fever, in connection with heating an ax and dipping it in hot water to make a lotion; and reckoned (26. 1, note) to the *takmanāçana gaṇa*.

Translated: Weber, iv. 419; Grohmann, *Ind. Stud.* ix. 384-6, 403, 406; Ludwig, p. 511; Zimmer, p. 384 and 381; Griffith, i. 29; Bloomfield, 3, 270; Henry, *Journal Asiatique*, 9. x. 512. — Cf. Bergaigne-Henry, *Manuel*, p. 136.

1. As Agni, entering, burned the waters, where the maintainers of duty (*dhárma-*) paid acts of homage, there they declare to be thy highest birth-place; then do thou, O fever (*takmán*), complaisant, avoid us.

The comm. explains pāda **a** in accordance with the ceremonial act founded on its mechanical interpretation; **c** ⌊cf. RV. i. 163. 4 **d**⌋ shows that it is part of the heavenly waters that is intended. *Saṁvidvān* (occurring nowhere else) he renders "fully knowing thy cause, the fire (or Agni)": the translation takes it as equivalent to the not uncommon *saṁvidāna*. *Adahat* he quietly turns into a future: "shall burn thee, O fever"! Ppp. reads *aduhat* instead, and in **c** combines to *tā 'huḥ*. ⌊Cf. Grohmann's interpretation, l.c., 403, 404.⌋

2. If thou art flame (*arcís*) or if heat (*çocís*), or if thy birth-place seeks the shavings (?), *hrūḍu* by name art thou, O god of the yellow one; then do thou, O fever, complaisant, avoid us.

The *pada*-reading *çakalyaveṣí* in **b** is assured by Prāt. iii. 52, but the meaning is extremely obscure. Ppp. has the better reading *çākalyeṣu* 'among the shavings'; *janitram* rather requires a locative. The comm. guesses it as loc. of *çakalyeṣ*, from *çakalya* explained as a "heap of shavings," and root *iṣ* 'seek,' and so an epithet of fire;

BR. conjecture "following the shaving, i.e. glimmering." Ppp. reads in **a** *dhūmas* for *çocis*. The name at the beginning of **c** is of quite uncertain form; the mss. readings are *hrūḍu, krūdru, hruḍu, hūḍu, rūḍu, hrudhu, hruḍu, rūḍhu* ⌊*hrūḍhu*⌋; SPP. adopts in his text the same form as we, and, it is to be hoped, on the authority of his oral reciters, which in such a case must be better than mss.; Ppp. has (in both verses) *huḍu*, which is a word occurring also elsewhere, and meaning "ram"; the comm. reads *rūḍhu*, explaining it as = *rohaka* or *puruṣaçarīre utpādaka* 'producing in the human body.'

⌊Henry, *Journal Asiatique*, 9. x. 513, suggests that the problematic word may be connected with the Assyrian *huraçu* and the Hebrew *ḥarūç*, and so go back to a proto-Semitic **ḥarūḍu*, 'gold.' J. Halévy, however, l.c., 9. xi. 320 ff., suggests that it may be rather a Sanskritization of χλωρός, 'greenish-yellow,' and compares the relations of *vāiḍūrya*, Prākrit *veḷurya* (*veruliya*) βηρύλλιον. Cf. further, Barth, *Revue de l'histoire des religions*, xxxix. 26.⌋

3. If heating (*çoká*) or if scorching (*abhiçoká*), or if thou art son of king Varuṇa, *hrūḍu* by name etc. etc.

Ppp. has for **b** the more sensible version *rudrasya prāṇo yadi vāruṇo* (*vā 'ruṇo?*) *'si*.

4. Homage to the cold fever, homage I pay to the fierce (*rūrá*) heat (*çocís*); to the one that befalls on every other day, on both days, to the third-day fever be homage.

Ppp. reads in **b** *durāya kṛṇvā vayaṁ te*, and in **c** *ubhayebhyaç ca hatas*. The compound *ubhayadyus* is noticed in Prāt. iv. 21. ⌊As for rhythmical fevers — tertian, quartan, etc., see Grohmann, l.c., 387, 388.⌋

26. For protection from the wrath of the gods.

[*Brahman.* — *indrādibahudevatyam. gāyatram: 2. 3-p. sāmnī triṣṭubh; 4. pādanicṛt* (*2, 4. ekāvasāna*)].

Found in Pāipp. xix., but vss. 3–4 elsewhere than 1–2. The hymn appears to be called (so schol. and the comm.) *apanodanāni* 'thrusters away' in Kāuç. (14. 14), and quoted and used as such in 25. 22 and (with iv. 33) in 42. 22; it is further applied (with 27 and vi. 3, 76) at the beginning of the *svastyayana* rites, on going to bed and getting up again (50. 4), and (with i. 13 and other hymns) in the rite of entrance on Vedic study (139. 8).

Translated: Weber, iv. 420; Griffith, i. 31.

1. Far be that from us — may [your] missile (*hetí*) be, O gods; far the bolt (*áçman*) which ye hurl.

The last pāda is identical with RV. i. 172. 2 **c**; the other two pādas (for which Ppp. has no variants) sound in part like a misunderstood echo of the RV. text: *āré sā́ vaḥ sudānavo máruta ṛñjatī́ çáruḥ*. For **c** Ppp. has *āre mantām* (or *martām; for marutām?*) *açastiḥ*. The comm. foolishly supplies an "O our enemies" in **c**; *açmā* he explains as *yantrādivinirmuktaḥ pāṣāṇaḥ*. The Anukr. ignores the defectiveness of **b**.

2. Be yon Rāti ('liberality') a companion (*sákhi*) for us; a companion [be] Indra, Bhaga, Savitar of wondrous favors.

Rātí seems to be made a personification here, as in iii. 8. 2 and vii. 17. 4 below; the comm. makes it equal to Mitra or Sūrya. Ppp. has a very different text: *sakhe 'va no rātir astu sakhe 'ndras sakhā savitā : sakhā bhagas satyadharmā no 'stu;* which is better as regards both sense and meter. The *tripadā* of the Anukr. is probably a misreading for *dvipadā;* the mss. agree with it in using no *avasāna*-sign in the verse, and SPP. very properly follows them; the *pada*-mss. mark a cesura after *rātiḥ*. The comm. makes *citrarādhās* = *bahuvidhaṁ dhanaṁ yasya*.

3. May ye, issue (*nápāt*) of the height, sun-skinned Maruts, yield us breadthful protection.

The mss. all read at the end *sapráthās*, and SPP. retains it in his text; the comm. has *saprathas*, in accordance with our emendation. ⌊Cf. Lanman, *Noun-Inflection*, p. 560.⌋ The comm. further has *yacchāta* in c.

4. Do ye advance [us], be gracious; be thou gracious to our selves (*tanū́*), show kindness (*máyas*) to our offspring (*toká*).

Ppp. fills up the deficiency of a, reading *su mṛḍatā suṣūdatā mṛḍā no aghābhyaḥ stokāya tanve dā* (perhaps defective at the end). The mss., supported by the Anukr., make no division of the verse before *máyas*, and SPP. follows them; the meter, however, is plainly *gāyatrī*. The name given by the Anukr. is not used by it elsewhere; it doubtless signifies, as in the VS. Anukr., 7 + 7 + 7 = 21 syllables, the resolution *-bhi-as* being refused in b and c.

27. Against various evils.

[*Atharvan* (*svastyayanakāmaḥ*). — *cāndramasam ute 'ndrāṇīdāivatam. ānuṣṭubham : 1. pathyāpañkti.*]

Found in Pāipp. xix. For the use of the hymn with its predecessor by Kāuç., see under 26; it is also reckoned to the *svastyayana gaṇa* (25. 36, note); and vs. 4 appears by itself near the beginning of the *svastyayana* ceremonies, in the same rite as hymns 26 and 27.

Translated: Weber, iv. 421; Ludwig, p. 517; Griffith, i. 32. — Griffith says the sloughs are to make the travellers invisible to highway robbers, and cites an old English analogue.

1. Yonder on the further shore are she-adders, thrice seven, out of their sloughs (*-jarā́yu*); with the sloughs of them do we wrap up (*ápi vyā*) the (two) eyes of the malignant waylayer.

Jarā́yu in the sense 'cast-off skin of a snake' appears to be quotable only here: the comm. regards the word as so applied by a figure: *jarāyuvat çarīrasya veṣṭakās tvacaḥ*. Ppp. reads *imāṣ pāre* in a, and *jarjarāyuvaḥ* in b; the comm. has instead *nirjarā iva*, explaining as *jarārahita devā iva*.

2. Let the cutting one (*kṛt*) go asunder, she who bears as it were a club (*pínāka*); asunder [go] the mind of her that returns to life (*punarbhū́*); unsuccessful [are] the malignant ones.

Ppp. has no variants to cast light on this very obscure verse; it adds at the end *ape 'taṣ paripanthino 'po 'ghāyur arṣatu*. The comm. reads *punarbhavā* in c; he

supplies "the army (*senā*) of our enemies" as the missing noun in the verse, and explains the epithet as "reassembling after dispersal." He paraphrases *kṛntati* with *chindati*. ⌊SPP's *pada*-reading is *punaḥ-bhúvāḥ*, against *Index Verborum*, p. 184 (corrected p. 383), and against *Skt. Gr.* § 352 a, which should be corrected by p. 411 of Lanman's *Noun-Inflection*.⌋

3. The many have not been able together; the few have not ventured on [it]; like the sprouts (? *ádga*) of a bamboo (*veṇú*) round about, unsuccessful [are] the malignant ones.

The first half-verse in Ppp. is defaced, but apparently its text agreed with ours, except that at the end stands *abhi dhṛṣṇuvam*. As the second half is wanting, these two pādas probably form one verse with the two reported above, under vs. 2. The comm. reads *dādṛçus* at end of **b**, and has *udgā iva paritas* in **c**, explaining *udga* etymologically as = *çākhā*. The comment to Prāt. iii. 13 quotes *dādhṛṣus*, and that to ii. 38 gives *adgās* among its examples; neither *adga* nor *udga* appears to be quotable from elsewhere.

4. Go forward, ye (two) feet; kick (*sphur*) forward; carry to the houses of the bestower (*pṛ*); let Indrāṇī go first, unscathed, unrobbed, in front.

Ppp. has *gṛham* and *vahantu* (yet *pādāu*) in **b**, and, for **d**, *jihitvā muktvā pathā*. The comm. reads *ajitā* in **d**; he ingeniously quotes from TS. (ii. 2. 8¹) "Indrāṇī is deity of the army" in explanation of her introduction here. ⌊Cf. Bergaigne, *Religion Védique*, iii. 155 n.⌋

28. Against sorcerers and witches.

[*Cātana. — svastyayanam. ānuṣṭubham: 3. virāṭpathyābṛhatī; 4. pathyāpañkti.*]

The hymn is not found in Pāipp. Though not mentioned as one of the *cātanāni* by the text of Kāuç., it is added to them by the schol. (8. 25, note). It is once used by itself in a witchcraft ceremony (*ābhicārika*) for the relief of one frightened, accompanying the tying on of an amulet (26. 26).

Translated: Weber, iv. 423; Griffith, i. 33.

1. Hither hath come forth god Agni, demon-slayer, disease-expeller, burning away deceivers, sorcerers, *kimīdins*.

In our text, *upá* is a misprint for *úpa* (an accent-sign slipped out of place to the left). The comment on Prāt. iv. 3 quotes the first three words as exemplifying the disconnection of prefixes from a verb.

2. Burn against the sorcerers, against the *kimīdins*, O god; burn up the sorceresses that meet thee, O black-tracked one.

In **c** the comm., with two or three of SPP's authorities that follow him, reads *kṛṣṇavartmane* (treating it as a vocative).

3. She that hath cursed with cursing, that hath taken malignity as her root (? *mūra*), that hath seized on [our] young to take its sap — let her eat [her own] offspring.

The verse is repeated below as iv. 17. 3, and has there a parallel in Ppp. The comm. first takes *mū́ram* as for *mū́lam* (as rendered above), but adds an alternative explanation as *mūrchākaram*, adjective to *agham;* he has *ādade* in place of *-dhe*. *Jātám* is metrically an intrusion, but completes the sense.

4. Let the sorceress eat [her own] son, sister, and daughter (? *naptī́*); then let the horrid-haired sorceresses mutually destroy (*vi-han*) one another; let the hags (*arāyī́*) be shattered asunder.

The comm. explains *naptī* as *naptrī* or *pāutrasya* (*putrasya*?) *apatyarūpā saṁtati*. He reads *yātudhānī* (for *-nīs*) in **a**, and *atha* in **c**.

The 7 hymns of this *anuvāka* ⌊5.⌋ have 28 verses, as determined by the quoted Anukr.: *pañcame 'ṣṭāu*.

29. For a chief's success: with an amulet.

[*Vasiṣṭha.* — *ṣaḍṛcam. abhīvartamaṇisūktam. ānuṣṭubham.*]

Found (except vs. 4) in Pāipp. i., and (with the same exception, in RV., chiefly x. 174 ⌊: namely, AV. verses 1, 2, 3, 6 correspond respectively with RV. verses 1, 2, 3, 5. See Oldenberg, *Die Hymnen des RV.*, i. 243⌋. Kāuç. uses the hymn in the ceremony of restoration of a king, with preparing and binding on an amulet made of the rim of a chariot-wheel (16. 29: the comm. says, vss. 1–4); the last two verses are specifically prescribed for the binding on. The comm. quotes the hymn as employed by the Nakṣatra Kalpa (19) in a *mahāçānti* called *māhendrī*.

Translated: Weber, iv. 423; Griffith, i. 33.

1. With an over-rolling amulet (*maṇí*), wherewith Indra increased — therewith, O Brahmaṇaspati, make us increase unto royalty (*rāṣṭrá*).

Abhi, literally 'on to,' so as to overwhelm. Our version spoils the consistency of the verse by reading *-vāvṛdhé* and *vardhaya* in **b** and **d** for RV. (x. 174. 1) *-vāvṛte* and *vartaya*, which Ppp. also gives (Ppp. *vartayaḥ*). Ppp. further has *imam* for *asmān* in **c**. RV. reads *haviṣā* for *maṇinā* in **a**. The long *ī* of *abhīvarta* (p. *abhi-v-*) is noted by Prāt. iii. 12.

2. Rolling over our rivals, over them that are niggards to us, do thou trample on him who fights — on whoever abuses (*durasy-*) us.

RV. (x. 174. 2) has in **d** *irasyáti;* Ppp., by a not infrequent blunder, reads *durasyatu*. Pāda **a** lacks a syllable, unless we resolve *-patnān* into three syllables.

3. Thee hath god Savitar, hath Soma made to increase, thee have all existences (*bhūtá*) [made to increase], that thou mayest be over-rolling.

The connection is again spoiled in our text by the substitution of *avīvṛdhat* in **b** for *avīvṛtat* (which is read by RV. x. 174. 3); with the former it is impossible to render the prefix *abhí*. This time Ppp. gives *abhībhṛçat* instead, doubtless a mere corruption.

4. The over-rolling, overcoming, rival-destroying amulet be bound upon me unto royalty, unto the perishing (*parābhū́*) of rivals.

The verse is wanting in both RV. and Ppp. Its excision, with the following verse

(which, however, Ppp. has), would leave the hymn of normal length, and composed of four out of the five verses of RV. x. 174 ⌊, of the fourth of which the excision is called for⌋.

5. Up hath gone yon sun, up this spell (*vácas*) of mine, that I may be slayer of foes, without rivals, rival-slayer.

RV. x. 159. 1 **a**, **b** is to be compared (**b** reading *úd ayám māmakó bhágaḥ*); Ppp. appears to mix the versions of **b**, giving, ungrammatically, *ayam* with *vacas*. ⌊Cf. also MP. i. 16. 1.⌋

6. A rival-destroying bull, conquering royalty, overpowering — that I may bear rule over these heroes and the people (*jána*).

RV. (i. 174. 5) has instead of **a** our 5 **d** (found also as x. 6. 30 **c**, and xix. 46. 7 **b**); in **c** it reads *bhūtā́nām*. ⌊Cf. MP. i. 16. 5.⌋

30. For protection: to all the gods.

[*Atharvan (āyuṣkāmaḥ).* — *vāiçvadevam.* *trāiṣṭubham: 3. çākvaragarbhā virāḍjagatī.*]

Found in Pāipp. i., but damaged and only in part legible. The hymn belongs, according to the comm., to the *āyuṣya* ('for length of life') *gaṇa*, although not found among those mentioned (Kāuç. 54. 11, note) as composing that *gaṇa*; it is used in ceremonies for long life by 52. 18 and 59. 1; also, with i. 9 and other hymns, in the reception of a Vedic student (55. 17), and in dismissal from Vedic study (139. 15). And vss. 3, 4 appear in Vāit. (4. 4, 15) in connection with different parts of the *parvan*-sacrifices. The comm. further quotes it from Nakṣ. Kalpa 17 and 18 in two *mahāçānti* rites, styled *āirāvatī* and *vāiçvadevī*, and from Pariçiṣṭa 5. 4, in the *puṣpābhiṣeka* ceremony.

Translated: Weber, iv. 424; Ludwig, p. 430; Griffith, i. 34.

1. O all ye gods, ye Vasus, protect this man; likewise ye Ādityas, watch ye over him; him let not one related (*sánābhi*) nor one unrelated — him let not any deadly weapon of men (*pāúruṣeya*) reach.

Ppp. has in **b** the false form *jāgrata*. The comm. paraphrases *-nābhi* in **c** by *garbhāçaya*. ⌊For the syntax, cf. Caland, KZ. xxxiv. 456.⌋

2. Whoso of you, O gods, are fathers and who sons, do ye, accordant (*sácetas*), hear this utterance of mine; to you all I commit this man; happily unto old age shall ye carry him.

Ppp. has at the end *nayātha*. The comm. reads in **b** *ukthan*.

3. Ye, O gods, that are in the heaven, that are on earth, that are in the atmosphere, in the herbs, in the cattle, within the waters — do ye make old age the length of life for this man; let him avoid the hundred other deaths.

The intrusion of *paçúṣu* and *apsú* in **b** spoils the meter ⌊or we may read *yé 'ntárikṣa óṣadhīṣv apsú antáḥ*⌋: Ppp., omitting *paçúṣu* and *antár*, makes it good. The Anukr. requires us to scan the pāda as of 14 syllables. Prāt. ii. 101 notes the lingualization in forms of *as* after *divi*, and the comment cites this passage (**a**) as example. The comm. has in **d** *vṛṇakta*, and renders it as causative. ⌊As to 101 deaths, see Zimmer, p. 400.⌋

4. Whose are the fore-offerings and whose the after-offerings; the gods that share the oblation and that eat what is not made oblation of; you among whom the five directions are shared out — you do I make sitters at the session (*sattrá-*) of this man.

Ppp. reads in **d** *tān no 'smāi satrasadhaḥ k-*. The comm. explains *ahutā́das* as *baliharaṇādidevās;* in *sattra* he sees nothing more than simple *sadana*. Both editions read *satra-*, in accordance with universal manuscript usage.

31. To the divine guardians of the quarters.

[*Brahman.* — *āçāpālīyam, vāstoṣpatyam. ānuṣṭubham: 3. virāṭtriṣṭubh; 4. parānuṣṭuptriṣṭubh.*]

Found in Pāipp. i. The hymn is called in Kāuç. (38. 11) *āçāpālīyam*, and is also reckoned by the schol. (8. 23, note) to the *vāstoṣpatīyāni* or *vāstu gaṇa*. It is used with xii. 1 in the ceremony (38. 16) for establishing a house, and again, except vs. 3, as *dṛṅhaṇāni* 'establishers' in a like rite (38. 11); it appears in one of the *sava*-sacrifices (64. 1) with an offering of four dishes (*catuḥçarāva*), and in the portent ceremony (127. 6) against obscuration of the "Seven Sages" (the Dipper, or Charles's Wain) by a comet. Verse 2 (32. 27, note; but the comm. says instead vs. 1, quoting its pratīka) is reckoned among the *aṅholiṅgās*, and applied in rites for healing, security, long life, etc.; and vs. 4 (50. 11) in one for good fortune in the night. In Vāit. (36. 20) the hymn (as *āçāpālīya*) accompanies in the *açvamedha* the turning loose of the sacrificial horse. And the comm. quotes it as used in Nakṣ. Kalpa 14 in the *adbhuta mahāçānti.*

Translated: Weber, iv. 425; Ludwig, p. 372; Griffith, i. 35.

1. To the four immortal region-guardians of the regions (*ā́çā*), to the overseers of existence (*bhūtá*), would we now pay worship (*vidh*) with oblation.

The verse occurs also in TB. (ii. 5. 3[3]) and AÇS. (ii. 10. 18): in the latter, without variants; TB. inserts *tvā* after *ā́çānām* in **a**. The comm. paraphrases *āçās* by *prācy-ādidiças*, which is plainly its meaning here.

2. Ye, O gods, who are the four region-guardians of the regions — do ye release us from the fetters (*pā́ça*) of perdition (*nírṛti*), from every distress (*áṅhas*).

The comm. reads *stana* for *sthana* in **b**. The Anukr. does not note **b** as metrically deficient, doubtless making the harsh resolution *ca-tu-ā-ro.*

3. Unlamed I sacrifice to thee with oblation; unmaimed I make oblation to thee with ghee; the god that is fourth region-guardian of the regions, he shall bring hither to us welfare (*subhūtá*).

At the beginning, *açrāmas* is read by half the mss. (including our E. I. O. Op. K. Kp.) and by the comm.; SPP. gives *dsr-* in his text, as we in ours. *Áçlonas* in **b** in our edition is an erratum for *áçloṇas*. Ppp. has for **a**, **b** *açroṇas te haviṣā vidhema maçrāmas te ghṛt-;* the comm. also reads *açroṇas*. Ppp. gives *turyas* in **c**: the word perhaps means simply '[any] one of the four.' The Anukr. appears not to sanction the resolutions to *tu-ā* which would fill out **a** and **b**. The *pada*-mss. mark the division between **c** and **d** after *devas*, as the sense, but not the meter, demands.

4. Well-being (*svastí*) be to our mother and father, well-being to kine, to creatures (*jágat*), to men (*púruṣa*); all welfare [and] beneficence (? *suvidátra*) be ours; long may we see the sun.

For *jagate* in **b** Ppp. has *uta*, with manifest advantage to both meter and sense; and it reads *pūruṣebhyas* (with our H. s. m.), and in **d** *dṛçeva*. Many of the *saṁhitā*-mss. (including our H. K.) give *no* after *pitṛ́* in **a**. The comm. gives three different interpretations (taking it always, however, from *vid* and not from *dā*) for the ambiguous *suvidátra*. The Anukr. appears to read *no 'stu* in **c**, and *ji-óg* and *sū́-ri-am* in **d** ⌊rather, *jyóg* and *sū́ryam*, so as to make 11 + 11 : 11 + 8?⌋. ⌊As to *jagat*, see Zimmer, p. 150.⌋

32. Cosmogonic.

[*Brahman. — dyāvāpṛthivīyam. ānuṣṭubham: 2. kakummatī.*]

Found in Pāipp. i., next after our hymn 31. Used by Kāuç. in a women's rite (34. 1), against barrenness, and again (59. 3) in a ceremony for prosperity, to heaven and earth; and the first verse (so the comm.) further (6. 17), as alternate to x. 5. 23, with conducting water into the joined hands of the sacrificer's wife, in the *parvan*-sacrifices.

Translated: Weber, iv. 426; Ludwig, p. 533; Griffith, i. 36.

1. Now, ye people, take knowledge; he will speak a great mystery (? *bráhman*); that is not on earth nor in the sky whereby the plants breathe.

With **a**, **b** is to be compared the very similar line xx. 127. 1 **a**, **b**: *idáṁ janā úpa çruta nārāçaṅsá staviṣyate*; which makes it probable that the ungrammatical *vidátha* means *vidata* or *vedatha* (accent is unmotived), and suggests also *vadiṣyate*, passive; the former seems confounded with the noun *vidátha*, of which *vidáthe*, or, as Ppp. reads, *vidátham*, would make fairly good sense: 'will now be spoken at (or to) the council.' Ppp. reads *yatas* for *yena* in **d**. ⌊For *prāṇánti*, see Prāt. iv. 57.⌋

2. In the atmosphere is the station of them, as of those sitting wearied; the station of this that exists (*bhūtá*): that the pious know — or they do not.

'Of them' (*āsām*, fem.) in **a** the comm. explains to mean "of the plants," and then, alternatively, "of the waters"; doubtless the latter is correct, the waters being that "whereby the plants live" (1 **d**). Ppp. reads in **a** *antarikṣam*, which means virtually the same as our text: the reservoir of the waters is the atmosphere or is in it (not in heaven nor earth, 1 **c**). The analogy of vii. 95. 2 suggests *gávām* as wanting at the beginning of **b**: the waters are ordinarily as quiet as cows that lie resting: a comparison from the usual Vedic source. Weber suggested that *sthā́ma* be read twice; and this R. favors. The Anukr. ignores the deficiency in the pāda. For **d**, Ppp. has *viduṣ kṛd bheṣatodanaḥ*.

3. What the (two) quaking firmaments (*ródasī*) — and the earth — fashioned out, that at present is always wet, like the streams of the ocean.

In **b** the translation implies emendation to *átakṣatām*, as favored by the Ppp. reading *nara-cakṣatām*; there remains the anomaly of letting the verb agree with *ródasī*

(Ppp. has *rodhast*); perhaps we ought to read *bhū́mes* 'out of the earth.' The comm., with a disregard of the accent which is habitual with him, takes *ródasī* and its epithet as vocatives, and then supplies *dyāus*, vocative ⌊JAOS. xi. 66⌋, in **b** to help make a dual subject for the verb! For **d** Ppp. has *vidurassevavartasī*. ⌊For **c**, cf. ÇB. vi. 6. 3[1].⌋

4. The one hath covered all; this rests upon the other; both to the heaven and to the all-possessing earth have I paid homage.

The first pâda is translated according to the Ppp. version: *viçvam anyā 'bhi vavāra;* which is quite satisfactory; Weber had suggested *abhī 'vā́ "ra*. The *pada*-reading is *abhiovā́ra*, and the word is quoted under Prāt. iii. 12 as an example of a compound showing protraction of the final vowel of the first member. TB. (iii. 7. 10[5]) and Āp. (ix. 14. 2) have the verse, and both have *anyā́ 'bhīvā́vṛdhé*. The comm. gives *abhivāras*, and explains it in three ways, as *abhito varaṇaṁ chādanam*, as *abhivṛtam*, and as *abhitaḥ sambhajanayuktam*. For **b**, Ppp. has *viçvam anyasyām adhi çratam*. For *viçvávedase* in **c** (Ppp. *viçvavedhase;* TB. Āp. *viçvákarmaṇe*) the comm. also gives two interpretations, from *vid* 'acquire' and from *vid* 'know.'

33. To the waters: for blessings.

[*Çaṁtāti. — cāndramasam āpyam uta. trāiṣṭubham.*]

Found in Pāipp. i., and also in TS. (v. 6. 1), MS. (ii. 13. 1), and the Mantrapāṭha ⌊i. 2. 2–5⌋ (Winternitz in *Densch. d. Wiener Akad.* xl. 44). ⌊See also MGS. i. 2. 11 and p. 158.⌋ Reckoned by Kāuç. to the *apāṁ sūktāni* 'hymns of the waters' (121. 1, and 7. 14, note), also to both the *çânti gaṇas* (9. 1, 4); appears further, with several other hymns, in a rite for good-fortune (41. 14); and in the *godāna* ceremony to accompany bathing after the shaving (54. 5), also in the feet-washing of a guest (90. 9), against the portent of the appearance of water in a waterless place (121. 1), and against that of the causeless breaking of water-jars etc. (136. 8). And the comm. quotes it as employed by Pariçiṣṭa v. 2 in the *puṣpābhiṣeka* rite.

Translated: Weber, iv. 428; Winternitz, *Hochzeitsrituell*, *Wiener Denkschr.* xl. 44; Griffith, i. 37.

1. Of golden color, clean (*çúci*), purifying, in whom [was] born Savitar, in whom Agni; who, of beauteous color, assumed Agni as embryo — let those waters be weal, pleasant to us.

⌊In **c**, for *dadhiré*, better, 'conceived'?⌋ TS. and MS. read in **b** *jātáḥ kaçyápo yā́sv índraḥ;* and Ppp. agrees with them; MP. has *agníḥ* instead of *índraḥ*. In **c** TS. MS. give *virūpās* for *suvarṇās;* and TS. omits *yā́s*, and hence has *dadhire* (unaccented); MS. puts *yā́s* after *agním*. MP. offers *te* for *nas* in **d**. ⌊As to *savitṛ* = *kaçyapa*, cf. Bloomfield, AJP. xvii. 403.⌋

2. In the midst of whom goes king Varuṇa, looking down at the truth-and-falsehood of men; who, of beauteous color, etc. etc.

The first half-verse is found also in RV. (vii. 49. 3 **a**, **b**), without difference of reading; MP. agrees through the whole verse ⌊except in **d**, *te* for *nas*⌋: TS. MS. have a wholly different **c**. The comment to Prāt. ii. 11 gives *avapaçyañ janānām* as example of the general requirement that final *n* be assimilated to a following initial palatal, and half or more of our mss. so read; but SPP., as elsewhere, gives *-an j-* ⌊cf. note to i. 19. 4⌋.

3. They of whom the gods in heaven make [their] draught (*bhakṣá*); they that come to be abundantly in the atmosphere; who, of beauteous color, etc. etc.

Again TS. MS. have a different c (*yā́ḥ pṛthivī́m páyaso 'ndánti çukrā́ḥ*). Our O. has at end of c *virūpāḥ* (as TS. MS. in 1 c). MP. substitutes *niviṣṭās* for *bhavanti* in b. The comm. renders *bhakṣám* by *upabhogyam*.

4. With propitious eye behold me, O waters; with propitious body touch my skin; they that are ghee-dripping, clean, purifying — let those waters be weal, pleasant to us.

The first half-verse appears again below as xvi. 1. 12. It alone is found in TS. and MS.: but our c is RV. vii. 49. 3 c. and the two other texts have it after our 2 a, b ⌊all reading *madhu-* for *ghṛta-*⌋. MP. reads *çivéna tvā cákṣuṣā paçyantv ā́paḥ*, and in b *spṛçantu* and *te*. AB. (viii. 6. 10) quotes the whole verse in its TS. and MS. version. Our Bp. K. read *-çcyutas* in c; Ppp. has *-çcatas*. The Anukr. ignores the redundancy of one syllable (or more) in b.

34. A love-spell: with a sweet herb.

[*Atharvan.* — *pañcarcam. madughamaṇisūktam. vānaspatyam. ānuṣṭubham.*]

Verses 1, 2, 5 are found in Päipp. ii., vs. 3 in vi., and vs. 4 in part in viii. It is used by Kāuç. in a ceremony for superiority in disputation (38. 17): the ambitious disputant is to come into the assembly from the north-east, chewing the sweet plant; again, twice in the nuptial ceremonies, once with tying a *madugha* amulet on the finger (76. 8), and once (79. 10) on crushing the amulet at the consummation of the marriage. The comm. further declares it used at the disputation in the *açvamedha* sacrifice; but he quotes no authority for it. All these applications are evidently imposed upon the hymn, not contained in it.

Translated: Weber, iv. 429; Grill, 52, 78; Griffith, i. 38; Bloomfield, 99, 274. — Cf. Hillebrandt, *Veda-chrestomathie*, p. 46.

1. This plant is honey-(*mádhu-*)born; with honey we dig thee; forth from honey art thou engendered; ⌊so⌋ do thou make us possessed of honey.

The comm. calls the plant *madhuka*, and uses that form of the name also in the quotations from Kāuç. (instead of *madugha*, *madhugha*, etc.; the mss. vary greatly in their readings).

2. At the tip of my tongue honey, at the root of my tongue honeyedness; mayest thou be altogether in my power (*krátu*), mayest thou come unto my intent (*cittá*).

The second half-verse agrees nearly with that of iii. 25. 5 and vi. 9. 2, in both of which the *yáthā*, here unexpressed, helps the construction (though the accent of *ásas* does not absolutely need it, being capable of being viewed as antithetical). Ppp. has for a *jihvāyā 'gre me madhu*, and for c, d *yathā māṁ kāminy aso* (our 5 c) *yaṁ vācā mām anvāyasī*. The comm. explains *madhūlakam* by *madhurarasabahulaṁ jalamadhūlakavṛkṣapuṣpaṁ yathā;* he understands the plant to be addressed in c, d — which is plainly wrong.

3. Honeyed (*mádhumant*) [is] my in-stepping, honeyed my forth-going; with my voice I speak what is honeyed; may I be of honey-aspect.

Vadāni might be a better reading in **c**. The first half-verse resembles RV. x. 24. 6 **a. b** (*m. m. parā́yaṇam mádhumat púnar ā́yanam*). Ppp. has for second half-verse *vācā madhumad ubhyāma akṣo me madhusaṁdṛçī.* The comm. takes *madhu* and *saṁdṛças* in **d** as two independent words.

4. Than honey am I sweeter (*mádhu*), than the honey-plant more honeyed; of me verily shalt thou be fond (? *van*), as of a honeyed branch.

The majority of our mss. (not Bp. I. E. D.) read here *madhúghāt* in **b**, as do also the Prāt. mss. in both places (ii. 5 c; iv. 16 c) where the verse is quoted; but at vi. 102. 3 all read *-du-*; SPP. reads *-du-* (as does our text), and makes no report of discordance among his authorities; the comm. has *-du-*, and derives the word from *madhudugha*. All the mss., and both texts, give the unmotived accent *vánās* in **c**; the comm. explains the word by *sambhajes.* He again regards the plant as addressed in the second half-verse. Ppp. (in viii.) has **a** and **b**, with ⌊*aham* for *asmi* and⌋ *madhumāṅ* for *madughāt.*

5. About thee with an encompassing (*paritatnú*) sugar-cane have I gone, in order to absence of mutual hatred; that thou mayest be one loving me, that thou mayest be one not going away from me.

The second half-verse is found repeatedly later, as ii. 30. 1 **d, e** and vi. 8. 1–3 **d. e.** The *pada*-reading in **d** is *ápa॰gā*, and the word is quoted under Prāt. iii. 34 as one of the cases of irregular hiatus to which the rule refers. Disregarding this, SPP. alters the *pada*-text to *ápa॰gāḥ*, against all our *pada*-mss. and most of his, for no better reason than that the comm. seems to read so. Our Bp. (both copies) accents here *apa॰gā́*, as also at vi. 8. 1, 3, but not at ii. 30. 1. The comm. allows this time that the address is to a woman. ⌊Ppp. has for **b–d** *yakṣaṇākām avidviṣe yathā na vidvāvadvi na vibhāva kadā cana.* As for the rite, cf. Pāraskara's Gṛhya-sūtra, iii. 7[1], and Stenzler's note.⌋

35. For long life etc.: with a gold amulet.

[*Atharvan. — hāiraṇyam; āindrāgnam uta vāiçvadevam. jāgatam: 4. anuṣṭubgarbhā 4-p. triṣṭubh.*]

Not found in Pāipp. ⌊Of vss. 1 and 2, Schroeder gives the Kaṭha version, with variants, *Tübinger Kaṭha-hss.*, p. 36.⌋ Used by Kāuç., with i. 9 and v. 28, in two ceremonies for fortune and for power (11. 19; 52. 20); and the comm. considers it involved also at 57. 31, in the *upanayana*. The comm. further quotes it from the *ādityā mahāçānti* in Nakṣ. Kalpa 19; also from Pariçiṣṭa 4. 1 and 13. 1.

Translated: Weber, iv. 430; Ludwig, p. 457; Griffith, i. 39.

1. What gold the descendants of Dakṣa, well-willing, bound on for Çatānīka, that I bind for thee, in order to life (*ā́yus*), splendor, strength, to length of life for a hundred autumns.

It would rectify the meter and improve the sense (considering that *dīrghāyutvā́* follows) to omit *ā́yuṣe* in **c**; the Anukr. notes the redundancy of the pāda (14 syllables). VS. (xxxiv. 52) has the first half-verse, with a different second half; and so has a RV.

khila to RV. x. 128 (9, Aufrecht, p. 685). The Kāuç. speaks of *yugmakṛṣṇala* as the amulet: probably a pair of beads of gold like *kṛṣṇala* berries. The comm. quotes AB. viii. 21. 5 for Çatānīka.

2. Not demons, not *piçācás* overcome him, for this is the first-born force of the gods; whoso bears the gold of the descendants of Dakṣa, he makes for himself long life among the living.

VS. (xxxiv. 51) has the verse, reading *tád* for *enam* and *taranti* for *sahante* in **a**, accenting *bibhárti* in **c**, and giving *devéṣu* for *jīvéṣu* in **d**; and it repeats **d** with *manuṣyèṣu* instead: and the RV. khila (8, as above) follows it very nearly (but *caranti* in **a**, and *dākṣāyaṇā hir-* in **c**). The Anukr. ignores the metrical irregularities of **a** and **b**.

3. The waters' brilliancy, light, force, and strength, also the heroic powers (*vīryà*) of the forest trees, do we maintain in him, as in Indra Indra's powers (*indriyá*); this gold shall he, being capable, bear.

The comm. explains *dákṣamāṇa* in **d** by *vardhamāna*. Omission of the superfluous *indriyā́ṇi* in **c** would rectify the meter; the *pada*-text marks the division wrongly before *asmín* instead of after it; ⌊the Anukr. likewise reckons *asmín* to **d** and describes the pāda as one of 14 syllables!⌋.

4. With seasons of summers (? *sámā*), of months, we [fill] thee, with the milk of the year I fill [thee]; let Indra-and-Agni, let all the gods, approve thee, not bearing enmity.

Emendation to *tvā 'ham* at the end of **a** would rectify both meter and construction. Between **c** and **d** the *pada*-text wrongly resolves *té 'nu* into *té: ánu* (as again at viii. 2. 21), and the *pada*-mss. put the sign of pāda division before instead of after *te;* apparently the Anukr. makes the true division ⌊after *te*, accentless⌋. The comm., too, understands *té*. The combination *-bhiṣ ṭvā* is quoted as an example under Prāt. ii. 84.

The concluding *anuvāka* ⌊6.⌋ has again 7 hymns, with 31 verses; and the quoted Anukr. of the mss. says *ekādaça co 'ttare parā syuḥ*.

Some of the mss. sum the whole book up correctly as 35 hymns, 153 verses.

Here ends also the second *prapāṭhaka*.

Book II.

⌊THE second book is made up mostly of hymns of 5 verses each. It contains 22 such hymns, but also five hymns (namely, 3, 4, 14, 15, and 32) of 6 verses each, five hymns (namely, 5, 17, 27, 29, and 33) of 7 verses each, and four hymns (namely, 10, 12, 24, and 36) of 8 verses each. Compare page 1. The possibilities of critical reduction to the norm are well illustrated by hymns 10, 12, 14, 27; see, for example, the critical notes to ii. 10. 2.

The whole book has been translated by Weber in the *Monatsberichte der Kön. Akad. der Wiss. zu Berlin*, June, 1870, pages 462–524. This translation was reprinted, with only slight changes, in *Indische Studien*, vol. xiii. (1873), pages 129–216. The following references to Weber have to do with the reprint.⌋

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1. Mystic.

[*Vena.—brahmātmadāivatam. trāiṣṭubham : 3. jagatī.*]

Found in Pāipp. ii., and parts of it in other texts, as pointed out under the several verses. ⌊Von Schroeder gives what may be called a Kaṭha-recension of nearly all of it in his *Tübinger Kaṭha-hss.*, pp. 88, 89.⌋ Used by Kāuç. (37. 3) in addressing various articles out of whose behavior afterward signs of success or the contrary, and the like oracular responses, are to be drawn (the comm. gives them in a more expanded detail). And Vāit. (29. 14) applies vs. 3 in the *upavasatha* rite of the *agnicayana*.

Translated: Weber, xiii. 129; Ludwig, p. 393; Scherman, *Philosophische Hymnen*, p. 82; Deussen, *Geschichte*, i.[1] 253; Griffith, i. 41.

1. Vena (the longing one?) saw that which is highest in secret, where everything becomes of one form; this the spotted one (*pṛ́çni*) milked [when] born; the heaven-(*svàr-*)knowing troops (*vrā́*) have shouted at it.

A bit of labored obscurity, like the verses that follow; books iv. and v. begin similarly; no attempt will be made here to solve the riddles. The comm. explains at great length (nine 4to pages), but evidently without any traditional or other understanding; he guesses and etymologizes this way and that, giving in part wholly discordant alternative interpretations. In this verse he first takes *vena* as = Āditya; and then, after a complete exposition on this basis, he says: *yadvā: venaḥ parjanyātmā madhyamasthāno devaḥ*, and gives another; *pṛçni* to him is "the common name of sky and sun."

The translation given implies emendation in **c** of *jā́yamānās* to *-nā*; but the epithet might belong to *vrā́s* (so Ludwig and the comm.), or be the second object of *aduhat* (so Weber). The variants of the parallel versions of other texts make the impression (as often in other cases) of rather aimless stumbling over matters not understood.

VS. (xxxii. 8) and TA. (x. 1. 3) have the first half-verse: VS. reads in **a** *paçyan nihitam̐ guhā sád*, and TA. *páçyan viçvā bhúvanāni vidvā́n;* both have *ékanīḍam* at end of **b**. The pratika is quoted in ÇÇS. xv. 3. 8, with the addition *iti pañca*, apparently referring to this hymn. Ppp. has *padam* for *guhā* in **a**, *ekanaḍam* in **b**, *dhenur* for *pṛçnis* in **c** (with *-nās* at the end), and, for **d**, *svarvido 'bhyanuktir virāṭ*. The phrase *abhy ànūṣata vrā́ḥ* occurs also in RV. iv. 1. 16 **d**: Pischel (*Ved. Stud.* ii. 121 ⌊and 321⌋) takes *vrā́s* to mean "women": the comm. etymologizes it as *āvṛtātmānaḥ prajāḥ*. ⌊Cf. RV. x. 123. 2.⌋

2. May the Gandharva, knowing of the immortal, proclaim that highest abode that is in secret; three quarters (*padá*) of it [are] deposited in secret; whoso knoweth them, he shall be the father's father.

Ppp. begins with *pṛthag* (for *pra tad*), and for *amṛtasya* has *-tam̐ na*, probably intending the *amṛ́tam̐ nú* of VS. (xxxii. 9) and TA. (x. 1. 3–4: TA. reads also *voce*). In **b**, TA. gives *nā́ma* (for *dhā́ma*); and for *paramám* TA. has *nihitam*, and VS. *vibhṛtam*, while VS. ends with *gúhā sát* and TA. with *gúhāsu*. In **c**, Ppp. and TA. give *padā́*, and Ppp. *nihatā;* and TA., this time with the concurrence of Ppp., ends the pāda again with *gúhāsu*. In **d**, TA. has *tád* for *tā́ni*, and *savitús* for *sá pitús*, while Ppp. gives *vas* for *yas* at the beginning. Prāt. ii. 73 prescribes the combination *pitúṣ p-* (in **d**), and both editions read it, though nearly all our *sam̐hitā*-mss., and part of SPP's, read *-túḥ p-* instead. To make a good *triṣṭubh* pāda, we must resolve *pṛ-á* at the beginning. ⌊Hillebrandt, *Ved. Mythol.* i. 433, discusses the verse.⌋

3. He, of us the father, the generator, and he the connection (*bándhu*), knoweth the abodes, the beings all; who of the gods is the sole nomenclator, of him all beings come to inquire.

Here, as usual elsewhere ⌊cf. BR. iv. 1088, citations from TB., TS., AB.⌋, *-praçnam* is of infinitival value. Ppp. begins quite differently: *sa no bandhur janitā sa vidhartā dhārmaṇi veda* etc.; its **c**, **d** are our 5 **c**, **d**, with variants for which see under vs. 5. VS. (xxxii. 10) and TA. (x. 1. 4) have a verse made up like that of Ppp., differing from the latter in the first half only by having *vidhātā́* and *dhā́māni*. A corresponding verse in RV. (x. 82. 3) reads in **a** *yás* for *sá* and again for *sá utá*, accents of course *véda* in **b**, and has *nāmadhā́s* in **c** and *anyā́* for *sárvā* in **d**; and with it agrees in all points VS. xvii. 27; while TS. (iv. 6. 2) and MS. (ii. 10. 3) also follow it closely in **a**, **c**, **d** (MS. *vidhartā́* in **a**) but have a different **b**: *yó naḥ sató abhy ā́ sáj jajā́na*. Our O. has the RV. readings, *véda* in **b** and *nāmadhā́s* in **c**; and the latter is given by the comm. and by nearly half of SPP's authorities; the latter's text, however, agrees with ours. The verse is no *jagatī* at all, but, if we make the frequent (RV.) combination *só 'tá* in **c**, a perfectly regular *triṣṭubh*.

4. About heaven-and-earth at once I went; I approached (*upa-sthā*) the first-born of righteousness (*ṛtá*), abiding in beings as speech in the speaker; eager (?) is he; is he not Agni (fire)?

Of this verse, only the first pāda is found in VS. (xxxii. 12 **a**) and TA. (x. 1. 4), VS. reading *itvā́* for *āyam*, and TA. having at the end *yanti sadyáḥ*. Ppp. has for first half *pari viçvā bhuvanāny āyam upācaṣṭe prathamajā ṛtasya*, and for **d** *dhāsram̐ neṣana teṣo agniḥ*. The accus. *vā́cam* in **c** suggests emendation to *-ṣṭhā́m*, in apposition with *prathamajā́m;* but then the comm. agrees with Ppp. in reading instead *-jā́s*.

and emendation without any traceable sense to guide us is of no avail. The combination *bhuvaneṣṭhā́* (p. *-ne°sthā́*) is noted under Prāt. ii. 94. In the *pada*-text of **b** is noted from our mss. no other reading than *úpa : atiṣṭhe;* but SPP. gives *úpa : ā°tiṣṭhe*, and reports no various readings; as *ā°tiṣṭhe* (without any accent) is an impossible form ⌊*Skt. Gr.* § 1083 a⌋ this is perhaps simply a blunder in his text; the comm., with a minority of SPP's mss., has *-tiṣṭhet*.

5. Around all beings I went, the web (*tántu*) of righteousness stretched out for beholding, where the gods, having attained immortality (*amṛ́ta*) bestirred themselves (? *īraya-*) upon the same place of union (*yóni*).

The proper rendering of **d** is especially doubtful, but *ádhi*, by its independent accent (which is established by Prāt. iv. 5), is clearly only a strengthener of the locative sense of *yónāu*. In **b**, perhaps better 'to behold the web' etc. (the comm. absurdly explains the particle *kám* as *sukhātmakam brahma*). The second half-verse is, as noted above, found in VS., TA., and Ppp., combined into one verse with our 3 **a**, **b**; Ppp. has in it *ānaçānā samāne dhāmann addhi "rayanta;* VS. reads *tṛtī́ye dhā́man* for our *samāné yónāu;* TA., *tṛtī́ye dhā́māny abhy āirayanta*. Ppp. has as vs. 5 something quite different: for **a**, *pari dyāvāpṛthivī sadyā "yam* (exchanging 4 **a** and 5 **a**: see under 4); for **b**, our own **b**; for **c**, **d** *devo devatvam abhirakṣamāṇas samānaṁ bandhuṁ viparicchad ekaḥ*. The first pāda requires the harsh resolution *vi-çu-ā* to make it full ⌊*viçvāni* would be easier⌋.

2. To Gandharvas and Apsarases.

[*Mātṛnāman.—gandharvāpsarodevatyam. trāiṣṭubham: 1. virāḍjagatī; 4. 3-p. virāṇnāmagāyatrī; 5. bhurigaṇuṣṭubh.*]

Found in Pāipp. i. (only in the *nāgarī* copy). Called by Kāuç. (8. 24), with vi. 111 and viii. 6 (and the schol. add iv. 20: see ib., note), *mātṛnāmāni* 'mother-names' (perhaps from the alleged author); they are employed in a remedial rite (26. 29: "against seizure by Gandharvas, Apsarases, demons etc." comm.), and several times (94. 15; 95. 4; 96. 4; 101. 3; 114. 3; 136. 9) in charms against various portents (*adbhutāni*). And verse 1 is allowed by Vāit. (36. 28) to be used in the *açvamedha* sacrifice as alternative for one given in its text (27). Further, the comm. quotes the *mātṛnāman* hymns from the Çānti Kalpa (16) as accompanying an offering in the sacrifice to the planets (*grahayajña*); and from the Nakṣ. Kalpa (23) in the *tantrabhūtā mahāçānti*.

Translated: Weber, xiii. 133; Griffith, i. 42; verses 3–5 also by Weber, *Abh. Berliner Akad.* 1858, p. 350 (= *Omina und Portenta*).—Cf. Hillebrandt, *Ved. Mythol.* i. 433.

1. The heavenly Gandharva, who is lord of being (*bhúvana*), the only one to receive homage, to be praised (*īḍ*) among the clans (*víç*)—thee being such I ban (*yu*) with incantation, O heavenly god; homage be to thee; in the heaven is thy station.

Ppp. reads in **c** *deva divya*. The comm. understands *yāumi* in **c** as "join" (*saṁyojayāmi*) ⌊BR. vi. 138, 'festhalten'⌋: RV. i. 24. 11 **a**. *tát tvā yāmi bráhmaṇā*, suggests emendation. The combination *yás p-* in **a** is by Prāt. ii. 70.

2. Touching the sky, worshipful, sun-skinned, deprecator of the seizure (*háras*) of the gods—gracious shall be the Gandharva, who is lord of being, the only one to receive homage, very propitious.

Ppp. begins with *diva spṛṣṭo*, and inverts the order of **c** and **d**. The comm. explains *sūryatvac* by *sūryasamānavarṇa*, and *haras* by *krodha*. The Anukr. does not heed that **c** is a *jagatī* pāda.

3. He hath united himself (*sam-gam*) with those irreproachable ones (f.); in (*ápi*) among the Apsarases was the Gandharva; in the ocean is, they tell me, their seat, whence at once they both come and go.

Ppp. combines *jagmā "bhiḥ* in **a**, and has in **b** *apsarābhis* for *-rāsu*; its second half-verse reads thus: *samudrā saṁ sadanam āhus tatas sadyā upācaryanti*. Weber takes *saṁ jagme* in **a** as 1st sing. The comm. gives two diverse explanations of the verse, the first taking the Gandharva as the sun and the Apsarases as his rays.

4. O cloudy one, gleamer (*didyút*), starry one — ye that accompany (*sac*) the Gandharva Viçvāvasu, to you there, O divine ones, homage do I pay.

All those addressed are in the feminine gender, i.e. Apsarases. Ppp. has ***namāitu*** for *nama it* in **c**. The Anukr. ⌊if we assume that its name for the meter (as at i. 2. 3; iv. 16. 9) means 11 + 11 + 11⌋ passes without notice the deficiency of two syllables in **a**.

5. They that are noisy, dusky, dice-loving, mind-confusing — to those Apsarases, that have the Gandharvas for spouses, have I paid homage.

Ppp. reads in **a** *tāmiṣ-*, and two of our mss. (P.M.) give the same. Ppp. has also *akṣikāmās* in **b**. Our W.I. combine *-bhyo akaram* in **d**. The verse is not *bhurij* (as the Anukr. calls it), but a regular *anuṣṭubh*. On account of the epithet "dice-loving" in **b**, Weber calls the whole hymn "Würfelsegen" ('a blessing for dice').

3. For relief from flux: with a certain remedy.

[*Aṅgiras.* — *ṣaḍṛcam.* *bhāiṣajyāyurdhanvantaridāivatam.* *ānuṣṭubham*: *6. 3-p. svarāḍuپariṣṭānmahābṛhatī.*]

This hymn in Pāipp. also follows the one that precedes it here: but in Pāipp. vss. 3 and 6 are wanting, and 4 and 5 are made to change places; and vs. 1 is defaced. Kāuç. employs it only once (25. 6), in a healing rite for various disorders and wounds (*jvarātīsārātimūtranāḍīvraṇeṣu*, comm.), with i. 2.

Translated: Weber, xiii. 138; Ludwig, p. 507; Grill, 17. 79; Griffith, i. 43; Bloomfield, 9, 277.

1. What runs down yonder, aiding (?), off the mountain, that do I make for thee a remedy, that thou mayest be a good remedy.

At the end, *ásati* would be a very acceptable emendation: 'that there may be.' *Avatká* (p. *avatḥkám*: quoted in the comment to Prāt. i. 103; ii. 38; iv. 25) is obscure, but is here translated as from the present participle of root *av* (like *ejatká*, v. 23. 7 ⌊cf. *abhimādyatká*, ÇB., *vikṣiṇatká*, VS.⌋); this the comm. favors (*vyādhiparihāreṇa rakṣakam*); Ppp. has in another passage twice *avatakam* (but evidently meant for *avatkam*: *avatakaṁ mama bheṣajam avatakaṁ parivācanam*). In **a**, our P.M. read *-dhávasi*.

2. Now then, forsooth! how then, forsooth? what hundred remedies are thine, of them art thou the chief (*uttamá*), free from flux, free from disease (*árogaṇa*).

In **b**, *me* 'are mine' is an almost necessary emendation. Yet Ppp. also has *te: ād aṅgāç çataṁ yad bheṣajāni te sahasraṁ vā ca yāni te;* and, in **d**, *arohaṇam;* cf. also vi. 44. 2. The obscure first pāda is here translated as if uttered exclamatorily, perhaps accompanying some act or manipulation. *Āsrāva* is rendered by the indefinite term 'flux,' its specific meaning being uncertain; it is associated with *roga* also in i. 2. 4; the comm. explains it as *atīsārātimūtranāḍīvraṇādi.* ⌊Cf. Zimmer, p. 392.⌋

3. The Asuras dig low down this great wound-healer; that is the remedy of flux; that has made the disease (*róga*) disappear.

The *pada*-text in **b** is *aruḥ-srā́ṇam*, and the word is quoted under Prāt. ii. 40 as an example of the assimilation of a final *ḥ* to an initial sibilant: there can be no question, therefore, that the proper reading is *arussrā́ṇa* or *aruḥsrā́ṇa;* yet the abbreviated equivalent (see my *Skt. Gram.* § 232 a) *arusrāṇa* is found in nearly all the mss., both here and in vs. 5, and SPP. adopts it in his text. The comm. gives two discordant explanations of the word: *vraṇasya pākasthānaṁ vraṇamukham* ⌊'place where it gets ripe *or* comes to a head'?⌋, and *aruḥ srāyati pakvam bhavaty anena.* At the end, the comm. has *açīçamat* (as our text in 4 **d**).

4. The ants (*upajī́kā*) bring up the remedy from out the ocean; that is the remedy of flux; that has quieted (*çam*) the disease.

The comm. explains *upajīkās* as *valmīkaniṣpādikā vamryaḥ;* Ppp. has instead *upacīkās;* elsewhere is found *upadī́kā* (see Bloomfield in AJP. vii. 482 ff., where the word is ably discussed); ⌊cf. also Pāli *upacikā*⌋. The Ppp. form, *upacīkā*, indicates a possible etymology, from *upa + ci;* Ppp. says in book vi.: *yasyā bhūmyā upacīkā* (ms. *-kād*) *gṛhaṁ kṛṇvatā 'tmane: tasyās te viçvadhāyaso viṣadūṣaṇam ud bhare.* The earth which ants make their high nests of, and which contains their moisture, has always been used as having remedial properties. The "ocean" here (cf. *udaka* in vi. 100. 2), if not merely a big name for the reservoir of water beneath the surface, is a tank or pool. Ppp. has an independent second half-verse: *aruspānam asy ātharvaṇo rogasthānam asy ātharvaṇam.*

5. This is a great wound-healer, brought up from out the earth; that is the remedy of the flux; that has made the disease disappear.

Ppp. reads *aruspānam* (or *-syā-*) in **a**, and in **b** *pṛthivyā 'bhy.*

6. Weal be to us the waters, propitious the herbs; let Indra's thunderbolt smite away the demoniacs (*rakṣás*); far away let the discharged arrows of the demoniacs fly.

In **a** all the mss. read *apás*, which SPP. rightly retains in his text; other examples of the use of this accusative form as nominative occur in the text (see the *Index Verborum*); the comm. has *āpas*, as our edition by emendation. We may safely regard this unmetrical "verse" as a later addition to the hymn; so far as regards the number of syllables (12 : 12 + 14 = 38), it is correctly described by the Anukr., as the name *mahābṛhatī* is elsewhere used in the latter, but apparently by no other similar treatise.

4. Against various evils: with a jañgiḍá amulet.

[*Atharvan. — sadrçam. cāndramasam uta jañgiḍadevatākam. ānuṣṭubham: 1. virāṭ prastārapañkti.*]

Found also (except vs. 6 and parts of 1 and 2) in Pāipp. ii. Accompanies in Kāuç. (42.23) the binding on of an amulet "as described in the text" (*iti mantroktam*), against various evils (the comm. says, "for thwarting witchcraft, for protecting one's self, for putting down hindrances").

Translated: Weber, xiii. 140; Griffith, i. 45; Bloomfield, 37, 280; in part also by Grohmann, *Ind. Stud.* ix. 417–418. — As to the *jañgiḍa*, see Zimmer, p. 65; also Weber and Grohmann, ll. cc.

1. In order to length of life, to great joy, we, taking no harm, all the time capable (*dakṣ*), bear the *jañgiḍá*, the *víṣkandha*-spoiling amulet.

Ppp. has 1 **a**, **b** with 2 **c**, **d** as its first verse: very possibly the two half-verses between have fallen out in the ms.: it has in **b** *ṛṣyambho ṛkṣamāṇā* (for *rakṣ-*) *s-*. The comm. has *rakṣamāṇās* also; it is the better reading. The comm. gives no further identification of *jañgiḍa* than that it is "a kind of tree" (adding *vārāṇasyām prasiddhaḥ*, 'familiarly known at Benares'!); he defines *viṣkandha* in the same manner as above, to i. 16. 3.

2. From *jambhá*, from *viçará*, from *víṣkandha*, from scorching (*abhiçócana*), let the *jañgiḍá*, the amulet of thousand-fold valiance (*-vīryà*), protect us about on every side.

Jambhá is perhaps 'convulsion,' or lockjaw; at Ppp. xi. 2. 10 it is mentioned with *hanugraha*; below, at viii. 1. 16, it is called *saṁhanu* 'jaw-closing'; the comm. gives two discordant and worthlessly indefinite explanations. *Viçará* should signify something crushing or tearing to pieces; Ppp. xi. 2. 3 names it with *vijṛmbha*; the comm. says *çarīraviçaraṇāt*. Ppp. has of this verse (see under vs. 1) only the second half, and combines *maṇis sahasravīryaṣ pari naṣ p-*.

3. This one overpowers the *víṣkandha*; this drives off the devourers; let this *jañgiḍá*, possessing all remedies, protect us from distress.

The first half-verse we had above as i. 16. 3 **a**, **b**, with *idám* for *ayám*. Ppp. begins this time also with *idam*, has *sāte* (*māte?*) for *sahate*, and for **b** reads *ayaṁ rakṣo 'pa bādhate*; it gives *viṣkandham* with our text.

4. With the amulet given by the gods, the kindly *jañgiḍá*, we overpower in the struggle (*vyāyāmá*) the *víṣkandha* [and] all demons.

Ppp. reads for **d** *dhyāyase sāmahe*. The comm. explains *vyāyāme* first by *saṁcaraṇe*, and then by *saṁcaraṇapradeçe*.

5. Let both the hemp and the *jañgiḍá* defend me from the *víṣkandha*: the one brought from the forest, the other from the juices (*rása*) of ploughing.

That is, from cultivated ground. The "hemp" is doubtless, as the comm. defines it, that of the string by which the amulet is bound on. Ppp. has at the beginning *khanaç ca tvā ja-*; and its second half-verse is corrupted into *araṇyād abhy ābhṛtaṣ kṛṣyā 'nyo rasebhyaḥ*.

6. Witchcraft-spoiling is this amulet, likewise niggard-spoiling; likewise shall the powerful *jañgiḍá* prolong our life-times.

The absence of this verse in Ppp. indicates that the hymn originally consisted of five verses, in accordance with the norm of the book. The verse is very nearly xix. 34.4. Emendation to *arātidū́ṣaṇas* (as in xix.) in **b** would rectify the meter; the Anukr. takes no notice of its irregularity. At the end, two of our mss. (E.I.) and three of SPP's read *tárṣat*. ⌊For his *sáhasvān*, see note to i. 19. 4.⌋

5. Praise and prayer to Indra.

[*Bhṛgu Ātharvaṇa.* — *saptarcam. āindram. trāiṣṭubham: 1, 2. upariṣṭād bṛhatī (1. nicṛt: 2. virāj); 3. virāṭpathyābṛhatī; 4. jagatī purovirāj.*]

Verses 1, 3, and 4 are found in Pāipp. ii., and 5–7 elsewhere in its text (xiii.). Verses 1–3 occur also in SV. (ii. 302–4) and ÇÇS. (ix. 5. 2); and the first four verses form part of a longer hymn in AÇS. (vi. 3. 1). KB. (xvii. 1) quotes by way of pratīka vs. 1 **a, b** (in their SV. and ÇÇS. form), and speaks of the peculiar structure of the verses, as composed of twenty-five syllables, with nine syllables interpolated (three at the end of each of the first three five-syllabled pādas): cf. Roth, *Ueb. d. AV.*, 1856, p. 11 ff., and Weber, notes to his translation. At TB. ii. 4. 3[10] may be found RV. x. 96. 1 treated in a somewhat similar way (four syllables prefixed to each *jagatī*-pāda): the first five verses of RV. x. 77 itself are another example; ⌊yet others are AV. vii. 14 (15). 1, 2; v. 6. 4 **a, c**: RV. i. 70. 11 as it appears at AÇS. vi. 3. 1; cf. further RV. x. 21, 24, 25⌋. ⌊I suspect that these interpolations were used as antiphonal responses.⌋

The hymn is used once in Kāuç. (59. 5), among the *kāmya* rites, or those intended to secure the attainment of various desires; it is addressed to Indra, by one desiring strength (*balakāma*). In Vāit. (16. 11), it (not vs. 1 only, according to the comm.) accompanies an oblation to Soma in the *agniṣṭoma* sacrifice, and again (25. 14) a *ṣoḍaçigraha*. And the comm. quotes it from Nakṣ. Kalpa 17 and 18. in a *mahāçānti* to Indra. None of these uses has about it anything special or characteristic.

Translated: Weber, xiii. 143; Griffith, i. 46. — Verses 5–7 discussed, Lanman's *Reader*, p. 360–1.

1. O Indra, enjoy thou — drive on; — come, O hero — with thy two bays; — drink of the pressed [soma] — intoxicated here — loving the sweet [draught], fair one, unto intoxication.

Ppp. omits the three interpolations (as Weber reports certain Sūtra-works to assert of the Atharvan texts in general), and reads *indra juṣasva yāhi çūra pibā sutaç ca madhoç cakāna cārum madathaḥ.* The second interpolation in AÇS. is *harī iha*, apparently to be read as *hari 'ha*, for which then SV. and ÇÇS. give the senseless *hárihà*. The third, in all the three other texts, is *matir ná* ('like a wise one'?): the translation above implies the heroic (or desperate) emendation of *matír ihá* to *mattá ihá* (to be read *matté 'há*); Weber conjectures *máder ha*. AÇS. and ÇÇS. have the older *madhvas* for *madhos*. The comm. has no notion of the peculiar structure of these verses: as, indeed, he has no phraseology in his vocabulary to suit such a case; he explains *mates* first as *mananīyasya*, then as *medhāvinas*; and *cakānas* as either *tarpayan* or *stūyamānas*. The Anukr. implies that the second half-verse scans as 8 + 11 syllables, instead of 9 + 10.

2. O Indra, [thy] belly — like one to be praised — fill thou with the sweet [draught] — like the heavens — with this soma — like the sky (*svàr*) — ; unto thee have gone the well-voiced intoxications.

The omission of this verse in Ppp. is perhaps only an accidental one, due to the scribe. The first interpolation in the other texts is *nā́vyaṁ ná;* to get a sense, Weber boldly emends to *nāvyaṁ na* 'like [the hold] of a vessel'; the comm. explains by *nūtanas* (*anenā "darātiçaya uktaḥ!*), taking no heed of the accent — which, however, requires to be changed to *nā́vyas*, whichever sense be given it; perhaps *nadyò ná* 'like streams,' would be most acceptable. In the third interpolation, SV. combines *svàr ná* and AÇS. ÇÇS. *svàr ṇá;* and the mss. vary between the two; our edition reads the former, with the majority of our mss.; SPP. has the latter, with the majority of his; one or two of ours corrupt to *svàr mó 'pa.* The three other texts have at the end *asthus.* The comm. takes *divás* as gen., supplying *amṛtena* to govern it; and he takes *svàr* as of locative value. The Anukr. scans the verse as 8 + 8 : 8 + 10 = 34 syllables.

3. Indra, a swiftly-overcoming friend, who slew Vritra — like moving [streams] —, [who] split Vala — like Bhṛgu —, who overpowered his foes in the intoxication of soma.

The translation follows closely our text, though this, as the other versions show, is badly corrupted in **a**, **b**, even to the partial effacement of the first interpolation. The others read accordantly: *Indras turāṣā́ṇ mitró ná jaghā́na vṛtráṁ yátir ná;* our *yatír* may possibly be meant for *yátīn* 'as he did the Yatis.' The comm. explains *yatís* first as *āsuryaḥ prajāḥ*, then as *parivrājakāḥ.* Ppp. agrees with the other texts, only omitting the interpolations: *indras turāṣāḍ jaghāna vṛtram;* it then omits the third pāda, and goes on thus: *sasāhā çatrūn mamuç ca: vajrīr made somasya.* All the AV. mss. read *sasahe*, unaccented, and SPP. admits this into his text; our edition makes the necessary emendation to *sasahé* ⌊in some copies (and so the *Index Verborum*); in others the accent-mark has slipped to the right⌋; the other texts rectify the meter by reading *sasāhé* (our O. agrees with them as regards the *ā*). Words of verses 2 and 3 are quoted in the Prāt. comment, but not in a way to cast any light upon the readings. ⌊SPP., with most of his authorities and our Op., reads *valám.*⌋ The metrical definition of the Anukr. is of course senseless; it apparently implies the division 9 + 7 : 8 + 10 = 34 syllables.

4. Let the pressed [somas] enter thee, O Indra; fill thy (two) paunches; help, O mighty one! for our prayer (*dhī́*) come to us; hear [my] call, enjoy my songs; hither, O Indra, with self-harnessed [steeds]; revel here unto great joy.

This verse is really, as AÇS. plainly shows, made up of two like the preceding three, of five five-syllabled pādas each, but without interpolations. The first half-verse is vs. 5 in AÇS., where it reads thus: *ā tvā viçantu kavir na sutāsa indra tvaṣṭā na: pṛṇasva kukṣī somo nā 'viḍḍhi çūra dhiyā hiyānaḥ.* Of the two versions of the last pāda, that of AÇS. is doubtless the original, though ours (the *pada* has *dhiyā́ ā́ ihi ā́ naḥ*) is ingenious enough to give a fair sense; the reading *dhiyéhi* is authenticated by the Prāt. comment, which quotes it more than once (to iii. 38; iv. 113–115). The translation implies the restoration of *aviḍḍhí*, as the only true reading ⌊namely, an aorist imperative from *av* — see *Skt. Gram.*[2] § 908⌋; the mss. all read *viḍḍhí*, which SPP's

edition as well as ours properly emends to *viddhí*. ⌊My copy of the printed text reads *viḍhḍhí;* but Whitney's *Index Verborum* and his *Roots, Verb-forms, etc.* have *viddhí*, under *viṣ*.⌋ The comm. reads *vṛddhi*, explaining it by *vardhaya!* The second half-verse is rather more altered in its AV. version; in AÇS. (as vs. 4), with the interpolations, it runs thus: *çrudhī havaṁ na indro na giro juṣasva vajrī na: indra sayugbhir didyun na matsvā madāya mahe raṇāya*. Ppp. has only this half-verse (without the interpolations), reading thus: *çruti hava me kiro juṣasya indrasya gubhir matsa madāya mahe raṇāya*. The Anukr. would doubtless have us divide 10 + 13 : 10 + 13 = 46 syllables. ⌊As to *viḍhḍhí*, see notes to Prāt. i. 94. Accent of *mátsva*, *Gram.* § 628.⌋

We may conjecture that the hymn originally ended here, as one of five verses: the appended three verses that follow are of a wholly other character. AÇS. adds one more verse, which is RV. i. 70. 11, with similar interpolations after each of its four five-syllabled pādas.

5. Now will I proclaim the heroisms of Indra, which first he of the thunderbolt (*vajrín*) did; he slew the dragon (*áhi*); he penetrated to the waters; he split ⌊forth⌋ the bellies (*vakṣáṇā*) of the mountains.

Verses 5–7 are RV. i. 32. 1–3: and found also in TB. (ii. 5. 4[1-2]); vss. 5 and 6 further in MS. iv. 14. 13, and vs. 5 in SV. (i. 613): in these texts without any variant from the RV. reading; they all have in 5 **a** *prá*, and put *vīryà̄ṇi* before it. Ppp. also offers no variants from our text. SPP. reads *prá* in **a**, with all the mss. ⌊except our O.⌋, and our text should have done the same. The comm. renders *ánu* in **c** by *tadanantaram*, and *tatarda* by *jihiṅsa!* also *vakṣáṇās* in **d** by *nadyas*.

6. He slew the dragon that had resorted (*çri*) to the mountain; Tvashṭar fashioned for him the whizzing (?) thunderbolt; like lowing kine, flowing (*syand*), at once the waters went down to the ocean.

The text is precisely the same as in the other passages. The comm. explains *svaryà* as *suṣṭhu preraṇīya* (from *su* + root *ṛ*), and *tatakṣa* as *tīkṣṇaṁ cakāra!*

7. Acting like a bull, he chose the soma; he drank of the pressed [draught] in the *tríkadrukas;* the bounteous one (*maghávan*) took his missile thunderbolt; he slew that first-born of dragons.

RV. (and TB.) combines in **a** *-no 'vṛṇīta*, and some of the mss. (including our O.) do the same. The comm. understands the *trikadrukas* as the three *abhiplava* days. ⌊For **d**, rather, 'smote him, the first-born of dragons.' The difference is, to be sure, only a rhetorical one.⌋

In the first *anuvāka*, ending here, are included 5 hymns, of 29 verses; the old Anukr. says: *pañcarcādye* (i.e. 'in the first division of the 5-verse book') *viṅçatiḥ syur navo "rdhvam*.

6. Praise and prayer to Agni.

[*Çāunaka* (*sampatkāmaḥ*). — *āgneyam. trāiṣṭubham: 4. 4-p. ārṣī pañkti; 5. virāṭprastārapañkti.*]

Found in Pāipp. iii.; also in VS. (xxvii. 1, 2, 3, 5, 6), TS. (iv. 1. 7), and MS. (ii. 12. 5). Used by Kāuç., with vii. 82, in a *kāmya* rite for success (*sampad*, 59. 15); and also, in

the chapter of portents, alone, in one against bad years (*samās*). Vāit. has it in the *agnicayana* ceremony (28. 4), at the beginning, and a little later (28. 10) vs. 3 alone, on depositing the lump of earth on a lotus-leaf. The comm. quotes it from the Nakṣ. K. (17 and 18), in a *mahāçānti* called *āgneyī;* and, from Pariçiṣṭa 7. 2, vs. 5 (with vii. 35), in a nightly rite. ⌊Observe (note to vs. 3) that Ppp. agrees with the Yajus-texts and Kāuç. in associating our vii. 82 with this hymn.⌋

Translated: Weber, xiii. 146; Griffith, i. 48.

1. Let the summers (*sámā*), O Agni, the seasons, increase thee, the years, the seers, what things are true; shine thou with the heavenly bright space (*rocaná*); illuminate (*ā-bhā*) all the four directions.

TS. reads at the end *pṛthivyā́s* (for *cátasras*). Ppp. has for b *saṁvatsara ṛṣayo yā nu sakhyā*, and in c gives *dyumnena* for *divyéna*. The comm. glosses *samās* by *saṁvatsarās*. ⌊If the translation implies that *rocanéna* is an instr. of accompaniment, it is less apposite than Mr. Whitney's earlier version, 'shine together with heavenly brightness' — which I take to be Agni's own (cf. RV. x. 4. 2). His brightness is nil by day-time. The "together" were better left out.⌋

2. Both do thou become kindled, Agni, and do thou increase this man, and arise unto great good fortune; let not thine attendants (*upasattár*) be harmed, O Agni; be thy worshipers (*brahmán*) glorious, not others.

The other texts are in accordance in reading *bodhaya* (for *vardhaya*) in a, and Ppp. nearly agrees with them, having *prati bodhaye 'nam;* for c the others give *mā́ ca riṣad upasattā́ te agne*.

3. Thee, O Agni, do these Brahmans choose; be propitious to us, O Agni, in the [sacrificial] enclosure (? *saṁvárana*); rival-slayer, Agni, conqueror of hostile plotters, be thou; watch unremitting over thine own household.

MS. has the same text; the two others give a slightly different c: *sapatnahā́ abhimātijíc ca*. Ppp. has for b *çivo 'gne prabhṛṇo nedihi*, and for d *sve kṣa dīdihy aprayuchan;* it then inserts, before vs. 4, our vii. 82. 3; and it is very noteworthy that the three Yajus-texts do the same. The comm. renders *saṁvaraṇe bhava* by *vidyamānasyā 'pi pramādasya saṁchādane vartasva* 'hide any oversight of ours.' The Anukr. passes without notice the two *jagatī*-pādas in the verse.

4. Take hold of thine own dominion (*kṣatrá*), Agni; with [thy] friend, Agni, strive (*yat*) in friendly wise; [as one] of midmost station among [his] fellows (*sajātá*), [as one] to be severally invoked of kings, Agni, shine thou here.

VS. TS. read *svā́yus* for *svéna* in a, and all the three parallel texts have *mitradhéye* (for *-dhā́*) in b, while Ppp. gives *mitradheyam*, and the comm. *-dhās*. In c, VS. TS. fill out the meter by adding *edhi* after *-sthā;* MS. has instead *-sthéyāya*, Ppp. *-stheha masyā*. Ppp. also has *vacasva* at end of b. The three other texts accent *vihavyàs* in d. The comm. joins *rājñām* to what precedes, and sagely points out that Brāhmans are

Agni's 'fellows' because, like him, born from the mouth of Brahman, and hence that *sajāta* here means Brāhmans. The metrical definition of the verse (11 + 11 : 8 + 11 = 41) is wholly artificial and bad.

5. Over enviers, over delinquents, over the thoughtless, over haters, — verily all difficult things, O Agni, do thou cross; then mayest thou give us wealth accompanied with heroes.

The translation implies emendation of the impossible *nihás* to *nidás;* the comm. shows his usual perverse ingenuity by giving two different etymologies of *nihas*, from *ni + han* and from *ni + hā;* neither of them is worse than the other. The three parallel texts all have *nídas*, Ppp. *nuhas*. Both editions read *sṛ́dhas*, but it is only a common error of the mss., putting *ṛ* for *ri*; nearly half of SPP's mss. (though none of ours) have the true reading *srídhas*, which is that also of VS. and TS. (MS. *sṛ́dhas*). In c, all the *pada*-mss. present the absurd reading *vĭçvāḥ;* and nearly all the mss. leave *tara* unaccented, in spite of *hí*, and both printed texts leave it so, although three of SPP's mss. have correctly *tára*, as also MS.; VS. and TS. give *sáhasva* for *tara tvam*, and Ppp. has *cara tvam*. For a, b, Ppp. has *ati nuho 'ti ninṛtir aty arātir ati dviṣaḥ;* for b, VS. TS. *'ty ácittim áty árātim agne*, and MS. *áty ácittim áti nírṛtim adyá*. The comm. explains *sridhas* by *dehaçoṣakān rogān*. In the metrical definition of the verse, *prastāra-* must be a bad reading for *āstāra-*.

7. Against curses and cursers: with a plant.

[*Atharvan.—bhāiṣajyāyurvanaspatidāivatyam. ānuṣṭubham: 1. bhurij; 4. virāḍ-upariṣṭādbṛhatī.*]

Not found in Pāipp. Used with other hymns (ii. 25; vi. 85, etc.) in a healing rite (Kāuç. 26. 33–35) for various evils, and accompanying especially (ib. 35) the binding on of an amulet. And the comm. reports the hymn as employed by Nakṣ. Kalpa (17, 19) in a *mahāçānti* called *bhārgavī*.

Translated: Weber, xiii. 148; Ludwig, p. 508; Grill, 24, 81; Griffith, i. 49; Bloomfield, 91, 285.

1. Hated by mischief, god-born, the curse-effacing plant hath washed away from me all curses, as waters do filth.

Āp. (vi. 20. 2) has a verse much like this: *atharvyuṣṭā devajūtā vīḍu çapathajambhanīḥ: āpo malam iva prā 'ṇijann asmat su çapathān adhi*. The comm. explains *-yopanī* in c ⌊discussed by Bloomfield, AJP. xii. 421⌋ as *vimohanī nivārayitrī*. The comm. states *dūrvā* (*panicum dactylon*) to be the plant intended, and the Anukr. also says *dūrvām astāut*. In our edition read in d *máchapá-* (an accent-sign slipped out of place). The Anukr. refuses this time to sanction the not infrequent contraction *málam 'va* in c.

2. Both the curse that is a rival's, and the curse that is a sister's, what a priest (? *brahmán*) from fury may curse — all that [be] underneath our feet.

Sāpatná perhaps here 'of a fellow wife,' and *jāmyā́s* perhaps 'of a near female relative'; the comm. explains *jāmi* as "sister, but connoting one's fellows (*sahajāta*)."

3. From the sky [is] the root stretched down, from off the earth stretched up; with this, thousand-jointed (*-kāṇḍa*), do thou protect us about on all sides.

Compare xix. 32. 3, where *darbha*-grass is the plant similarly described and used.

4. Protect me about, my progeny, [and] what riches are ours; let not the niggard get the better (*tṛ*) of us; let not hostile plotters get the better of us.

Our text reads at the beginning *párī 'mā́m*, with the majority of our mss. (only P.p.m. W.K.Kp. are noted as not doing so): but *pári mā́m*, which SPP. gives, and which all his authorities, as reported by him, support, is doubtless better, and the translation follows it. Two of our mss. (H.K.), with one of SPP's, give *arātir no m-* in **c**. The irregular meter of the verse (8 + 8 : 7 + 10 = 33) is very ill described by the Anukr. ⌊The *avasāna* of **c** is put after *tārīt;* but the accent of *tārişús* marks that as the initial of **d**. RV. ix. 114. 4 suggests that our **c** is in disorder.⌋

5. Let the curse go to the curser; our [part] is along with him that is friendly (*suhā́rd*); of the eye-conjurer (*-mántra*), the unfriendly, we crush in the ribs (*pṛṣṭí*).

Nearly all our mss. (except P.M.K.), and part of SPP's, read in **b** *suhā́t;* many also have in **d** *pṛṣṭhís*, but the distinction of *ṣṭ* and *ṣṭh* is not clearly made in any of the mss. The comm. takes *cakṣus* and *mantrasya* in **c** as two independent words. ⌊See Griffith's note, and mine to xix. 45. 2.⌋

8. Against the disease kṣetriyá: with a plant.

[*Bhṛgvañgiras.* — *vānaspatyam; yakṣmanāçanadāivatam. ānuṣṭubham: 3. pathyāpañkti; 4. virāj; 5. nicṛtpathyāpañkti.*]

Verse 1 occurs in Pāipp. i. It is reckoned (Kāuç. 26. 1, note) to the *takmanāçana gaṇa*, and is used in a healing ceremony (against *kulāgatakuṣṭhakṣayagrahaṇyādirogās*, comm.), accompanying various practices upon the diseased person, which are evidently rather adapted to the words of the text than represented by them (26. 41–27. 4), and, according to the comm., are rather alternative than to be performed successively.

Translated: Weber, xiii. 149; Ludwig, p. 513; Griffith, i. 50; Bloomfield, 13. 286.

1. Arisen are the (two) blessed stars called the Unfasteners (*vicṛ́t*); let them unfasten (*vi-muc*) of the *kṣetriyá* the lowest, the highest fetter.

The disease *kṣetriyá* (lit'ly. 'of the field') is treated elsewhere, especially in iii. 7 (mentioned also in ii. 10: 14. 5; iv. 18. 7). The comm. defines it here as *kṣetre parakṣetre putrapāutrādiçarīre cikitsyaḥ* (quoting for this interpretation Pāṇ. v. 2. 92) *kṣayakuṣṭhādidoṣadūṣitapitṛmātrādiçarīrāvayavebhya āgataḥ kṣayakuṣṭhāpasmārādirogaḥ* — apparently an infectious disorder, of various forms, appearing in a whole family, or perhaps endemic. The name *vicṛtāu* 'the two unfasteners' is given later to the two stars in the sting of the Scorpion (λ and υ Scorpionis: see *Sūrya-Siddhānta*, note to viii. 9), and there seems no good reason to doubt that they are the ones here intended; the selection of two so inconspicuous is not any more strange than the appeal to stars at all; the comm. identifies them with Mūla, which is the asterism composed of the Scorpion's tail. The verse is nearly identical with iii. 7. 4, and its first half is vi.

121.3 **a, b.** Ppp. has for **c, d** *sukṣetriyasya muñcatāṁ saṁgranthya hṛdayasya ca.* ⌊"Their [the two stars'] healing virtue would doubtless be connected with the meteorological conditions of the time at which their heliacal rising takes place." — *Sūrya-siddhānta*, l.c., p. 337.⌋

2. Let this night fade away (*apa-vas*); let the bewitchers (f., *abhikṛt-van*) fade away; let the *kṣetriyá*-effacing (*-nā́çana*) plant fade the *kṣetriyá* away.

The night at time of dawn is meant, says the comm. (doubtless correctly). He gives two renderings of *abhikṛtvarīs*: one, from root *kṛ*, *abhito rogaçāntiṁ kurvāṇāḥ*, the other from *kṛt* 'cut,' *kartanaçīlāḥ piçācyaḥ*. According to Kāuç. the hymn accompanies a dousing with prepared water outside the house (? *bahis*); with this verse it is to be done at the end of the night.

3. With the straw of the brown, whitish-jointed barley for thee, with the sesame-stalk (? *-piñjī*) of sesame, let the *kṣetriyá*-effacing etc. etc.

The comm. understands *arjuna-* in **a** as a tree so named: "with a splinter of it"; *tilapiñjī* is to him *tilasahitamañjarī*. With this verse "what is mentioned in the text" is directed by Kāuç. (26. 43) to be bound on, and also (so the comm. understands the connection) a clod of earth and stuff from an ant-hill etc.

4. Homage to thy ploughs (*lā́ñgala*), homage to thy poles-and-yokes: let the *kṣetriyá*-effacing etc. etc.

Comm. makes *lāñgala* = *vṛṣabhayuktastra*: "homage to the specified parts of the plough or to the divinities of them." With this verse, he says, the sick person is put underneath an ox-harnessed plough for his dousing (Kāuç. "with his head under a plough-yoke"). Some allusion to the name of the disease as coming from "field" is perhaps intended. The Anukr. strangely forbids the resolution *-bhi-as* in **a** and **b**.

5. Homage to them of constantly falling eyes, homage to them of the same region (? *saṁdeçyà*), homage to the lord of the field: let the *kṣetriyá*-effacing etc. etc.

With this verse, according to Kāuç. (27. 2–4) the patient is put in an empty house (*çūnyaçālā*), and further in an old hole (*jaratkhāta*) that has housegrass (*çālātṛṇa*) in it, and is there doused and mouth-rinsed. In accordance with this, the comm. declares *sanisrasākṣā́s* to signify "empty houses," as having their round windows (*gavākṣa*) and other openings in a state of dilapidation. He reads in **b** *saṁdeçebhyas*, making it mean "old holes" (*jaradgarta*), because *saṁdiçyante tyajyante tadgatamṛdādānena* — which is hardly intelligible; and both words are of obscure meaning. In a charm against all sorts of hurtful beings, Ppp. (vi. 3. 4) reads as follows: *abhihastaṁ sarī-sṛpaṁ bhrastākṣaṁ mṛdvañgulim*, and *dāsagranthyaṁ sānisrasam ud ranye dançā-rusyaṁ tāṁ*. In this verse again, *-bhyas* in **b** is read as one syllable by the Anukr. ⌊SPP. divides the verse after *saṁdeçyèbhyaḥ* with most of his mss.; but three of them make *avasāna* after *pátaye*. Comm. and all five translators take *sani-* as a possessive compound (*sanisrasá* + *akṣán*): accent, *Gram.*[2] § 1298. b, end.⌋

9. Against possession by demons: with an amulet.

[*Bhṛgvañgiras. — vānaspatyam ; yakṣmanāçanadāivatam. ānuṣṭubham : 1. virāṭprastārapañkti.*]

Found in Pāipp. ii. (in the verse-order 1, 5, 4, 2, 3). Reckoned, like the next preceding and the next following hymn, to the *takmanāçana gaṇa* (Kāuç. 26. 1, note), and made (27. 5. 6) to accompany the binding on of an amulet composed of splinters (from ten different trees: the comm.), being muttered by ten friends who lay hands on the patient.

Translated: Weber, xiii. 153; Ludwig, p. 506; Grill, 8, 82; Griffith, i. 51; Bloomfield, 34, 290. — Cf. Bergaigne-Henry, *Manuel*, p. 137.

1. O thou of ten trees, release this man from the demon, from the seizure (*grā́hi*) that hath seized him in the joints; then, O forest tree, conduct him up to the world of the living.

The first half-verse is quite different in Ppp.: *daçavṛkṣo saṁ ce 'mam ahiñsro grāhyāç ca.* The comm. takes *parvan* in **b** as either the joints of the body or those of the month, new and full moon. The Anukr. scans the verse as 10 + 12 : 8 + 8 = 38, making the first pāda-division after *rakṣasas* (and the *pada*-mss. so mark it); but it is rather a regular *pañkti*, with the easy resolution *muñca imam* in **a**.

2. This man hath come, hath arisen, hath gone unto the troop (*vrā́ta*) of the living; he hath become of sons the father and of men (*nṛ́*) the most fortunate.

Ppp. has in **c** *abhūta* (for *abhūd u*), and in **d** *nṛṇām.* ⌊Pronounce *ā́ agād.*⌋

3. He hath attained (*adhi-gā*) attainments; he hath attained (*adhigam*) the strongholds (*-purā*) of the living; for a hundred healers are his, also a thousand plants.

The 'attainments' (*adhīti*), according to the comm., are the Vedas and objects formerly learned (*adhīta*), and now, by restored health, recovered to memory. Ppp. reads instead *adhītam* in **a**, and *purā 'gāt* in **b**; and its **c**, **d** are *çataṁ te 'sya vīrudha sahasram uta bheṣajaḥ.* Emendation to *bheṣajā́* in our **c** would improve both sense and meter. The comm. here, as in sundry other places, derives *vīrudh* from *vi* + *rudh*, on the ground that they *virundhanti vināçayanti rogān.*

4. The gods have found thy gathering (? *cītí*), the priests (*brahmán*) and the plants; all the gods have found thy gathering upon the earth.

In **a**, our Bp. has *cittím*, and Op. *citám* (both *cittim* in **c**); Ppp. reads *cātam* in both **a** and **c**; either word is elsewhere unknown. The comm. derives *citi* either from the false root *civ* 'take, cover,' or from *cit* 'observe,' and fabricates his alternative explanations accordingly. If it comes from *ci*, there is hardly another example of a like formation. Ppp. has for **a** *cātaṁ te devā 'vidaṁ ;* and, in **c**, **d**, *cātaṁ tebhyo tu māṁ avidaṁ bhū-.*

5. Whoso made, he shall unmake; he verily is best of healers; he himself, clean, shall make for thee remedies, with the healer.

The application of the pronouns here is more or less questionable. Ppp. reads *su*

for *sa* in **a**, and has a more intelligible second half-verse: *sa eva tubhyaṁ bheṣajaṁ cakāra bhiṣajāti ca;* our *bhiṣájā* in **d** is probably to be emended to *-jām* ⌊'the clean one of the healers'?⌋. The comm. understands *sa* at the beginning either as "the great sage Atharvan" or as the creator of the universe; and *niṣkarat* as *grahavikārasya çamanaṁ* or *niṣkṛtiṁ karotu*. Weber renders the latter "shall put it to rights."

10. For release from evils, and for welfare.

[*Bhṛgvañgiras. — aṣṭarcam. nirṛtidyāvāpṛthivyādinānādevatyam. 1. triṣṭubh; 2. 7-p. aṣṭi; 3–5, 7, 8. 7-p. dhṛti; 6. 7-p. atyaṣṭi* (*evā 'haṁ tvām iti dvāv āuṣṇihāu pādāu*).]

Found in Pāipp. ii. (with vs. 8 preceding 6 and 7, and the refrain added only to vs. 8). The hymn occurs further in TB. (ii. 5. 6 [1-2]), and parts of it in HGS. (ii. 3. 10; 4. 1). ⌊And its original structure is doubtless clearly reflected by the MP. at ii. 12. 6, 7, 8, 9, 10. Cf. note to our verse 2.⌋ It is, like the two next preceding, reckoned (Kāuç. 26. 1, note) to the *takmanāçana gaṇa*, and it is employed (27. 7) in a healing ceremony, performed at a cross-roads, while chips of *kāmpīla* are bound on the joints of the patient, and they or he are wetted with bunches of grass. According to the comm., the rite is intended against *kṣetriya* simply.

Translated: Weber, xiii. 156; Ludwig, p. 513; Griffith, i. 52; Bloomfield, 14, 292.

1. From *kṣetriyá*, from perdition, from imprecation of sisters (*jāmí-*), from hatred (*drúh*) do I release thee, from Varuṇa's fetter; free from guilt (*-ā́gas*) I make thee by [my] incantation; be heaven-and-earth both propitious to thee.

TB. HGS. have for **a** only *kṣetriyāt tvā nirṛtyāi tvā*, in **c** *bráhmaṇe* and *karomi*, and in **d** *imé* instead of *stām*. Ppp. has at the end *-thivī 'ha bhūtām*.

2. Weal to thee be Agni, together with the waters; weal [be] Soma, together with the herbs: so from *kṣetriyá*, from perdition, etc. etc.

The repetition (with *evā 'ham* prefixed) of the whole first verse as refrain for the following verses is not made by TB. and HGS. except after our vs. 8, and there only to *pā́çāt;* and in Ppp. it forms (complete) a part only of the same verse 8 (though this stands before our vs. 6). Its omission from vss. 2–7, and their combination into three whole 4-pāda verses ⌊and the omission of pādas **e** and **f** from vs. 8⌋, would reduce the hymn to the norm of the second book, and is recommended not only by that circumstance, but by the ⌊wording in vss. 2–3, the construction in vss. 4–5, the concurrent testimony of TB. and MP., and also of HGS. so far as it goes, and by the⌋ plain requirements of the sense also. ⌊Cf. the analogous state of things in iii. 31 and the note to iii. 31. 11.⌋ For **a**, **b** TB. HGS. substitute *çáṁ te agníḥ sahā́ 'dbhír astu çáṁ dyā́vāpṛthivī́ sahāú 'ṣadhībhiḥ;* and Ppp. differs from them by having *dhibhis* instead of *adbhis*, and *gāvas* for *dy . . . vī* (also *saho 'ṣa-*). The comm. reads *tvā* for *tvām* in vss. 2–7 at the beginning of the refrain. This refrain is scanned by the Anukr. as 7 + 7 + 11 : 11 + 11 = 47; and the addition in vs. 2 of 9 + 8 makes 64 syllables, a true *aṣṭi;* but the other verses it is not possible to make agree precisely, in any natural way, with the metrical definitions given: 3–7 are of 69 syllables, 8 of 71. ⌊By beginning pādas **a** and **b** with *çáṁ túbhyam*, and pronouncing both *sahá*'s with hiatus, and combining **2 ab** with **3 ab**, we get a perfectly regular *triṣṭubh*.⌋

3. Weal to thee may the wind in the atmosphere bestow (*dhā*) vigor; weal to thee be the four directions: so from *kṣetriyá*, etc. etc.

TB. HGS. have for **a** *çám antárikṣaṁ sahá vā́tena te;* Ppp. differs by reading *sahavātam astu te;* the two former, in **b**, put *bhavantu* last. The comm. has in **a** ⌊for *vā́yo dhāt*⌋ the better reading *vayodhās*, but he makes it mean "sustainer of birds"! ⌊'Weal to thee [be] the wind in the atmosphere, the vigor-bestower.'⌋

4. These four heavenly (*devī́*) directions, having the wind as lord, upon which the sun looks out — so from *kṣetriyá*, etc. etc.

TB. HGS. (4.1) have for **a** *yā́ dāívīç cátasraḥ pradíçaḥ;* Ppp. also omits *imā́s*, and combines *devīṣ pra-*, combining the pāda immediately with our 3 **b**. HGS. makes one verse of our 4 **a**, **b** and 5 **a**, **b**, and puts it in 4, after all the rest.

5. Within them I set thee in old age; let the *yákṣma*, let perdition go forth far away: so from *kṣetriyá*, etc. etc.

Ppp. has at the beginning *tāsv e 'daṁ jarasa ā;* TB. HGS. give *tā́sāṁ tvā jarása ā́;* both the latter read in **b** *nírṛtim*.

6. Thou hast been released from *yákṣma*, from difficulty (*duritá*), from reproach (*avadyá*); from the fetter of hatred and from seizure hast thou been released: so from *kṣetriyá*, etc. etc.

Ppp. has both times *amoci* for *amukthās*. TB. likewise, and also, in **a**, **b** *ávartyāi druhás pā́çāṁ nírṛtyāi có 'd am-*. HGS. has neither this verse nor the next; that Ppp. puts our vs. 8 before it was noticed above. The comm. explains *avadyāt* by *jāmyādyabhiçaṅsanarūpān nindanāt*. ⌊TB., in comm. to Calc. ed., and in Poona ed., has *avartyāi*.⌋

7. Thou hast left niggardy, hast found what is pleasant; thou hast come to be in the excellent world of what is well done: so from *kṣetriyá*, etc. etc.

Nearly all the *saṁhitā*-mss. omit the final visarga of *ávidaḥ* before *syonám*. The comm. reads *abhūt* in **b**; TB. does the same, and, correspondingly, *avidat* in **a**, with *ávartim* (better ⌊cf. iv. 34. 3; x. 2. 10⌋) for *árātim*. The comment to Prāt. ii. 46 quotes *ahās* in this verse as not *ahār*, i.e. as from *hā*, not *hṛ*.

8. The gods, releasing from the seizure of darkness the sun whom it had befallen, let him loose from sin (*énas*): so from *kṣetriyá*, etc. etc.

It was noticed above that the other texts add the refrain (TB. HGS. ⌊MP.⌋ only to *pā́çāt*) only to this verse, where alone it is in place. Ppp. has *yathā* for *adhi* at end of **a**, and the other texts *yát;* **b** in Ppp. is *devā muñcantu asṛjan paretasaḥ;* in the other texts *devā́ ámuñcann ásṛjan vyènasaḥ*.

⌊For *ṛtám*, cf. *ṛtvā́*, iv. 40. 1. Most of SPP's mss. and our M.I.H.O.K. read *nir éṇasaḥ*. For *énas*, W's first draft has 'evil,' which is better. See Lanman, *Festgruss an Roth*, pp. 187–190. — If, with the other texts, we drop **e**, **f** and omit *nírṛtyās* from **c**, we get a perfect meter, 12 + 12 : 11 + 11. The other texts spoil the refrain by beginning *evám ahám imám*.⌋

The *anuvāka* ⌊2.⌋ has again 5 hymns, with 28 verses; the quotation is *aṣṭa kuryād dvitīye*.

11. To counteract witchcraft: with an amulet.

[*Çukra.—kṛtyāpratiharaṇasūktam; kṛtyādūṣaṇadevatyam. 1. 4-p. virāḍgāyatrī; 2-5. 3-p. paroṣṇih (4. pipīlikamadhyā nicṛt).*]

⌊The hymn is not metrical.⌋ Not found in Pāipp., nor elsewhere. Reckoned as first of the *kṛtyāpratiharaṇa* ('counteraction of witchcraft') *gaṇa* (Kāuç. 39.7 and note); used in a charm for protection against witchcraft (39.1), with binding-on of a *sraktya* amulet; and again later (39.13; the comm. says, only vs. 1), in a similar rite. The comm. quotes it further from Nakṣ. K. (17, 19), in a *mahāçānti* called *bārhaspati*.

Translated: Weber, xiii. 163; Griffith, i. 54.—Discussed by Bloomfield, AJP. vii. 477 ff., or JAOS. xiii., p. cxxxii (= PAOS. Oct. 1886).

1. Spoiler's spoiler (*dū́ṣi*) art thou; missile's missile (*hetí*) art thou; weapon's weapon (*mení*) art thou: attain (*āp*) the better one, step beyond the equal (*samá*).

The body of the verse is addressed to the amulet; the refrain more probably to its wearer (so, too, Weber); but the comm. assigns the latter also to the amulet, and quotes to show it TS. ii. 4. 1[4], which rather supports the contrary opinion. He calls *meni* a *vajranāman*, deriving it from root *mī* 'damage.' ⌊See Geldner's discussion of *meni* ('hurt done to another in vengeful anger'), *Festgruss an Böhtlingk*, p. 31, 32.⌋

2. *Sraktyà* art thou; re-entrant (*pratisará*) art thou; counter-conjuring art thou: attain the etc. etc.

The comm. says that *srakti* is the *tilaka*-tree, and *sraktya* means made from it; *pratisara* is something by which sorceries are turned back (upon their performer): it seems to mean virtually a circular amulet—⌊such as a bracelet? For *re-entrant*, Whitney has interlined *revertent* (*sic*), better, perhaps, *reverting*, trans. or intrans.⌋.

3. Conjure (*abhi-car*) against him who hates us, whom we hate: attain the etc. etc.

4. Patron (*sūrí*) art thou; splendor-bestowing art thou; body-protecting art thou: attain the etc. etc.

The comm., without explaining why, glosses *sūri* with *abhijña* 'knowing.'

5. Bright (*çukrá*) art thou; shining (*bhrājá*) art thou; heaven (*svàr*) art thou; light art thou: attain the etc. etc.

The comm. thinks *svàr* to be *jvarādirogotpādanena tāpakaḥ*, or else "the common name of sky and sun."

The Anukr. scans vs. 1 as 6 + 6 + 6 : 12 = 30, and the other verses as 8 + 8 : 12 = 28, excepting vs. 4, which is 9 + 6 : 12 = 27 (restoring the *a* of *asi* in **b**).

12. ⌊Against such as would thwart my incantations.⌋

[*Bharadvāja.—aṣṭarcam. nānādevatyam. trāiṣṭubham: 2. jagatī; 7, 8. anuṣṭubh.*]

Found in Pāipp. ii., but in the verse-order 1, 3, 2, 4–6, 8, 7. The hymn is called by Kāuç. (47.12) *bharadvājapravraskam* 'Bharadvāja's hewer-off' ⌊*or* 'cleaver'⌋ (from expressions in the verses), and is to accompany the cutting of a staff for use in rites of

witchcraft (as at 47. 14, 16, 18; 48. 22): and its several verses are applied through an extended incantation (47. 25–57) against an enemy; the details of it throw no light upon their interpretation.

Translated: E. Schlagintweit, *die Gottesurtheile der Indier* (München, 1866, *Abh. der bayer. Akad. der Wiss.*), p. 13 ff.: Weber, xiii. 164; Ludwig, p. 445; Zimmer, p. 183; Grill, 47, 85; Griffith, i. 55; Bloomfield, JAOS. xiii., p. ccxxi f. (= PAOS. Oct. 1887) or AJP. xi. 334–5; SBE. xlii. 89, 294. — The first four interpreted it as accompanying a fire-ordeal; but Grill and Bloomfield have, with good reason, taken a different view. The native interpreters know nothing of any connection with an ordeal, nor is this to be read into the text without considerable violence.

1. Heaven-and-earth, the wide atmosphere, the mistress of the field, the wonderful wide-going one, and the wide wind-guarded atmosphere — let these be inflamed (*tapya-*) here while I am inflamed.

All the *pada*-mss. read at the end *tapyámāne íti*, as if the word were a dual fem. or neut.: a most gratuitous blunder: SPP's *pada*-text emends to *-ne*. Ppp. reads in **d** *teṣu* for *tá ihá* (which is, as in not infrequent other cases, to be contracted to *té 'há*; the Anukr. at least takes no notice of the irregularity here; but it also ignores the *jagatī* value of **b**). The comm. naturally explains the "wide-goer" as Vishṇu; he does not attempt to account for the mention of "the wide atmosphere" twice in the verse, though sometimes giving himself much trouble to excuse such a repetition. The last pāda he paraphrases by "just as I am endeavoring to destroy the hateful one, so may they also be injurers of [my] enemy, by not giving him place and the like": which is doubtless the general meaning.

2. Hear this, O ye gods that are worshipful (*yajñíya*); Bharadvāja sings (*çaṅs*) hymns (*ukthá*) for me; let him, bound in a fetter, be plunged (*ni-yuj*) in difficulty who injures this our mind.

That is, probably, our design or intent: the comm. says (inappropriately) *idam pūrvaṁ saumārgapravṛttam mānasam*: i.e. seduces us to evil courses. All the mss. chance to agree this time in omitting the visarga of *yajñíyāḥ* before *sthá* in **a**. But Ppp. reads *tu* instead of *stha*, and in **b** *uktyāni çaṅsatu*, as it often changes *-ti* to *-tu*; but here the imperative (or Weber's suggested *çaṅsat*) would improve the sense. ⌊Pronounce *devaáḥ* and reject *sthá*; the meter is then in order — 12 + 12: 12 + 11.⌋

3. Hear this, O Indra, soma-drinker, as I call loudly to thee with a burning (*çuc*) heart; I hew (*vraçc*) him [down], as a tree with an ax, who injures this our mind.

Or (in **b**) 'call repeatedly'; the comm. says *punaḥ punaḥ*. Ppp. has in **c** *vṛçcāsi*. The comm. paraphrases *kuliçena* with *vajrasadṛçena paraçunā*. ⌊An orderly *triṣṭubh* is got by adding *tvám* after *somapa*.⌋

4. With thrice eighty *sā́man*-singers, with the Ādityas, the Vasus, the Angirases — let what is sacrificed-and-bestowed of the Fathers aid us — I take yon man with seizure (*háras*) of the gods.

Iṣṭāpūrtám in **c** has probably already the later meaning of merit obtained by such sacred acts; the comm. says *tadubhayajanitaṁ sukṛtam*. *Haras* he calls a *krodhanāman*. He understands the 'three eighties' of **a** to be the triplets (*tṛca*) in *gāyatrī*,

uṣṇih, and *bṛhatī*, eighty of each, spoken of in AA. i. 4. 3 — simply because they are the only such groups that he finds mentioned elsewhere; the number is probably taken indefinitely, as an imposing one.

5. O heaven-and-earth, attend (*ā-dīdhī*) ye after me; O all ye gods, take ye hold (*ā-rabh*) after me; O Angirases, Fathers, soma-feasting (*somyá*), let the doer of abhorrence (*apakāmá*) meet with (*ā-ṛ*) evil.

Ppp. reads in **a** *dīdhyatām* ⌊cf. Bloomfield, AJP. xvii. 417⌋, and in **d** *pāpasāricchetv ap-*. The comm. does not recognize *dīdhī* as different from *dīdī*, rendering *ādīpte bhavatam*. ⌊In **a**, the accent-mark under *-vī* is missing.⌋

6. Whoso, O Maruts, thinks himself above us, or whoso shall revile our incantation (*bráhman*) that is being performed — for him let his wrongdoings be burnings (*tápus*); the sky shall concentrate its heat (*sam-tap*) upon the *bráhman*-hater.

The verse is RV. vi. 52. 2, with sundry variants. At the beginning, RV. has the better reading *áti vā*; in **b**, *kriyámāṇaṁ nínitsāt*; for **d**, *brahmadvíṣam abhí táṁ çocatu dyāúḥ*. Ppp. follows RV. in **d** (but with *çoca* for *çocatu*); in **c** it reads *vrajanāni*. The comm. renders *vṛjinā́ni* falsely by *varjakāni bādhakāni*.

7. Seven breaths, eight marrows: them I hew [off] for thee with [my] incantation; thou shalt go to Yama's seat, messengered by Agni, made satisfactory.

The last pāda is xviii. 2. 1 (RV. x. 14. 13) **d**. All our mss. and about half of SPP's have in **a** *majñás* (for *majjñás*); yet SPP. adopts in his text the reading *manyás*, because given by the comm., which explains it artificially as for *dhamanyas*, and signifying "a sort of vessels situated in the throat"; no such word appears to be known elsewhere in the language, and some of the mss. have in other passages of the text *manyas* for *majñás*. Our Bp. gives *áyā* at beginning of **c**: the word is translated above as ⌊*áyās*⌋, subjunctive of *i* with doubled subjunctive-sign (see my *Skt. Gram.* § 560 e), or of its secondary root-form *ay*; the comm. takes it from *yā*, which makes him no difficulty, since in his view imperfect and imperative are equivalent, and he declares it used for *yāhi*. Ppp. reads for **c** *yamasya gacha sādanam*. ⌊In many parts of India today *jñ* and *ny* are phonetically equivalent. Cf. SPP's mss. for ix. 5. 23.⌋

8. I set thy track in kindled Jātavedas; let Agni dispose of (? *viṣ*) the body; let speech go unto breath (? *ásu*).

The verse is in part obscure; the comm. sets it in connection with one of the details of the Kāuç. ceremony: "I set or throw in the fire the dust from thy track combined with chopped leaves: i.e. I roast it in the roaster; let Agni, through this dust entering thy foot, pervade or burn thy whole body"; he takes *ásu* as simply equivalent to *prāṇa*, and explains: *sarvendriyavyavahāraçūnyo bhavatu*, become incapable of acting for the senses: i.e. become mere undifferentiated breath — which is perhaps the true meaning. ⌊Quite otherwise A. Kaegi — citation in Bloomfield, p. 294.⌋ The Anukr. apparently expects us to resolve *ā́* at the beginning into *a-ā́*. Ppp. has in **a** *ā dadāmi*, and for **d** *imaṁ gachatu te vasu*.

The last two verses are so discordant in style and content, as well as in meter, with

the rest of the hymn that we can hardly consider them as properly belonging to it. Their omission, with that of the borrowed RV. verse (our 6), would reduce the hymn to the norm of this book.

13. For welfare and long life of an infant.

[*Atharvan.—bahudevatyam utā "gneyam. trāiṣṭubham : 4. anuṣṭubh ; 5. virādjagatī.*]

Verses 1, 4, 5 are found in Pāipp. xv. Though (as Weber points out) plainly having nothing to do with the *godāna* or tonsure ceremony, its verses are applied by Kāuç. to parts of that rite. Thus, it accompanies the preparations for it (53. 1) and the wetting of the youth's head (53. 13): vss. 2 and 3, the putting of a new garment on him (54. 7); vs. 4, making him stand on a stone (54. 8): vs. 5, taking away his old garment (54. 9). And the comm. quotes vss. 2 and 3 from Pariçiṣṭa 4. 1 as uttered by a purohita on handing to a king in the morning the garment he is to put on, and vs. 4 from ibid. 4, as the same throws four pebbles toward the four directions, and makes the king step upon a fifth.

Translated : Weber, xiii. 171 ; Zimmer, p. 322 ; Griffith, i. 57.

1. Giving life-time, O Agni, choosing old age; ghee-fronted, ghee-backed, O Agni — having drunk the sweet pleasant (*cā́ru*) ghee of the cow, do thou afterward defend (*rakṣ*) this [boy] as a father his sons.

The verse occurs also in various Yajur-Veda texts, as VS. (xxxv. 17), TS. (i. 3. 14[4] et al.), TB. (i. 2. 1[11]), TA. (ii. 5. 1), MS. (iv. 12. 4) ⌊MP. ii. 2. 1⌋, and in several Sūtras, as AÇS. (ii. 10. 4), ÇGS. (i. 25), and HGS. (i. 3. 5), with considerable variations. TS. (with which the texts of TB., TA., and AÇS. agree throughout) has in **a** *havíṣo juṣāṇás*, which is decidedly preferable to *jarásaṁ vṛṇānás* ⌊, which is apparently a misplaced reminiscence of RV. x. 18. 6 or AV. xii. 2. 24⌋; at end of **b**, *ghṛtáyonir edhi;* and, in **d**, *putrám* for *putrā́n*. VS. has for **a** *ā́yuṣmān agne haviṣā vṛdhānás*, and agrees with TS. etc. in **b**, and also in **d**, save that it further substitutes *imā́n* for *imám*. MS. reads *deva* for *agne* in **a**, and *píbann amṛ́tam* for *pītvā́ mádhu* of **c** ⌊thus making a good *triṣṭubh* pāda⌋, and ends **d** with *putrám jaráse ma e 'mám*. Ppp. agrees throughout with MS., except as it emends the latter's corrupt reading at the end to *jarase naye 'mam ;* and HGS. corresponds with Ppp. save by having *gṛṇānas* in **a**. ⌊MP. follows HGS.⌋ ÇGS. gives in **a** *haviṣā vṛdhānas*, in **b** agrees with TS. etc., and has in **d** *pite 'va putram iha r-*. The last pāda is *jagatī*.

⌊The Anukr. counts 11 + 11 : 10 + 12 = 44 : as if 10 + 12 were metrically the same as 11 + 11! or as if the "extra" syllable in **d** could offset the deficiency in **c**! The impossible cadence of **c** is curable by no less radical means than the adoption of the Ppp. reading. All this illustrates so well the woodenness of the methods of the Anukr. and its utter lack of sense of rhythm, that attention may well be called to it.⌋

2. Envelop, put ye him for us with splendor; make ye him one to die of old age; [make] long life; Brihaspati furnished (*pra-yam*) this garment unto king Soma for enveloping [himself].

The verse is repeated below, as xix. 24. 4. It is found also in HGS. (i. 4. 2) ⌊MP. ii. 2. 6⌋, and **a**, **b** in MB. (i. 1. 6). HGS. in **a** omits *nas*, and reads *vāsasāi 'nam* for *varcase 'mam*, and in **b** it has *çatā́yuṣam* for *jarā́mṛtyum ;* MB. agrees with this, only making the verse apply to a girl by giving *enām* and *çatā́yuṣīm*. There appears to be a mixture of constructions in **a** : *pári dhatta várcasā* is right, but *dhattá* requires rather *várcase*. Emending to *kṛṇutá* would enable *jarā́mṛtyum* to be construed with *imam*

in **a** ⌊; but cf. ii. 28. 2⌋. Verses 2 and 3 are apparently lost out of Ppp., not originally wanting.

3. Thou hast put about thee this garment in order to well-being; thou hast become protector of the people (?) against imprecation; both do thou live a hundred numerous autumns, and do thou gather about thee abundance of wealth.

The translation implies emendation of *gṛṣṭīnā́m* in **b** to *kṛṣṭīnā́m*, as given by Ppp. and by PGS. (i. 4. 12) and HGS. (i. 4. 2) in a corresponding expression to xix. 24. 5 below. ⌊MP., ii. 2. 8, reads *āpīnā́m.*⌋ Such blundering exchanges of surd and sonant are found here and there; another is found below, in 14. 6 **b** ⌊so our ii. 5. 4, Ppp.⌋. All the mss., and both editions, read here *gṛṣ-*, and the comm. explains it by *gavām*, and, with absurd ingenuity, makes it apply to the asserted fear of kine, on seeing a naked man, that he is going to take from them the skin which formerly belonged to him, but was given to them instead by the gods; the legend is first given in the words of the comm. himself, and then quoted from ÇB. iii. 1. 2. 13–17. For comparison of the Sūtra-texts in detail, see under xix. 24. 5, 6. In **c**, our O. Op. read *jī́vas.* ⌊Cf. MGS. i. 9. 27 *a* and p. 152, s.v. *paridhāsye.* With **c**, **d** cf. PGS. ii. 6. 20.⌋ The first pāda is properly *jagatī* (*su-astáye*). ⌊☞ See p. 1045.⌋

4. Come, stand on the stone; let thy body become a stone; let all the gods make thy life-time a hundred autumns.

The second pāda is nearly identical with RV. vi. 75. 12 **b**; with **a**, **b** compare also AGS. i. 7. 7 and MB. i. 2. 1, similar lines used in the nuptial ceremonies. ⌊With **a**, **c**, **d** compare MGS. i. 22. 12 and p. 149.⌋ Ppp. has for **a**, **b** *imam açmānam ā tiṣṭhā 'çme 'va tvaṁ sthiro bhava: pra mṛṇihi durasyataḥ sahasva pṛtanāyataḥ;* which differs but little from the AGS. verse. The Anukr. apparently expects us to resolve *vi-çu-e* in **c**.

5. Thee here, of whom we take the garment to be first worn, let all the gods favor; thee here, growing with good growth, let many brothers be born after, ⌊[after thee,]⌋ as one well born.

This verse makes it pretty evident that in vs. 3 also the garment is the first that is put on the child after birth. But the comm., ignoring the gerundive *-vāsyam*, thinks it a "formerly worn" garment that is "taken away"; and Kāuç. misuses it correspondingly. HGS. (i. 7. 17) has a corresponding verse, omitting *vāsas* in **a**, combining *viçve av-* in **b**, and reading *suhṛdas* for *suvṛdhā* in **c**. ⌊Nearly so, MP. ii. 6. 15.⌋ In Ppp. the text is defective; but *savitā* is read instead of *suvṛdhā*. Some of our *saṁhitā*-mss. (P.M.W.I.H.) lengthen to *-vasyā̀m* before *hárāmas* in **a**. The verse is very irregular in the first three pādas, though it can by violence be brought into *triṣṭubh* dimensions; it has no *jagatī* quality whatever.

14. Against sadā́nvās.

[*Cātana.* — *ṣaḍṛcam. çālāgnidevatyam uta mantroktadevatākam. ānuṣṭubham: 2. bhurij; 4. upariṣṭādvirāḍbṛhatī.*]

All the verses are found in Pāipp., vs. 4 in v., the rest (in the verse-order 1, 5, 6, 2, 3) in ii. It is reckoned by Kāuç. to the *cātanāni* (8. 25), and also among the hymns of the *bṛhachānti gaṇa* (9. 1); it is used in the women's rites (*strīkarmāṇi*) to prevent

abortion (34.3); also in the rite for expiation of barrenness in cattle (*vaçāçamana*; 44.11): and in the establishment of the house-fire (72.4), with sprinkling of the entrance, and finally in the funeral ceremonies (82.14), with the same action. The comm. further refers to the use of the *cātana* and *mātṛnāman* hymns in Nakṣ. K. 23 and Çānti K. 15. All these uses imply simply the value of the hymn as exorcising evil influences or the beings that represent them, and do not help us to see against what it was originally directed: Weber suggests rats and worms and such like pests; perhaps, rather, troublesome insects: as usual, the indications are so indefinite that wide room for conjecture is left open.

Translated: Weber, xiii. 175; Ludwig, p. 522; Grill, 1, 89; Griffith, i. 58; Bloomfield, 66, 298.

⌊☞ See p. 1045.⌋

1. The expeller, the bold, the container, the one-toned, the voracious — all the daughters (*naptí*) of the wrathful one, the *sadā́nvās*, we make to disappear.

By the connection, the obscure words in the first half-verse should be names of individual *sadānvās*, but *dhiṣáṇam* (the translation implies emendation to *-ṇām*) is masculine (or neuter), and *dhṛṣṇúm* (for which Ppp. reads *dhiṣṇyam*) not distinctively feminine. *Nissālā́* (SPP's text reads, with the *saṁhitā*-mss. generally, *niḥsā-*: p. *niḥ-sālā́m*) is taken by the letter of the text, as if from *niḥ-sālay* = *niḥ-sāray*; the comm. gives first this derivation, but spoils it by adding as alternative "originating from the *sāla*, a kind of tree." R. suggests *niḥsālam* "out of the house," adverb. The comm. shamelessly derives *dhiṣaṇam* from *dhṛṣ*, and explains it as "a seizer with evil, so named"; he also takes *-vādya* as = *vacana*. All our *pada*-mss. commit the gross blunder of dividing *jighatoḥsvàm*, as if the word were a compound; SPP. lets the division stand in his *pada*-text. Ppp. reads in **c** *napatiyas*.

2. Out of the cow-stall we drive you, out of the axle, out of the wagon-body (?); out of the houses we expel you, ye daughters (*duhitṛ́*) of *magundī*.

The comm. understands *upānasā́t* (for which two of our mss., P.M., read *upamānasā́t*) to mean "a granary" — or else "a wagon full of grain"; and *ákṣa* "a gambling house." He does not venture to etymologize *magundī*, but calls it simply the name of a certain *piçācī*. The *pada*-mss. read *magundyā*, which SPP. properly emends to *-dyāḥ*. Ppp. has for **b** the corrupt *nir yoninnṛpānaca*, ⌊in **c** *magundyā*,⌋ and at end of **d** *cātayāmasi*. The Anukr. takes notice of the metrical irregularity of **c**.

3. Yon house that is below — there let the hags be; there let debility (*sedí*) make its home (*ni-uc*), and all the sorceresses.

Ppp. has a different version of the first three pādas: *amuṣminn adhare gṛhe sarvā svanta rāyaḥ: tatra pāpmā ni yacchatu*. The comm. renders *sedi* by *nirṛti*.

⌊Our accent-notation does not here distinguish a *kṣāipra* circumflex (*ny-ùcyantu*) from an enclitic circumflex (*sedír nyùcyantu* — as if it were the impossible *ni-ucyantu*, accentless); nor do the mss. of SPP.: but in his text, he here employs the stroke, like "long *ſ*" or the sign of integration, which does distinguish them.⌋

4. Let the lord of beings drive out, also Indra, from here the *sadā́nvās*, sitting on the bottom of the house; let Indra subdue them with the thunderbolt.

The omission of this verse, as being not found with the rest in Ppp. ii., would reduce the hymn to the norm of the second book. Ppp. (in v.) rectifies the meter of **d** by omitting *indras*. The metrical definition of the Anukr. is mechanically correct. The comm. understands *bhūtapati* to designate Rudra.

5. If ye are of the endemic (? *kṣetriyá*) ones, or if sent by men; if ye are born from the barbarians (*dásyu*) — disappear from here, O *sadā́nvās*.

All the mss., both here and in the next verse, accent at the end *sadā́nvā́s*, though the word is plainly a vocative, and is so understood by the comm. (who says nothing of the accent, and indeed in general pays no heed to it); SPP. retains the manuscript reading. Ppp. has for **a** *yā devā gha kṣetriyād*, and for **c** *yad astu daçvibho jātā*.

6. I have gone around the abodes (*dhā́man*) of them as a swift [steed about] a race-course; I have won (*ji*) all your races (*ājí*); disappear from here, O *sadā́nvās*.

The translation implies the evidently necessary emendation *asaram* at end of **b**; Ppp. has it, and also the comm.; both editions give *asaran*, with all the mss. But Ppp. agrees with the mss. in giving just before it the false reading *gā́ṣṭhām* for *kā́-* (our text emends, but, by an oversight, gives *-çúr* instead of *-çúḥ* before it); and SPP. retains *gā́-*. The comm. has instead *glāṣṭhām*, and explains it as "the further goal, where one stops (*sthā*) wearied (*glāna*)."

15. Against fear.

[*Brahman.* — *ṣaḍṛcam. prāṇāpānāyurdevatyam. tripādgāyatram.*]

Found also in Pāipp. vi., but in a much fuller form, with thirteen verses, of which our six are, in their order, vss. 1, 4, 3, 7, 12, 13; the others deal with wind and atmosphere, cow and ox, Mitra and Varuṇa, Indra and Indra's might (*indriya*), hero and heroism, breath and expiration, and death and immortality (*amṛtam*); after *bibher* is added in vs. 1 *evā me 'pāna mā riṣayā*, and, at the end of the hymn, the same, but with *riṣa* for *riṣayā*. In Kāuç. (54. 11), the hymn is used, with vi. 41, at the end of the *godāna* ceremony, on giving food to the boy. It is also counted by the schol. (ib., note) to the *āyuṣya gaṇa*. The comm. makes no reference to the *godāna* rite, but declares the use to be simply by one desiring long life (*āyuṣkāma*).

Translated: Weber, xiii. 179; Griffith, i. 59.

1. As both the heaven and the earth do not fear, are not harmed, so, my breath, fear not.

⌊MGS., at i. 2. 13, has *evam me prāṇa mā bibha evam me prāṇa mā riṣaḥ*.⌋

2. As both the day and the night do not fear etc. etc.

The comm. here applies for the first time the term *paryāya* to these sentences, correspondent but with elements in part different.

3. As both the sun and the moon do not fear etc. etc.

4. As both sacrament (*bráhman*) and dominion (*kṣatrá*) do not fear etc. etc.

That is, the Brāhman and Kṣatriya castes (*brāhmaṇajāti* and *kṣatriyajāti*, comm.), as the words might properly enough be translated.

5. As both truth and untruth do not fear etc. etc.

6. As both what is (*bhūtá*) and what is to be (*bhávya*) do not fear etc. etc.

The comm. paraphrases *bhūtám* by *sattām prāptaṁ vastujātam;* the past would seem to be a better example of fixity than the future: but neither is "untruth" (vs. 5) to be commended as an example. ⌊Weber would read *ca ṛtám.*⌋

16. For protection.

[*Brahman.—prāṇāpānāyurdevatyam. ekāvasānam: 1. 1-p. āsurī triṣṭubh; 2. 1-p. āsury uṣṇih; 3. 1-p. āsurī triṣṭubh; 4, 5. 2-p. āsurī gāyatrī.*]

⌊Not metrical.⌋ Found (except vs. 5) in Pāipp. ii. (in the verse-order 2, 1, 3, 4). The hymn, with the one next following, is used by Kāuç. (54. 12) immediately after hymn 15: and the comm. adds, quoting for it the authority of Pāiṭhīnasi, to accompany the offering of thirteen different substances, which he details. Both appear also in Vāit. (4. 20), in the *parvan* sacrifices, on approaching the *āhavanīya* fire; and vss. 2 and 4 further (8. 7, 9) in the *āgrayaṇa* and *cāturmāsya* sacrifices.
Translated: Weber, xiii. 179; Griffith, i. 60.

1. O breath-and-expiration, protect me from death: hail (*svā́hā*)!

The first extension of the notion of *prāṇa* 'breath,' lit. 'forth-breathing,' is by addition of *apāna*, which also is lit. 'breathing away,' and so, when distinguished from the generalized *prāṇa*, seems to mean 'expiration.' The comm. here defines the two thus: *prāg ūrdhvamukho 'niti ceṣṭata iti prāṇaḥ; apā 'nity avāñmukhaç ceṣṭata ity apānaḥ.* For *svāhā* he gives alternative explanations, following Yāska. The verse (without *svāhā*) is found also in Āp. xiv. 19. 3. "*Triṣṭubh*" in the Anukr. is doubtless a misreading for *pañkti*, as the verse has 11 syllables, and 1 and 3 would have been defined together if viewed as of the same meter.

2. O heaven-and-earth, protect me by listening (*úpaçruti*): hail!

The *pada*-mss. read *úpa°çrutyā* (not *-yāḥ*), and, in the obscurity of the prayer, it is perhaps best to follow them ⌊'by overhearing' the plans of my enemies?⌋; otherwise, 'from being overheard' ⌊by my enemies?⌋ would seem as suitable; and this is rather suggested by the Ppp. reading, *upaçrute* (for *-teḥ?*).
Ppp. has after this another verse: *dhanāyā "yuṣe prajāyāi mā pātaṁ svāhā.*

3. O sun, protect me by sight: hail!

Ppp. has *cakṣuṣī* '(protect my) two eyes.' Our O.Op., with some of SPP's mss., read *sūryas* for *-ya*.

4. O Agni Vāiçvānara, protect me with all the gods: hail!

Ppp. makes, as it were, one verse out of our 4 and 5, by reading *agne viçvambhara viçvato mā pāhi svāhā.* The comm. gives several different explanations of *vāiçvānara* 'belonging to all men,' one of them as *viçvān-ara = jantūn praviṣṭaḥ!*

5. O all-bearing one, protect me with all bearing (*bháras*): hail!

The sense is obscure; at xii. 1. 6 the epithet 'all-bearing' is, very properly, applied to the earth; but here the word is masculine. The comm. understands Agni to be meant (and this the Ppp. reading favors); but he relies for this solely on BAU. i. 4. 7

(which he quotes); and that is certainly not its meaning there. Weber conjectures Prajāpati. ⌊The BAU. passage is i. 4. 16 in Böhtlingk's ed. See Whitney's criticism upon it at AJP. xi. 432. I think nevertheless that fire may be meant — see Deussen's *Sechzig Upanishad's*, p. 394.⌋ It does not appear why the last two verses should be called of two pādas.

17. For various gifts.

[*Brahman. — saptarcam. prāṇāpānāyurdevatyam. ekāvasānam: 1–6. 1-p. āsurī triṣṭubh; 7. āsury uṣṇih.*]

⌊Not metrical.⌋ Pāipp. has a similar set of phrases in ii. For the use of the hymn by Kāuç. and Vāit., see under hymn 16. It is also, with 15 and others, reckoned by the schol. to Kāuç. (54. 11, note) to the *āyuṣya gaṇa*.

Translated: Weber, xiii. 180; Griffith, i. 61.

1. Force art thou; force mayest thou give me: hail!

The Ppp. has no phrase corresponding to this. Some of our mss., as of SPP's. read *dā* instead of *dāḥ* before *svā́hā*, in this hymn and the next, where they do not abbreviate the repetition by omitting both words. The comm. regards them both as addressed to Agni, or else to the article offered (*hūyamānadravyam*). ⌊Cf. MGS. i. 2. 3, and p. 149 and citations.⌋

2. Power art thou; power mayest thou give me: hail!

Ppp. has *sahodā agnes saho me dhā svāhā*.

3. Strength art thou; strength mayest thou give me: hail!

Ppp. gives *baladā agnir balaṁ me svāhā*.

4. Life-time art thou; life-time mayest thou give me: hail!

The corresponding phrase in Ppp. is: *āyur asyā āyur me dhā svāhā*.

5. Hearing art thou; hearing mayest thou give me: hail!

There are no phrases in Ppp. answering to this and the two following verses: but others with *varcas* and *tejas* as the gifts sought.

6. Sight art thou; sight mayest thou give me: hail!

7. Protection (*paripā́ṇa*) art thou; protection mayest thou give me: hail!

The anuvāka ⌊3.⌋ has 7 hymns, with 42 verses; the Anukr. says: *aṣṭonaṁ tasmāc chatārdhaṁ tṛtīye*.

Here ends also the third *prapāṭhaka*.

18. For relief from demons and foes.

[*Cātana (sapatnakṣayakāmaḥ). — āgneyam. dvāipadam; sāmnībṛhatam.*]

⌊Not metrical.⌋ Ppp. has some similar phrases in ii. The hymn belongs to the *cātanāni* (Kāuç. 8. 25: the comm. regards only the last three verses as *cātana*, because vs. 3 is the one whose pratīka is cited in the Kāuç. text; but it is perhaps more likely that *arāyakṣayaṇam* is an oversight for *bhrātṛvyakṣ-*); it is used by itself also in one of the witchcraft rites (*ābhicārikāṇi*), while adding fuel of reeds to the fire (48. 1).

Translated: Weber, xiii. 180; Griffith, i. 61.

1. Adversary-destroying art thou; adversary-expulsion mayest thou give me: hail!

'Adversary' is lit. 'nephew' or 'brother's son' (*bhrātṛvya*). The Ppp. phrases are after this model: *bhrātṛvyakṣiṇam asi bhrātṛvyajambhanam asi svāhā*, and concern successively the *piçācas*, *sadānvās*, and *bhrātṛvyas*. The Anukr. supports the comm. in regarding the hymn as addressed to Agni, and agrees with Kāuç. in regard to the accompanying action, saying: *sapatnakṣayaṇīḥ samidha ādhāyā 'gnim prārthanīyam aprārthayat.* ⌊Instead of "destroying" W. has interlined "destruction."⌋

2. Rival-destroying art thou; rival-expulsion mayest thou give me: hail!

3. Wizard- (? *arā́ya-*) destroying art thou; wizard-expulsion mayest thou give me: hail!

4. *Piçācá*-destroying art thou; *piçācá*-expulsion mayest thou give me: hail!

5. *Sadā́nvā*-destroying art thou; *sadā́nvā*-expulsion mayest thou give me: hail!

Read in our edition *sadānvācā́t-*.

19. Against enemies: to Agni (fire).

[*Atharvan.—āgneyam. 1–4. nicṛdviṣamāgāyatrī; 5. bhurigviṣamā.*]

⌊Not metrical.⌋ This hymn (but not its four successors and counterparts) is found in Pāipp. ii.; also in MS. (i. 5. 2: in verse-order 1, 4, 3, 2, 5) and Āp. (vi. 21. 1: in verse-order 3, 4, 1, 2, 5); further, in K. Its first pratīka (but regarded by the schol. and by the comm. as including all the five hymns) is used by Kāuç. (47. 8) to accompany the *purastād homas* in the witchcraft rites. The Anukr. has a common description of the five hymns, 19–23, as *pañca sūktāni pañcarcāni pañcāpatyāni* (? or *-catapāty-*) *tripādgāyatrāṇy ekāvasānāni.* ⌊The mss. blunder; but *pañcāpatyāni* is probably right; see note to Kāuç. 47. 8.⌋

Translated: Weber, xiii. 181; Griffith, i. 62.

1. O Agni! with the heat that is thine, be hot against him who hates us, whom we hate.

MS. leaves (in all the verses) the *a* of *asmā́n* unelided, and both MS. and Āp. insert *ca* before *vayám*.

2. O Agni! with the rage (*háras*) that is thine, rage against him who hates us, whom we hate.

Práti hara has to be strained in rendering, to preserve the parallelism of the expression. ⌊Or, 'with the seizing-force that is thine, force back him' etc.?⌋

3. O Agni! with the gleam (*arcís*) that is thine, gleam against him who hates us, whom we hate.

4. O Agni! with the burning (*çocís*) that is thine, burn against him who hates us, whom we hate.

5. O Agni! with the brilliancy (*téjas*) that is thine, make him unbrilliant who hates us, whom we hate.

Ppp. has *jyotis* for *tejas*, and *prati daha* for *atejasaṁ kṛṇu*; for the latter, MS. and Āp. read *prati titigdhi* (also K., *tityagdhi*).

The meter is alike in the four hymns 19–22: the Anukr. restores the *a* of *asmān*, and in vss. 1–4 scans 6 + 7 + 10 = 23, and, in vs. 5, 6 + 9 + 10 = 25.

20. The same: to Vāyu (wind).

This and the three following hymns are mechanical variations of the one next preceding, differing from it only by the name of the deity addressed, and in hymn 23 by the pronouns and verbs being adapted to the plural deity. They are wanting in the other texts. The comm. does not deign to explain them in detail, but prefixes a few introductory words to the text of this one. For the Anukr. descriptions of the meter, and for the use by Kāuç., see under hymn 19. It would be space wasted to write out the translation in full. ⌊They should all be regarded as non-metrical.⌋ They are briefly treated (not translated) by Weber, xiii. 182, and Griffith, i. 62.

1. O Vāyu! with the heat that is thine etc. etc.

2–5. O Vāyu! with etc. etc.

21. The same: to Sūrya (sun).

1. O Sūrya! with the heat that is thine etc. etc.

2–5. O Sūrya! with etc. etc.

22. The same: to the moon.

1. O moon! with the heat that is thine etc. etc.

2–5. O moon! with etc. etc.

23. The same: to water.

1. O waters! with the heat that is yours etc. etc.

2–5. O waters! with etc. etc.

Here the meter, owing to the plural verbs, is different; the Anukr. calls that of vss. 1–4 (6 + 8 + 10 = 24) *samaviṣamā*, a *gāyatrī* 'of uneven members,' and vs. 5 (6 + 10 + 10 = 26) the same, with two syllables in excess ⌊*svarāḍ-viṣamā*⌋.

24. Against kimīdins, male and female.

[*Brahman.* — *aṣṭarcam. āyuṣyam. pāñktam* . . . .]

⌊Not metrical.⌋ Part of the hymn is found in Pāipp. ii., but in a very corrupt condition: see under the verses below. Kāuç. makes no use of it that is characteristic, or that casts any light upon its difficulties, but prescribes it simply as to be employed in a certain ceremony (19.9–13) for prosperity (according to the comm., for removal of a bad sign), called "of the sea" (*sāmudra*: the comm. says, offering in a *çāpeṭastha* fire, in the midst of the sea): it is also reckoned (19.1, note) to the *mantras* called *puṣṭika* 'for prosperity.' The words that precede the refrain in each verse are apparently

the names of *kimīdins*. The Anukr. says that Brahman in each verse praised with verses the deity mentioned in it: and gives a long description of the meters that is too confused and corrupt to be worth quoting in full.

Translated: Weber, xiii. 182: Griffith, i. 62.

1. O *çerabhaka, çerabha!* back again let your familiar demons go; back again your missile, ye *kimīdins!* whose ye are, him eat ye; who hath sent you forth, him eat ye; eat your own flesh.

Ppp. reads: *çarabhaka çeraçabha punar bho yānti yādavaṣ punar hatiṣ kimīdinaḥ yasya stha dam atta yo va prāhī tam uttam māsānsā manyatā.* The comm. in the last phrase gives *sā* instead of *svā*, and has much trouble to fabricate an explanation for it (as = *tasya*. or else for *sā hetiḥ*). *Çerabhaka* he takes as either *sukhasya prāpaka* or *çarabhavat sarveṣām hiṅsaka*, but is confident that it designates a "chief of *yātudhānas*." Of the refrain, the first part seems metrical, and the second prose, in three phrases: and it may be counted as 8 + 8 : 6 + 7 + 5 (or 7) = 34 (or 36): the prefixed names add 7 syllables (vss. 1, 2), or 5 (vss. 3, 4), or 3 (vss. 6-8), or 2 (vs. 5). ⌊Bloomfield comments on *áhāit* and the like, ZDMG. xlviii. 577.⌋

2. O *çevṛdhaka, çévṛdha!* back again let your familiar etc. etc.

3. O *mroká, anumroka!* back again let your familiar etc. etc.

4. O *sarpá, anusarpa!* back again let your familiar etc. etc.

5. O *jūrṇī!* back again let your familiar demons go; back again your missile, ye she-*kimīdins;* whose ye are etc. etc.

6. O *upabdi!* back again let your familiar etc. etc.

7. O *árjunī!* back again let your familiar etc. etc.

8. O *bharūjī!* back again let your familiar etc. etc.

To represent all these verses, we find in Ppp. *çevṛka çevṛdha sarpān sarpa mrokān mro jyarṇyatro jarjūnvapapraḍo punar vo yanti yādavaḥ: punar jūtiṣ kimīdinaḥ yasya stha dam atta yo na prāhī tam utvas sā mānsāṇy attā.* It has not seemed worth while to try to translate the names, though most of them contain intelligible elements ⌊see Weber. p. 184, 186⌋, and the comm. forces through worthless explanations for them all. In vs. 8 he reads *bharūci*, and makes an absurd derivation from roots *bhṛ* and *añc* ("going to take away the body"). ⌊In the first draft, W. notes that the four feminine names of vss. 5-8 might be combined to one *triṣṭubh* pāda, which with the common refrain would give us the normal five "verses."⌋

25. Against káṇvas: with a plant.

[*Cātana.—vānaspatyam. ānuṣṭubham: 4. bhurij.*]

Found in Pāipp. iv. Both Weber and Grill regard the hymn as directed against abortion: but no sufficient indications of such value are found in its language, though some of the native authorities intimate their discovery of such. Kāuç. (8. 25) reckons it to the *cātana* hymns; and it is employed, with ii. 7 and other hymns, in a remedial ceremony (26. 33-36) against various evils, specially accompanying the smearing of the designated plant with sacrificial dregs (*sampāta*) upon the patient.

Translated: Weber, xiii. 187; Grill, 20, 92; Griffith, i. 64; Bloomfield, 36, 302.

1. Weal for us, woe (*áçam*) for Nirṛti ('perdition') hath the divine

spotted-leaf made; since it is a formidable grinder-up (*-jámbhana*) of *káṇvas*, it, the powerful, have I used (*bhaj*).

The comm. makes no attempt to identify the *pṛçniparṇī* as any particular plant, but simply paraphrases it with *citraparṇy oṣadhiḥ*. R. discusses the word as follows: "the *pṛçniparṇī* is, 1. according to the commentary to KÇS. xxv. 7. 17, the same with *māṣaparṇī*, i.e. *Glycine debilis*; 2. according to other schol., the same with *lakṣmaṇā*, a plant having upon its leaves red spots, in which the form of a child is claimed to be seen. Bhāvapr., i. 208, calls it also *putrajanī*, and Rājanigh., vii. 114. *putrakandā*, or *putradā*, or *puṁkandā*, indicating a bulbous plant; it is credited with the power to cure barrenness of women; 3. according to Am. Koç. and the other Nighaṇtus, it is a leguminous plant, identified by Chund Dutt (*Mat. medica*) with *Uraria lagopodioides* Dec., having hairy leaves without colored spots. The second of these identifications would suit the hymn." *Abhakṣi* might mean 'I have partaken of or drunk'; but neither Kāuç. nor the comm. know of such a use of the plant. The strange appearance in this hymn (only) of *káṇva* as name of evil beings is passed by the comm. without a word of notice: he simply paraphrases the word with *pāpa*. ⌊But see Bergaigne, *Rel. véd.* ii. 465, and Hillebrandt, *Ved. Mythol.* i. 207.⌋ Ppp. reads in **b** *nirṛtaye karat*, and in **d** *tvā 'harṣam* for *abhakṣi*.

2. This spotted-leaf was first born overpowering; with it do I hew [off] the head of the ill-named ones, as of a bird (*çakúni*).

⌊*Çakú-* is misprinted *çakṛ́-*.⌋ The reading *vṛçcāmi*, without accent (which is given in both editions, on the authority of all the mss.) implies that the fourth pāda begins with *çíras*, the preceding three words being (as is easy) resolved into eight syllables; and the *pada*-mss. also mark the pāda-division before *çíras*. The Anukr., however, regards the verse as a simple *anuṣṭubh*, which it plainly is, *çíras* belonging to **c**; the accent should therefore be emended to *vṛçcā́mi*. Ppp. reads *sadānvāghnī pr-* for **a**, and, in **c**, **d**, *tayā kaṇvasyāṁ çiraç chinadmi çak-*. The comm. explains the "ill-named" as *dadruvisarpakaçvitrādikuṣṭharogaviçeṣās*, or varieties of leprosy.

3. The blood-drinking wizard, and whoso wants to take away fatness, the embryo-eating *káṇva* do thou make disappear, O spotted-leaf, and overpower.

One or two of our mss. (W.I.), and several of SPP's, read in **b** *jihīriṣati* ⌊I. has *-trīṣ-*⌋. Ppp. has at the end *sahasvatī*.

4. Make them enter the mountain, the life-obstructing (*-yopana*) *káṇvas*; do thou, O divine spotted-leaf, go burning after them like fire.

⌊As to *kaṇvāñ*, cf. i. 19. 4 n. As to *-yopana*, see Bloomfield, AJP. xii. 423.⌋ This verse and the next are too much defaced in Ppp. to admit comparison in detail; but its text differs somewhat from ours. The Anukr. refuses to sanction the common abbreviation to *agnír 'va* in **d**.

5. Thrust them forth to a distance, the life-obstructing *káṇvas*; where the darknesses go, there have I made the flesh-eaters go.

26. For safety and increase of kine.

[*Savitar.—paçcavyam. trāiṣṭubham. 3. upariṣṭādvirāḍbṛhatī; 4, 5. anuṣṭubh (4. bhurij).*]

Found in Pāipp. ii. Used by Kāuç. (19. 14), with iii. 14, iv. 21, and ix. 7 ⌊not vi. 11. 3 — see comm. to ix. 7 = 12⌋, in a ceremony for the prosperity of cattle.

Translated: Weber, xiii. 188; Ludwig, p. 371; Griffith, i. 65; Bloomfield, 142, 303; vss. 1 and 2, also by Grill, 64, 92. — Cf. Bergaigne-Henry, *Manuel*, p. 138.

1. Hither let the cattle come that went away, whose companionship (*sahacārá*) Vāyu (the wind) enjoyed, whose form-givings Tvashṭar knows; in this cow-stall let Savitar make them fast (*ni-yam*).

Or, 'whose forms,' *rūpadheya* being virtually equivalent to simple *rūpa*. Ppp. reads in **b** *sahatāram*. The "cow-stall" does not probably imply anything more than an enclosure. The Anukr. passes without notice the *jagatī* pāda **d**.

2. To this cow-stall let cattle flow-together ⌊stream together⌋ (*sam-sru*); let Brihaspati, foreknowing, lead them hither; let Sinīvālī lead hither the van (*ágra*) of them; make them fast when they have come, O Anumati.

⌊In the prior draft of 3, Mr. Whitney has 'stream.'⌋ Ppp. has at the end *yacchāt;* one of SPP's mss., *yacchat*. The comm. gives *anugate* (= *he anugamanakāriṇi*) in **d**. The value of *pra* in the common epithet *prajānánt* (rendered 'foreknowing') is obscure and probably minimal. ⌊As to the deities here named, see Zimmer, p. 352, and Hillebrandt, *Ved. Mythol.* i. 422.⌋

3. Together, together let cattle flow ⌊stream⌋, together horses, and together men, together the fatness that is of grain; I offer with an oblation of confluence.

For the oblation called 'of confluence,' to effect the streaming together of good things, compare i. 15 and xix. 1. The change of meter in this hymn need not damage its unity, in view of its occurrence as one hymn in Ppp. Ppp. reads in **b** *pāuruṣās*, and in **c** *sphātibhis* (for *yā sph-*). The metrical definition of the Anukr. seems to reject the obvious resolution *-vi-e-ṇa* in **d**.

4. I pour together the milk (*kṣīrá*) of kine, together strength, sap, with sacrificial butter; poured together are our heroes; fixed are the kine in me ⌊*rather*, with me⌋ [as] kine-lord.

Ppp. reads *valam* in **b**, combines *-ktā 'smākam* in **c**, and has for **d** *mayi gāvaç ca gopatāu*. The redundant syllable in **d** (noticed by the Anukr.) would be got rid of by changing *máyi* to the old locative *mé* ⌊; but with better metrical result, by adopting the Ppp. reading⌋. With the second half-verse is to be compared AÇS. iii. 11. 6: *ariṣṭā asmākaṁ vīrā mayi gāvaḥ santu gopatāu*. The comm. says that *gavām* in **a** means *gṛṣṭīnām* 'of heifers (having their first calf).'

5. I bring (*ā-hṛ*) the milk of kine; I have brought the sap of grain; brought are our heroes, our wives, to this home (*ástaka*).

Ppp. has *aharṣam* in **b**, in **c** *āhariṣam* (for *āhṛtā́s*) and *vīrān*, and in **d** *ā patnīm e 'dam*. Our Bp. gives *ahāriṣam* (and H. *aharāriṣam*) in **b**, and *ā́hūtās* in **c**.

The *anuvāka* ⌊4.⌋ has this time 9 hymns, with 48 verses; the old Anukr. says *dvyūnaṁ* [*çatārdhaṁ*] *turīyaḥ*.

27. For victory in disputation: with a plant.

[*Kapiñjala.—saptarcam. vānaspatyam. ānuṣṭubham.*]

Found in Pāipp. ii. Kāuç. uses the hymn in the rite or charm for overcoming an adversary in public dispute: one is to come to the assembly from the north-eastern direction (because of its name *aparājita* 'unconquered'), chewing the root of the plant, and to have it in his mouth while speaking; also to bind on an amulet of it, and to wear a wreath of seven of its leaves (38. 18–21). Verse 6, again, is reckoned (50. 13, note) to the *rāudra gaṇa*. The comm. further quotes from the Nakṣ. ⌊error for Çānti⌋ K. (17, 19) a prescription of the use of the hymn in a *mahāçānti* called *aparājitā*.

Translated: Weber, xiii. 190; Ludwig, p. 461; Grill, 1st edition, 18, 51; Bloomfield, JAOS. xiii., p. xlii (PAOS. May, 1885), or AJP. vii. 479; Grill, 2d edition, 23, 93; Griffith, i. 66; Bloomfield, SBE. xlii. 137, 304.—Bloomfield was the first to point out (on the authority of Kāuç.) the connection of *prāç* with root *prach*, and to give the true interpretation of the hymn. Grill follows him in the second edition.

1. May [my] foe by no means win (*ji*) the dispute; overpowering, overcoming art thou; smite the dispute of [my] counter-disputant; make them sapless, O herb.

"Dispute" (*prā́ç*) is literally 'questioning.' The comm. renders the word in **a** by *praṣṭar* 'questioner,' but in **c** gives us our choice between that and *praçna* 'question,' and in 7 **a** acknowledges only the latter meaning. *Prátiprāças* is translated here as genitive; the comm. takes it secondly as such, but first as accus. pl.; the Ppp. reading favors the latter: *sā 'mūn pratiprāço jaya rasā kṛ-*. With either understanding, the accent is anomalous; we ought to have *pratiprā́ças*. *Arasā́n* also is in favor of the plural. If we could emend *prā́çam* in **c** to *prāçí* 'in the disputation,' it would make things much easier. For **a** Ppp. has *yaç catrūn saṁjayāt*. *Néd* in **a** is simply the emphasized negative.

2. The eagle discovered (*anu-vid*) thee; the swine dug thee with his snout: smite the dispute etc. etc.

Pāda **b** shows that the root is the part of the plant employed. If we struck off the impertinent refrain from vss. 2–5, and combined the lines into two verses, the hymn would conform to the norm of the second book (as in more than one case above ⌊p. 37⌋).

3. Indra put (*kṛ*) thee on his arm, in order to lay low (*stṛ*) the Asuras: smite the dispute etc. etc.

The comm., both here and in the next verse, understands *-bhya(ḥ) stárītave* as *-bhyas tárī-*, though he then explains *tarītave* by *startum*. Pāda **a** is rendered in accordance with the comm. and with Weber; Grill, 'took thee into his arm.'

4. Indra consumed (*vi-aç*) the *pāṭā́*, in order to lay low the Asuras: smite the dispute etc. etc.

The comm. reads in a *pāṭhām*, and uses that form in all his explanations; *pāṭām* seems to be given in all the mss., and in Ppp., and both editions adopt it; but the mss. are very little to be trusted for the distinction of *ṭ* and *ṭh*. "The plant is the *Clypea hernandifolia*, whose bitter root is much used. It grows all over India, and is said to be applied to ulcers in the Penjab and in Sindh (W. Dymock, *Vegetable mat. med.*)" (R.). ⌊In his note, Roth gives *pāṭām* as Ppp. form: but in his collation, he gives as Ppp. reading in **a. b** *pāyam indro*⌋ *vyāṣṇān hantave as-*. The Anukr. apparently expects us to resolve *vi-ā-ç*(*u*)*-āt* in **a**.

5. With it will I overpower the foes, as Indra did the *sālāvṛkás*: smite the dispute etc. etc.

The translation implies emendation of the inadmissible *sākṣe* to *sākṣye*, than which nothing is easier (considering the frequent loss of *y* after a lingual or palatal sibilant) or more satisfactory, for both sense and meter; it is favored, too, by the Ppp. reading, *sakṣīye*. No other example of long *ā* in a future form of this verb appears to be quotable; but the exchange of *a* and *ā* in its inflection and derivation is so common that this makes no appreciable difficulty. The comm. accepts *sākṣe*, rendering it by *abhi bhavāmi*. The Anukr. notes no metrical irregularity in the verse. In our text, accent *sālāvṛkā̃n* (an accent-mark out of place). ⌊To Weber's note on *sālāvṛká*, add Oertel, JAOS. xix.[2] 123 f. This allusion adds to the plausibility of W's suggestion about the Yatis, note to ii. 5. 3.⌋

6. O Rudra, thou of healing (?) remedies, of dark (*nīla*) crests, deed-doer! smite the dispute etc. etc.

Ppp. has for **c. d** *pṛṣṭaṁ durasyato jahi yo smāṅ abhidāsati*, which is plainly much better than the repetition of the refrain, and for which the latter has perhaps been substituted in our text. The comm. draws out to great length a series of derivations for *rudra*, and gives two for *jalāṣa*, and three different explanations of *karmakṛt*. ⌊Bloomfield discusses *jal-* etc. at length, AJP. xii. 425 ff.⌋

7. Do thou smite the dispute of him, O Indra, who vexes us; bless us with abilities (*çákti*); make me superior in the dispute.

Ppp. reads *pṛṣṭam* for *prāçaṁ tvam* in **a**, and ends **b** with *-dāsate*. The comm. has *prāçam* instead of *prāçi* in **d** and is supported in it by two of SPP's authorities. The *prāçam* in **a** he explains by *vākyam*, and that in his **d** by *prastāram*.

28. For long life for a certain person (child?).

[*Çambhū.—jarimāyurdāivatam. trāiṣṭubham: 1. jagatī; 5. bhurij.*]

Found in Pāipp. (vss. 1–4 in i.; vs. 5 in xv.). Used by Kāuç. in the *godāna* ceremony (54. 13), as the parents pass the boy three times back and forth between them and make him eat balls of ghee; and the same is done in the *cūḍā* or *cāula* (hair-cutting) ceremony (54. 16, note); the schol. also reckon it to the *āyuṣya gaṇa* (54. 11, note).

Translated: Weber, xiii. 192; Grill, 48, 94; Griffith, i. 67; Bloomfield, 50, 306.

1. For just thee, O old age, let this one grow; let not the other deaths, that are a hundred, harm him; as a forethoughtful mother in her lap a son, let Mitra protect him from distress that comes from a friend (*mitríya*).

Ppp. has in **b** *tvat* for *çataṁ ye*, and combines in **d** *mitre 'nam*. The omission of either *imám* or *anyé* would rectify the meter of **b**. The comm. most foolishly takes *jariman* first from *jṛ* 'sing,' and explains it as *he stūyamāna agne!* then adding the true etymology and sense. The "*jagatī*" is quite irregular: 12 + 13 : 11 + 12 = 48. ⌊Bloomfield cites an admirable parallel from RV. iv. 55. 5; but in his version he has quite overlooked the verb-accent.⌋

2. Let Mitra or helpful (? *riçā́dās*) Varuṇa in concord make him one that dies of old age; so Agni the offerer (*hótar*), knowing the ways (*vayúna*), bespeaks all the births of the gods.

All our *pada*-mss. read in **a** *riçā́dā* instead of *-dāḥ*: SPP. properly emends to *-dāḥ*. This wholly obscure word is found independently only here in AV.: its rendering above is intended only to avoid leaving a blank; the comm. gives the ordinary etymology, as *hiṅsakānām attā;* Grill, emending to *ariçā́das*, brings out an ingenious but unconvincing parallelism with Gr. ἐρικυδής; and, as noticed by him, Aufrecht also would understand *ariçā́das* 'very prominent.' Ppp. reads for **a** *mitraç ca tvā varuṇaç ca riṣādāu*, and has at the end of **d** *-māni vakti*.

3. Thou art master (*īç*) of earthly cattle, that are born, or also that are to be born; let not breath leave this one, nor expiration; let not friends slay (*vadh*) this one, nor enemies.

All the mss., and the comm., read at end of **b** *janitrās*, which SPP. accordingly retains, while our text makes the necessary emendation to *jánitvās*, which Ppp. also has. Ppp. ⌊omits *vā* in **b**;⌋ elides the initial *a* of *apāno* and *amitrāḥ* after *mo;* and it puts the verse after our vs. 4. Pāda **b** lacks a syllable, unnoticed by the Anukr. ⌊read *jātā́sas?*⌋.

4. Let father heaven, let mother earth, in concord, make thee one that dies of old age; that thou mayest live in the lap of Aditi, guarded by breath and expiration, a hundred winters.

Ppp. reads *te* for *tvā* in **a**, and *dīrgham āyuḥ* for *saṁvidāne* in **b**; also *ṛtyā* for *aditeś* in **c**. The Anukr. takes no notice of the irregularity of the meter (9 + 11 : 10 + 12 = 42: a poor *triṣṭubh!*); the insertion of *ca* after *pṛthivī́* in **a**, and emendation to *jīvāsi* in **c**, would be easy rectifications. ⌊In order to bring the cesura of **a** in the right place, read *dyāuṣ* and *tvā* each as one syllable and insert a *ca* also after *pitā́*. Thus all is orderly, 11 + 11 : 11 + 12. The accent-mark over *pṛ-* is gone.⌋

5. This one, O Agni, do thou lead for life-time, for splendor, to dear seed, O Varuṇa, Mitra, king! like a mother, O Aditi, yield (*yam*) him refuge; O all ye gods, that he be one reaching old age.

All the *pada*-mss. read at end of **b** *mitra-rājan*, as a compound; and SPP. so gives it; the comm. understands *rājan* correctly as an independent word, but perhaps only as he in general is superior to the restraints of the *pada*-readings. Ppp. (in xv.) has *priyo* for *-yam* in **b**. The verse is found also in TS. (ii. 3. 10¹), TB. (ii. 7. 7⁵), TA. (ii. 5. 1), and MS. (ii. 3. 4). All these give *kṛdhi* for *naya* at end of **a**; TA. MS. have *tigmám ójas* instead of *priyáṁ rétas* in **b**; TS. TB. MS. read *soma rājan* at end of **b**, while TA. offers instead *sáṁ çiçādhi;* all accent *járadaṣṭis* in **d**, and MS. leaves *asat* at the end unaccented. In ÇGS. (i. 27), again, is a version of the verse, omitting *naya* in **a**, reading (with MS.) *tigmam ojas* and *soma* in **b**, and having *aditiḥ çarma yaṁsat* in **c**. ⌊Von Schroeder gives the Kaṭha version, *Tübinger Kaṭha-hss.*, p. 72-3.⌋

29. For some one's long life and other blessings.

[*Atharvan. — saptarcam. bahudevatyam. trāiṣṭubham: 1. anuṣṭubh; 4. parābṛhatī nicṛtprastārapaṅkti.*]

Found in Pāipp., but in two widely separated parts: vss. 1–3 in xix., and vss. 4–7 in i. (next following our hymn 28). Used in Kāuç. (27.9 ff.) in a curious healing rite for one afflicted with thirst: the patient and a well person are set back to back, wrapped in one garment together, and the latter is made to drink a certain potion apparently prepared for the other; thus the disease will be transferred to the well person: a total perversion of the proper meaning of the hymn. Again, it is used (54.18) in the *godāna* and *cūḍā* ceremonies, and, according to the schol. (58.17, note), in that of name-giving; and the schol. (42.15) further add it in the rite on the return home of a Vedic student. And vs. 3 accompanies in Vāit. (22.16) the pouring of the *āçīr* milk into the clarified soma in the *pūtabhṛt* at the *agniṣṭoma* sacrifice ⌊cf. comm. and Hillebrandt, *Ritual-litteratur*, p. 129⌋.

Translated: Weber, xiii. 194; Ludwig, p. 493; Griffith, i. 68; Bloomfield, 47, 308.

1. In the sap of what is earthly, O gods, in the strength of Bhaga's self (*tanū*) — length of life to this man may Agni, Sūrya — splendor may Brihaspati impart.

Or it might be 'in the sap of earthly portion, in strength of body' (**a**, **b**); 'what is earthly' would refer to some characteristic product of earth applied in the rite; the comm. understands the god Bhaga, but his opinion is of no authority. As Weber suggests, the exchange of *āyuṣyàm* here in **c** and *ā́yus* in 2 **a** would rectify the meter of both verses: in neither case does the Anukr. note an irregularity. Ppp. has here *āyur asmāi*, but follows it with *somo varca dhātā bṛh-*. Some of our mss., with two or three of SPP's, accent *āyúṣyam*. The comm. takes *devās* in **a** for a nominative.

2. Length of life to him assign thou, O Jātavedas; progeny, O Tvashṭar, do thou bestow on him; abundance of wealth, O Savitar ('impeller'), do thou impel to him; may he live a hundred autumns of thee.

The construction of a dative with *adhi-ni-dhā* in **b** seems hardly admissible; BR. ⌊iii. 917⌋, in quoting the passage, reads *asmé*, apparently by an intended emendation, which, however, does not suit the connection; *asmin* is the only real help.

3. Our blessing [assign him] refreshment, possession of excellent progeny; do ye (two), accordant, assign [him] dexterity, property (*dráviṇa*); [let] this man [be] conquering fields with power, O Indra, putting (*kṛ*) other rivals beneath him.

The verse is difficult, and, as the parallel texts show, badly corrupted. *Ā́çīr ṇas* (for which Weber ingeniously suggested *ā́çīrṇe*) is supported by *āçīr nas* in MS. (iv. 12.3) and *āçīr me* in TS. (iii. 2.8[5]) and KÇS. (x. 5.3); and all these versions give it a verb in **b**, *dadhātu*, instead of the impracticable dual *dhattam*, with which our *sácetasāu* is in the same combination. The alteration of this to the *sávarcasam* of TS. MS., or the *suvarcasam* of KÇS. and Ppp., would indicate that of *dhattam* to *-tām* (as middle), and allow sense to be made of the pāda. All the other texts, including Ppp., give in **a** *suprajāstvám* instead of the anomalous and bad *sāupr-*. TS. MS. KÇS. have *íṣam* for *dákṣam* in **b**. The translation implies emendation of *jáyam* in **c** to *jáyan*

in accordance with the *saṁjáyan* of the other texts; but Ppp. has *saṁ jayat*, which would be even more acceptable — only not with *ahám*, as all the four read for *ayám*. TS. MS., finally, combine *anyā́n ádh-* in **d**; KÇS. elides *'nyān*. In KÇS., as in Vāit., the first word is to be understood as *āçír;* the comm. interprets both ways [as from *āçís* 'blessing' or from *āçír* 'milk']. He regards the *āu* of *sāupra-* in **a** as simply "Vedic," and heaven and earth as addressed in **b**.

4. Given by Indra, instructed by Varuṇa, sent forth by the Maruts, hath the formidable one come to us; let this man, in your lap, O heaven-and-earth, not hunger, not thirst.

The "thirst" of the patient in Kāuç. has no more substantial foundation than the last two words of this verse. The text in Ppp. is defaced, but shows *sṛṣṭas* for *çiṣṭas* in **a**, and in **c**, **d**, after *-thivī, pari dadāmi sa mā*. The Anukr. would have us scan 11 + 11 : 8 + 9 = 39, dividing before *upásthe;* but the *pada*-mss. mark the division correctly, after that word.

5. Assign refreshment to him, ye (two) that are rich in refreshment; assign milk to him, ye rich in milk; refreshment have heaven-and-earth assigned to him, [have] all the gods, the Maruts, refreshment [have] the waters.

'Refreshment' is the conventional rendering selected for the ambiguous word *ūrj* and its varieties. Nearly all our mss. (all save P. M.), and all of SPP's, have the false accentuation *devās* in **d**; both editions emend to *devā́s*, which the comm. also understands. So also with *dyā́vāpṛthivī́* in **c**, for which the mss. have either *dyāvāpṛthivī* (so nearly all of ours and one of SPP's) or *dyāvāpṛthivī́* (so, according to SPP., all his save one, with our O.D.); only our H. has the true reading, which is given by emendation in both editions. The verse (10 + 10 : 12 + 11 = 43) is far from being a good *triṣṭubh*.

6. With propitious things (f.) I gratify thy heart; mayest thou enjoy thyself (*mud*) free from disease, very splendid; let the two that dwell together (? *savāsín*) drink this stir-about (*manthá*), putting on [as] magic the form of the (two) Açvins.

The second half-verse is said apparently of a married pair, who are by supernatural means to become as beautiful as the Açvins. Of course, the comm. follows Kāuç. in understanding it of the sick and well man, and taking *savāsín* as "dressed in one garment." The comm. supplies *adbhis* in **a**, which is plausible (so Weber). Ppp. reads in **a** *tarpayantu*, in **b** *modamānaç care 'ha*, and in **d** *açvinān*. Several of SPP's mss. give *mathám* in **c**.

7. Indra in the beginning, being pierced, created this refreshment, [this] unaging *svadhā́;* it is thine here; by it live thou for autumns, very splendid; be there no flux of thee; the healers have made [it] for thee.

In **d**, *ā́ susrot* is here rendered as if it involved the idea of *āsrāva* 'flux'; the *ā* seems to forbid its being taken to mean "let it not be spilled"; the comm., however, so understands it: *pracyuto mā bhūt*. Some of our mss. (M.P.W.) read *tvāyā* at beginning of **c**. The comm. has *ūrjam* in **b**. Ppp. gives, in **a**, **b**, *viddhyo agram ūrjaṁ svadhām ajatām etam eṣā*.

30. To secure a woman's love.

[*Prajāpati* (*kāminīmanobhimukhīkaraṇakāmaḥ*). — *āçvinam. ānuṣṭubham: 1. pathyāpañkti; 3. bhurij.*]

Found in Pāipp. ii. (in the verse-order 1. 5. 2. 4. 3). Used by Kāuç. (35. 21 ff.), with vi. 8 and other hymns, in a rite concerning women, to gain control over a certain person: a mess of various substances is prepared, and her body smeared with it — which is much like the proverbial catching of a bird by putting salt on its tail.

Translated: Weber, v. 218 and xiii. 197; Ludwig, p. 517; Grill, 52, 97; Griffith, i. 70; Bloomfield, 100, 311.

1. As the wind here shakes the grass off the earth, so do I shake thy mind, that thou mayest be one loving me, that thou mayest be one not going away from me.

The last half-verse is the same with the concluding pādas of i. 34. 5 and vi. 8. 1–3; SPP. again alters the *pada*-text to *ápaᵘgāḥ* (see under i. 34. 5); Ppp. has here for **e** *evā mama trāyasī*. Ppp. reads in **a**, **b** *bhūmyā 'dhi vatas* (!) *tṛ-*. We should expect in **a** rather *bhū́myām*, and this the comm. reads, both in his exposition and in his quotation of the pratīka from Kāuç.; but Bloomfield gives no such variant in his edition.

2. May ye, O Açvins, both lead together and bring [her] together with him who loves her. The fortunes (*bhága*) of you (two) have come together, together [your] intents, together [your] courses (*vratá*).

Notwithstanding the accent of *vákṣathas*, it does not seem possible to understand *céd* in **a** as 'if' (Grill, however, so takes it; Weber as above), since the second half-verse has no application to the Açvins (we should like to alter *vām* in **c** to *nāu*). ⌊But see Bloomfield.⌋ The translators take *kāmínā* in **a** as for *kāmínāu* 'the (two) lovers,' which it might also well be; the comm. says *kāminā mayā*. He also calls *vrata* simply a *karmanāman*, which is very near the truth, as the word certainly comes from root *vṛt* (see JAOS. xi., p. ccxxix = PAOS. Oct. 1884). Ppp. reads *neṣitas* in **b** for *vakṣathas*; and, in **c**, **d**, *sarvā 'ñganāsy agmata saṁ cakṣūṅṣi sam* etc. Both here and in vs. 5 *bhága* might possibly have its other sense of *genitalia*, or imply that by double meaning; but the comm., who would be likely to spy out any such hidden sense, says simply *bhāgyāni*. ⌊In **a**, *açvinā* is misprinted. — W's implications are that if *vakṣathas* were toneless it might be taken as a case of antithetical construction and that there would be no need to join it with *céd*.⌋

3. What the eagles [are] wanting to say, the free from disease [are] wanting to say — there let her come to my call, as the tip to the neck of the arrow (*kúlmala*).

The first half-verse is very obscure, and very differently understood by the translators; the rendering above is strictly literal, avoiding the violences which they allow themselves; the comm. gives no aid; he supplies *strīviṣayaṁ vākyam* to *yat*, and explains *anamīvās* by *arogiṇo 'dṛptāḥ* (? SPP. understands *dṛptāḥ*) *kāmijanāḥ*. Ppp. has an independent text: *yas suparṇā rakṣāṇa vā na vakṣaṇa vā trātānpitaṁ manaḥ: çalye 'va gulmalāṁ yathā* — too corrupt to make much of. The Anukr. declines to sanction the contraction *çalyè 'va* in **d**.

4. What [was] within, [be] that without; what [was] without, [be] that within; of the maidens of many forms seize thou the mind, O herb.

In the obscure formalism of **a**, **b** the comm. thinks mind and speech to be intended. ⌊Why not *rū́pas* and *çépas?*⌋ 'Of all forms,' i.e., as often elsewhere, 'of every sort and kind.' ⌊Ppp. reads *abāhyaṁ* for *bāhyaṁ yad bāhyaṁ.*⌋

5. Hither hath this woman come, desiring a husband; desiring a wife have I come; like a loud-neighing (*krand*) horse, together with fortune have I come.

That is, perhaps, 'I have enjoyed her favors.' None of the mss. fail to accent *yáthā* in **c**.

31. Against worms.

[*Kāṇva.—mahīdevatyam uta cāndram. ānuṣṭubham: 2. upariṣṭādvirāḍbṛhatī; 3. ārṣī triṣṭubh; 4. prāguktā bṛhatī; 5. prāguktā triṣṭubh.*]

Found also in Pāipp. ii. Used by Kāuç. (27.14 ff.) in an extended healing rite against worms; the detail of the ceremonial has nothing to do with that of the hymn, and does not illustrate the latter.

Translated: Kuhn, KZ. xiii. 135 ff.; Weber, xiii. 199; Ludwig, p. 323; Grill, 6, 98; Griffith, i. 71; Bloomfield, 22, 313.—Cf. Zimmer, pp. 98, 393; Mannhardt, *Der Baumkultus der Germanen*, p. 12 ff.: K. Müllenhoff, *Denkmäler deutscher Poesie aus dem 8. bis 12. Jahrhundert* 3, i. 17, 181; and especially the old Germanic analogues adduced by Kuhn, l.c. Griffith cites *Harper's Magazine*, June, 1893, p. 106, for modern usages in vogue near Quebec.

1. The great mill-stone that is Indra's, bruiser (*tárhaṇa*) of every worm—with that I mash (*piṣ*) together the worms, as *khálva*-grains with a mill-stone.

Our mss. and those of SPP., as well as Ppp., vary, in this hymn and elsewhere, quite indiscriminately between *krími* and *kṛ́mi*, so that it is not at all worth while to report the details; SPP. agrees with us in printing everywhere *krími*. Two of our mss. (O. Op.), with one of SPP's, read *dhṛṣát* in **a**. Ppp. gives at the end *khalvāñ iva*. The comm. explains *krímīn* by *çarīrāntargatān sarvān kṣudrajantūn*.

2. The seen, the unseen one have I bruised, also the *kurū́ru* have I bruised; all the *algáṇḍus*, the *çalúnas*, the worms we grind up with our spell (*vácas*).

The distinction of *-lga-* and *-lā-* in the manuscripts is very imperfect: I had noted only one of our mss. as apparently having *algáṇḍūn*, here and in the next verse: but SPP. gives this as found in all his authorities, including oral ones: and the comm. presents it, and even also Ppp.; so that it is beyond all question the true reading. The comm. explains it here as *etannāmnaḥ krimiviçeṣān*, but in vs. 3 as *çoṇitamāṅsadūṣakāñ jantūn*—which last is plainly nothing more than a guess. Instead of *kurū́rum* in **b**, he reads *kurīram*, with three of SPP's mss., and Ppp.: other mss. differ as to their distribution of *u* and *ū* in the syllables of the word, and two of ours (Op. Kp.) give *kurū́ram*. Two of SPP's authorities give *vārcasā* in **d**. Ppp. further has *adraham* for *atṛham* both times, and *çalūlān* in **c**. The omission of *krímīn* in **d** would ease both sense and meter. ⌊As to *sarvāñ ch-*, cf. iii. 11. 5, iv. 8. 3, and Prāt. ii. 17, note.⌋

3. I smite the *algáṇḍus* with a great deadly weapon; burnt [or] unburnt, they have become sapless; those left [or] not left I draw down by my spell (*vác*), that no one of the worms be left.

It seems hardly possible to avoid amending at the end to *uchiṣyā́tāi*, passive. Ppp. reads in **b** *dunāddunā*, and its last half-verse is defaced.

4. The one along the entrails, the one in the head, likewise the worm in the ribs, the *avaskavá*, the *vyadhvará* — the worms we grind up with our spell (*vácas*).

The comm., and two of SPP's mss., read in **b** *pā́rṣṇeyam* 'in the heel'; and SPP. admits into his text after it *kṛ́mīn*, against the great majority of his mss. and against the comm.: none of ours have it, but three (O. Op. Kp.) give *kṛ́mīm*, which looks like an abortive attempt at it. For *vyadhvaram* in **c**, Ppp. has *yaraṁ*; all the mss. have *vyadhvarám*; unless it is to be emended to *vyadvarám* (cf. vi. 50. 3, note), it must probably be derived from *vyadh* 'pierce'; but the *pada*-reading *vi॰adhvarám* points rather to *vi-adhvan*; the comm. takes it from the latter, and also, alternatively, from *vi* and *a-dhvara*; *avaskavá* is, according to him, *avāggamanasvabhāva*; it seems rather to come from √*sku* 'tear.' The expression *prāgukta* 'as heretofore defined' is not used elsewhere in the Anukr.; it is used by abbreviation for *upariṣṭādvirāḍ* (vs. 2); but why the two verses were not defined together, to make repetition needless, does not appear. ⌊In **d**, again, *kṛ́mīn* is a palpable intrusion.⌋

5. The worms that are in the mountains, in the woods, in the herbs, in the cattle, within the waters, that have entered our selves (*tanū́*) — that whole generation (*jániman*) of worms I smite.

Two of SPP's mss. agree with the comm. in reading *té* for *yé* at beginning of **c**; and the comm. has further *tanvas* for *tanvam*. Ppp. inserts *ye* before *vaneṣu*, and *ye* (with an *avasāna* before it) also before *oṣadhīṣu*; for second half-verse it gives *ye 'smākaṁ tanno* (i.e. *tanvo*) *sthāma cakrir* (i.e. *cakrur* or *cakrire*) *indras tān hantu mahatā vadhena*. *Prāguktā* in the Anukr. apparently repeats this time the superfluous *ārṣī* of vs. 3.

The *anuvāka* ⌊5.⌋ has 5 hymns and 29 verses, and the extract from the old Anukr. says *tato 'parātāi* or *'parānte*.

32. Against worms.

[*Kāṇva.—ṣaḍṛcam. ādityadevatyam. ānuṣṭubham: 1. 3-p. bhurig gāyatrī; 6. 4-p. nicṛd uṣṇih.*]

This hymn occurs in Pāipp. ii. (with vs. 3 put last), next before the one that here precedes it. Kāuç. applies it (27. 21 ff.) in a healing ceremony against worms in cattle.

⌊The material appears in Ppp. in the order 1, 2 **ab**, 4 **cdab**, 5 **ab**, 6, 3 **abc** 5 **d**. The expression of Kāuç. 27. 22, "with the words *te hatāḥ* (vs. 5 **d**) at the end of the hymn," suggests the reduction of the hymn to the norm of the book, 5 vss. (see p. 37). This is borne out by Ppp., where the material amounts to 5 vss. and ends with our 5 **d**. But what the intruded portions are it is not easy to say. The parts missing in Ppp. are our 2 **cd**, 3 **d**, 5 **c**.⌋

Translated: Kuhn, KZ. xiii. 138; Weber, xiii. 201; Ludwig, p. 500; Grill, 7, 100; Griffith, i. 72; Bloomfield, 23, 317.—Cf. Hillebrandt, *Veda-chrestomathie*, p. 47.

1. Let the sun (*ādityá*), rising, smite the worms; setting, let him smite [them] with his rays — the worms that are within the cow.

The change of *ādityás* to *sū́ryas* in **a** would rectify the meter. But Ppp. has *ādityaṣ;* its **b** reads *sūryo nimrocan raçmibhir hantu;* and for **c** it has *ye 'ntaṣ krimayo gavī naḥ.*

2. The worm of all forms, the four-eyed, the variegated, the whitish — I crush (*çṛ*) the ribs of it; I hew at (*api-vraçc*) what is its head.

The mss., as usual, vary between *pṛṣṭís* and *pṛṣṭhís* in **c**. Ppp. has a different version of the first half-verse: *yo dviçirṣā caturakṣaṣ krimiç çārgo arjunaḥ*, with our 4 **c, d** as second half. The Anukr. expects us to make the unusual resolution *a-si-a* in **c**.

3. Like Atri I slay you, O worms, like Kaṇva, like Jamadagni; with the incantation of Agastya I mash together the worms.

Ppp. rectifies the meter of **a** by reading *tvā kṛme;* it has *agastyaṁ* in **c**, and, for **d**, our 5 **d**. The Anukr. ignores the redundant syllable in our **a**. Compare TA. iv. 36 (which the comm. quotes, though the editor does not tell from whence): *átriṇā tvā krime hanmi káṇvena jamádagninā: viçvā́vasor bráhmaṇā;* also MB. ii. 7. 1 **a, b**: *hatas te atriṇā krimir hatas te jamadagninā.* SPP. writes in **a** *attrivád.* Vss. 3–5 are repeated below as v. 23. 10–12.

4. Slain is the king of the worms, also the chief (*sthapáti*) of them is slain; slain is the worm, having its mother slain, its brother slain, its sister slain.

Ppp. has in **b** *sthapacis*, and in **c, d** (its 2 **c, d**) *-trātā* for *-mātā*, and *-mahatā* for *bhrātā*. TA. (iv. 36) has again a parallel verse: *hatáḥ krímīṇāṁ rā́jā ápy eṣāṁ sthapátir hatáḥ: átho mātā́ 'tho pitā́;* cf. also MB. ii. 7. 3 **a, b**: *hataḥ krimīṇāṁ kṣudrako hatā mātā hataḥ pitā.* The comm. explains *sthapati* by *saciva*.

5. Slain are its neighbors (? *veçás*), slain its further neighbors (? *párivеças*), also those that are petty (*kṣullaká*), as it were — all those worms are slain.

The translation of **d** implies the emendation of *te* to *té;* all the mss. have the former, but SPP. receives the latter into his text on the authority of the comm., who so understands the word. Ppp. reads in **a, b** *'sya veṣaso hatāsaṣ p-;* our **c** is wanting in its text; our **d** it puts in place of our 3 **d**. Our *kṣullaka* is a kind of Prākritization of *kṣudraka*, quoted from MB. under vs. 4; TA. (ib.) also has *átho sthūrā́ átho kṣudrā́ḥ.* The comm. explains *veçásas* as "principal houses," and *páriveçasas* as "neighboring houses." We might suspect *-veṣ-*, from root *viṣ*, and so 'attendants, servants.'

6. I crush up (*pra-çṛ*) thy (two) horns, with which thou thrustest; I split thy receptacle (?), which is thy poison-holder.

The decided majority, both of our mss. and of SPP's, give in **c** *kuṣúmbham*, which is accordingly accepted in both editions; other sporadic readings are *kuṁṣúmbham*, *kuṣábham*, *kaçábham*, *kuṣúbham*, *kuṣámbham:* and two of SPP's mss. give *sukumbham*, nearly agreeing with the *sukambham* of the comm. Our P.M.E. have *vinud-* in **b**. Ppp's version is as follows: *pa te çṛṇāmi çṛṅge yābhyāyattaṁ vitadāyasi: atho bhinadmi taṁ kumbhaṁ yasmin te nihataṁ viṣaṁ*, which in **c** is better than our text, and is supported by the MB. (ii. 7. 3) form of **c, d**: *athāi 'ṣāṁ bhinnakaḥ kumbho ya eṣāṁ viṣadhānakaḥ.* The metrical definition of the verse (7+7 : 7+6=27) given by the Anukr. is only mechanically correct.

33. For expulsion of yákṣma from all parts of the body.

[*Brahman.—saptarcam. yakṣmavibarhaṇam : cāndramasam : āyuṣyam. ānuṣṭubham. 3. kakummatī : 4. 4-p. bhurig uṣṇih ; 5. upariṣṭādvirāḍbṛhatī ; 6. uṣṇiggarbhā nicṛdanuṣṭubh ; 7. pathyāpañkti.*]

Found in Pāipp. iv. Corresponds, with important variations, to most of RV. x. 163 (found also in MP., the *mantra*-text to ĀpGS.: see Winternitz, l.c., p. 99). ⌊Namely, our vss. 1, 2, 4 ab with 3 cd, and 5 correspond to MP. i. 17. 1, 2, 3, and 4: the MP. version follows most nearly that of RV.⌋ The hymn is called by Kāuç. (27. 27) *vībarha* (from vs. 7 d), and is prescribed in a healing ceremony; it is also reckoned (54. 11, note) to the *āyuṣya gaṇa* ; but the comm. makes up an *aṅholiñga gaṇa* of it and iii. 11 ; iv. 13 ; v. 30 ; ix. 8, which is quite different from the one reported by Bloomfield from the *gaṇamālā* in note to Kāuç. 32. 27 ⌊on page 89, but agrees with the one reported in B's supplement, page 334, except that for i. 10. 4 should be put iii. 11. 1⌋. It (or vs. 1) is also employed by Vāit. (38. 1) in the *puruṣamedha*.

Translated: by the RV. translators; and Kuhn, KZ. xiii. 66 ff.; Weber, xiii. 205; Griffith, i. 74; Bloomfield, 44, 321.—Oldenberg compares critically the RV. and AV. versions, *die Hymnen des RV.*, i. p. 243.

1. Forth from thy (two) eyes, (two) nostrils, (two) ears, chin, brain, tongue, I eject (*vi-vṛh*) for thee the *yákṣma* of the head.

The verse is RV. x. 163. 1, without variant. Two or three of SPP's mss., with the comm., read in **b** *cúbukāt* ; MP. has *cibukāt* ⌊in the Whish ms.⌋ ; Ppp. substitutes for it *nāsyāt* (i.e. *āsyāt*), has *uta* for *ádhi*, and has for **d** *lalāṭād vi vayemasi*.

2. From thy neck (*grīvā́s*), nape (*uṣṇíhās*), vertebræ (*kī́kasā*), backbone, (two) shoulders, (two) fore-arms, I eject for thee the *yákṣma* of the arms.

This, again, is precisely RV. x. 163. 2. Ppp. reads in **b** *anūkyās*, and in **d** *urastas* (for *bāhubhyām*) and *vṛhāmasi*. The pl. *grīvā́s* for 'neck' designates, according to the comm., the 14 small bones found there; and he quotes ÇB. xii. 2. 4. 10 for authority. The *uṣṇihās* he declares to be certain vessels (*nāḍī*); the *kīkasās*, to be *jatruvakṣogatāsthīni*, which is quite indefinite.

3. Forth from thy heart, lung (*klomán*), *hálīkṣṇa*, (two) sides, (two) *mátasnas*, spleen, liver, we eject for thee the *yákṣma*.

Weber conjectures "gall" for *halīkṣṇa* (Ppp. *halīkṣma*), and "kidney" for *matasna*. The comm. defines *klomán* as "a kind of flesh-mass in the neighborhood of the heart," *halīkṣṇa* as *etatsaṁjñakāt tatsambandhān māñsapiṇḍaviçeṣāt*, and *matasnābhyām* as *ubhayapārçvasambandhābhyāṁ vṛkyābhyāṁ tatsamīpasthapittādhārapātrābhyāṁ vā*. For **a**, Ppp. has *klomnas te hṛdayābhyo*. Of this verse, only the latter half has a parallel in RV., namely x. 163. 3 **c**, **d**, where **d** is varied to *yaknáḥ plāçíbhyo vi vṛhāmi te*. The Anukr. foolishly rejects all resolution in **b**.

4. Forth from thine entrails, guts, rectum, belly, (two) paunches, *plāçí*, navel, I eject for thee the *yákṣma*.

The comm. explains *gudābhyas* by *āntrasamīpasthebhyo malamūtrapravahaṇamārgebhyaḥ*, and *plāçés* by *bahucchidrān malapātrāt* ; and he quotes ÇB. xii. 9. 1. 3, where many of the names in the verse occur. RV. (also MP.) has the first half-verse,

as 163.3 **a**, **b**, reading *hṛ́dayāt* for *uddrāt*. For **b**, **c**, ⌊**d**,⌋ Ppp. substitutes our 6 **b**, **c** ⌊**d**, but with *pāṇyor* in **c** and *vṛhāmasi* at the end⌋. The Anukr. again rejects all resolutions, which would make the verse a fair *anuṣṭubh*, and counts 7+8 : 7+7=29.

5. From thy (two) thighs, knees, heels, front feet, hips, fundament (? *bháṅsas*), I eject for thee the *yákṣma* of the rump.

In the translation here is omitted *bhā́sadam*, the pure equivalent of *bhasadyàm*, and hence as superfluous in sense as redundant in meter. ⌊Is not *prápada* 'toe'?⌋ The verse is nearly RV. x. 163.4, which, however, omits *bhasadyàm*, and reads, after *çróṇibhyām*, *bhā́sadāt*, indicating the whole region of *anus* and *pudenda*. Ppp. ends the verse (like 2 and 4) with *vṛhāmasi*. Several of our mss., with two or three of SPP's, carelessly begin with *urú-*. MP. has in **b** *jaṅghābhyām* for *pārṣṇibhyām*, and in **d** *dhvaṅsasas*. The verse seems to be scanned by the Anukr. as 8 + 7 : 8 + 11 = 34.

6. From thy bones, marrows, sinews, vessels, (two) hands, fingers, nails, I eject for thee the *yákṣma*.

Pāṇí is distinctively 'palm,' and might properly be so rendered here. Nearly all our *saṁhitā*-mss., with most of SPP's, omit the *visarga* before *snā́vabhyo*. Ppp. has a different **a**, **c**, **d**: *hastebhyas te māṅsebhyas . . . : yakṣmaṁ pṛṣṭibhyo majjabhyo nāḍyām virvahāmasi*. The Anukr. scans as 7+7 : 9+8=31.

7. What [*yákṣma* is] in thine every limb, every hair, every joint — the *yákṣma* of thy skin do we, with Kaçyapa's ejector (*vībarhá*) eject away (*víṣvañc*).

The first half-verse corresponds to RV. x. 163.6 **a**, **b**, which (as also MP.) reads thus: *áṅgād-aṅgāl lómno-lomno jātám párvaṇi-parvaṇi;* and Ppp. agrees with it, except in having *baddham* for *jātam;* Ppp. also omits **d**. In **d** our P. M., with some of SPP's mss., read *vibar-*, as does also the comm. ⌊*vivarham*⌋. In our edition, an accent-mark has fallen out under *-ñcaṁ* in **e**.

34. Accompanying the sacrifice of an animal.

[*Atharvan.* — *pāçupatyam; paçubhāgakaraṇam. trāiṣṭubham.*]

Found in Pāipp. iii.; and also in the Black-Yajus texts, TS. (iii. 1.4[1-3]), and K. (xxx. 8, in part). Used by Kāuç. (44.7) in the *vaçāçamana* ceremony, accompanying the anointing of the *vaçā;* in the same, vs. 5 accompanies (44.15) the stoppage of the victim's breath; and the same verse appears in the funeral rites (81.33), with verses from xviii. 2 and 3, in connection with the lighting of the pile. This hymn and the one next following are further employed among the *kāmyāni*, with invocation of Indra and Agni, by one who "desires the world" (59.21: "desires over-lordship of all the world," comm.). In Vāit. (10.16), the hymn (so the comm.) is said on the release of the victim from the sacrificial post in the *paçubandha*.

Translated: Weber, xiii. 207; Ludwig, p. 433; Griffith, i. 75. — See also Roth, *Ueber den AV.* p. 14.

1. The lord of cattle, who rules over (*īç*) the cattle, the four-footed, and who also over the two-footed — let him, bought off, go to [his] sacrificial portion; let abundances of wealth attach themselves to (*sac*) the sacrificer.

In the TS. version, this verse comes second (the verse-order being 5, 1, 3, 4, 2). Both TS. and K. have at the beginning *yéṣām*, which Ppp. supports by reading *eṣām*, and which rectifies the meter of **a**: this gives quite a different application to **c**, and a different cast to the meaning of the verse. TS. has also *ca* for *yás* in **b**, *ayám* ('*yám*) for *sá* in **c**, and it ends (better) with *yájamānasya santu*. K. (Weber) has for **b** *catuṣpāda uta ye dvipādaḥ*, and for **c** *niṣkritās te yajñiyam bhāgaṁ yantu;* and Ppp. differs from it only slightly, adding *vā* after *uta* in **b**, and ending **c** with *yajñiyā yānti lokam*. Apparently it is the lord of cattle who is to be bribed to content himself with his sacrificial share, in lieu of taking the whole. The Anukr. does not heed the irregularities of meter in **a**, **b**. ⌊The Ppp. form of **b** seems to be *catuṣpadām uta vā ye dvipadaḥ!*⌋

2. Do ye, releasing (*pra-muc*) the seed of being, assign progress (*gātú*) to the sacrificer, O gods; what hath stood brought hither (*upā́kṛta*), strenuous (*çaçamāná*), let it go upon the dear path of the gods.

TS. (and K.?) rectifies the meter of **a** (whose irregularity the Anukr. ignores) by reading *pramuñcámānās;* it also has *jīvám* for *priyám* in **d**. Ppp. gives *gopā* for *retas* in **a**, and in **b** makes *dhatta* and *devās* change places; in **d** it reads *eti*. *Priyám* may qualify the subject in **d**: 'let it, dear [to the gods], go' etc. *Upā́kṛta* and *çaçamāná* have their usual technical senses, 'brought to the sacrifice' and 'efficient in the performance of religious duty'; the latter is explained by the comm. alternatively, as "being put to death" or "leaping up" (root *çaç*)! *Devās* is, according to him, first "the breaths, sight etc.," then "the gods, Agni etc." ⌊E. Sieg discusses *pā́thas*, *Gurupūjākaumudī*, p. 98.⌋

3. They who, giving attention to (*anu-dhī*) the one being bound, looked after [him] with mind and with eye — let the divine Agni at first (*ágre*) release them, he the all-working, in unison with (*saṁ-rā*) progeny.

TS. and MS. (i. 2. 15) have *badhyámānās* for *dī́dhyānās*, and TS. follows it with *abhyā́ikṣ-;* and in **c** combines *agnís tā́n̄;* MS. also has *tā́n̄*. Both read in **d** *prajā́patis* for *viçvákarmā;* and TS. ends with *saṁvidānás*. Ppp. has in **c** *mumukta devās*, and, for **d**, *prajāpatiṣ prajābhis saṁvidānām;* it then adds another verse: *yeṣāṁ prāṇo na badhnanti baddhaṁ gavāṁ paçūnām uta pāuruṣāṇām: indras tāṁ* (i.e. *tān agre pra* etc.). The comm. reads in **a** *vadhyamānam*, which is better; he explains *saṁrarāṇas* by *saha çabdāyamānas*, as if from the root *rā* 'bark'! Comparison with the next verse seems to show the other animals, comrades of the victim, to be aimed at in the verse. ⌊Cf. Weber's notes, p. 209, and esp. his reference to ÇB. iii. 7. 4⁵. — MS. has *tā́n̄*, p. *tā́n:* see above, page xc.⌋

4. The cattle that are of the village, all-formed, being of various forms, manifoldly of one form — let the divine Vāyu at first release them, Prajāpati, in unison with progeny.

TS. and K. have *āraṇyā́s* 'of the forest' in **a**, for *grāmyā́s*, and TS. combines *vāyús tā́n̄* in **c**, and ends again with *-vidānaḥ*. TA. (iii. 11) has two versions (vss. 29, 32), of which the second precisely agrees with TS., while the first has *grāmyā́s*, like our text (and *agnís tā́n̄* in **c**). Ppp. is quite different: *ya āraṇyāṣ paçavo viçvarūpā uta ye kūrūpāḥ: . . . mumukta devaḥ prajāpatiṣ prajābhis saṁvidānām*.

5. Foreknowing, let them first (*pū́rva*) receive the breath (*prāṇá*) coming to [them] forth from the limbs. Go to heaven; stand firm with thy bodies; go to paradise (*svargá*) by god-traveled roads.

Ppp. has *devās* for *pūrve* in **a**, *tābhyām* for *divam* in **c**, and at the end *-bhiç çivebhiḥ*. TS. reads *gṛhṇanti* in **a**; and TS. K. MS. (ii. 5. 10 **c**, **d**) invert the order of **c** and **d**, and give the better reading *óṣadhiṣu* for *dívaṁ gacha* ⌊cf. RV. x. 16. 3⌋; MS. also has *hutás* for *svargam*. The comm. makes *pūrve* mean "the gods previously stationed in the atmosphere"; perhaps it is 'before the demons get hold of it.'

35. To expiate errors in the sacrifice: to Viçvakarman.

[*Añgiras.* — *vāiçvakarmaṇam.* *trāiṣṭubham: 1. bṛhatīgarbhā; 4, 5. bhurij.*]

Found (except vs. 5, and in the verse-order 2, 3, 1, 4) in Pāipp. i. The same four verses are found in TS. (iii. 2. 8¹⁻³: in the order 2, 4, 3, 1), and the first three in MS. (ii. 3. 8: in the order 1, 3, 2). The hymn is used by Kāuç. (38. 22) in a rite intended, according to the comm., to prevent faults of vision (*dṛṣṭidoṣanivāraṇāya;* Keçava says "to prevent rain," *vṛṣṭinivāraṇāya;* perhaps his text is corrupt), accompanying the eating of something in an assembly. Its employment (59. 21) with the hymn next preceding was noticed under the latter. The comm. (differing in his reading and division of the rules from the edited text of Kāuç.) declares it to be used in all the *sava* sacrifices, to accompany the *purastād homas* (59. 23–4: *uttareṇa savapurastāddhomān*); and vs. 5 is used (3. 16) with a *purastād homa* in the *parvan* sacrifices. In Vāit. the hymn appears (9. 7) in the *cāturmāsya* sacrifice, with two oblations to Mahendra and Viçvakarman respectively; and again (29. 22) in the *agnicayana*. In all these applications there is nothing that suits the real character of the hymn.

Translated: Weber, xiii. 211; Ludwig, p. 302 (vss. 1–4); Griffith, i. 76.

1. They who, partaking [of soma] (*bhakṣ*), did not prosper (*ṛdh*) in good things, whom the fires of the sacrificial hearth were distressed about (*anu-tapya-*) — what was the expiation (*avayā́*) of their ill-sacrifice, may Viçvakarman ('the all-worker') make that for us a good sacrifice.

The translation implies emendation of *dúriṣṭis* in **c** to *-ṭes*, and of *tā́n* in **d** to *tā́m;* *tā́m* is read by the comm., as well as by TS. and MS., and SPP. even admits it into his text, though nearly all his mss., as well as ours, read *tā́n*. Our P. and M. read *āvṛdhús* at end of **a**; TS. has *ānṛhús*, MS. *ānaçús*. TS. elides the *a* of *anu* in **b**; it begins **c** with *iyám* for *yā́*, and ends it with *dúriṣṭyāi*, thus supporting our emendation. Both TS. and MS. give *kṛṇotu* in **d**, and MS. puts it after *viçvákarmā*. The *pada*-mss. read in **c** *avaºyā́*, but SPP. alters his *pada*-text to *ava-yā́ḥ*, on the authority of the comm.; it is a matter of indifference, as the concluding element, in spite of the native grammarians, is doubtless the root *yā*. Ppp. gives *duriṣṭā sviṣṭam* in **c**, **d**. The various readings, here and in the following verses, are in good part of the kind which show that the text-makers were fumbling over matter which they did not understand. The comm. is no better off. Here, in **a**, he is uncertain whether to take *ná* as 'as if' or 'not,' and to make *vásūni* object of *bhakṣáyantas* or of *ānṛdhús* (= *vardhitavantas*, which is not bad). ⌊The fires, pāda **b**, are personified in like fashion at AGS. iv. 1. 2, 3.⌋ The verse (12 + 12 : 9 + 11 = 44) is much more irregular than the definition of the Anukr. admits.

2. The seers declare the master (*-páti*) of the sacrifice by reason of sin disportioned, distressed about [his] offspring. What honeyed drops he offended in (? *apa-rādh*), with them let Viçvakarman unite (*sam-sṛj*) us.

MS. has in **a** the equivalent *yájamānam;* its **b** reads *vihā́ya prajā́m anutápyamānāḥ;* while TS. has *prajā́(ḥ) nirbhaktā́(ḥ) anutapyámānāḥ*, and Ppp. *nirbhāgatā bhāgād anutapyamānā.* TS. and MS. make the lost drops only two: *madhavyāù stokāù . . . tā́bhyām*, with *tāú* instead of *yā́n*, and hence *rarādha.* The translation implies correction to *madhavy-*, as read by both the parallel texts and the comm.; SPP's text agrees with ours in reading the *mathavy-* of all the mss. (except three of SPP's, which follow the comm.). All the *saṁhitā*-mss. make the absurd combination *naṣ ṭébhiḥ* in **d**, seeming to have in mind the participle *naṣṭá;* SPP. retains *naṣṭébhis* in his text, while ours emends to *nas tébhis*, as given in the comment to Prāt. ii. 31. Ppp. has our second half-verse as its 3 **c. d**: it reads *madhavyān stokān upa yā rarādha saṁ mā tarāis sṛjad viçvakarmā.* The comm. takes *anu* and *tapy-* in **b** as two independent words: he explains *apa rarādha* in **c** by *antaritān kṛtavān*, which is doubtless its virtual meaning. ⌊W's prior draft reads: "what honeyed drops he failed of"—that is, 'missed.'⌋

3. Thinking the soma-drinkers to be unworthy of gifts (? *adānyá*), [though] knowing of the sacrifice, [he is] not wise (*dhīra*) in the conjuncture (*samayá*); in that this man is bound having committed a sin, do thou, O Viçvakarman, release him for his well-being.

The offense here had in view is far from clear. Instead of *adānyá* (which occurs only here), TS. has the apparently unintelligent *ananyā́n;* MS. reads *ayajñiyā́n yajñíyān mány-* 'thinking the unfit for offering to be fit for offering' (or *vice versa*): both have in **b** *prāṇásya* for *yajñásya*, and *samaré* for *-yé.* Ppp. gives the second half-verse as 2 **c. d.** and ends it with *pra mumugdhy enaṁ.* TS. MS. have no *yát* at beginning of **c**: TS. gives *énaç cakṛvā́n máhi*, and MS. *éno mahác cakṛvā́n b-*, and TS. *eṣām* for *eṣá.* The comm. explains *adānyān* as *ajñatvāropeṇa dānānarhān*, takes *na* in **b** as particle of comparison, and makes *samaya* equal *saṁgrāma:* "as if one by confidence in the strength of his own arm should think the opposing soldiers despicable"! The verse (11+11 : 10+12=44) has marked irregularities which the Anukr. ignores.

4. Terrible [are] the seers; homage be to them! what sight [is] theirs, and the actuality (*satyá*) of their mind. For Brihaspati, O bull (*mahiṣá*), [be] bright (*dyumánt*) homage; O Viçvakarman, homage to thee! protect thou us.

The translation follows our text, though this is plainly corrupted. TS. makes **b** less unintelligible by reading *cákṣuṣas* for *cákṣur yát*, and *saṁdhāú* for *satyám;* Ppp. has in the half-verse only minor variants: *bhīma* for *ghorās*, *'stu* for *astu*, *saṁdṛk* for *satyam.* In **c**, TS. has *mahī ṣát* for the senseless *mahiṣa*, and the comm. presents the same; Ppp. reads *bṛhaspate mahiṣāya dive: namo viçv-.* TS. gives for **d** *námo viçvákarmaṇe sá u pātv asmā́n.* In **d** all the *pada*-mss. have the strange blunder *pāhi*, for *pāhī* as required by the sense and by the *saṁhitā*-text; and SPP. adopts the blunder, thus giving a *pada*-reading that is inconvertible into his own *saṁhitā.* The comm. takes *ṛṣayas* in **a** as "the breaths, sight etc.," and *satyam* in **b** as *yathārthadarçi;* and he founds on this interpretation the use in Kāuç. 38. 22, "against faults of vision."

5. The sacrifice's eye, commencement, and face: with voice, hearing, mind I make oblation. To this sacrifice, extended by Viçvakarman, let the gods come, well-willing.

The verse is found in no other text, and is perhaps not a proper part of the hymn; it is repeated below as xix. 58. 5. A few of the *saṁhitā*-mss. (including our O.) ignore the *á* at beginning of **d**. The comm. is not certain whether the three nominatives in **a** designate Agni or sacrificial butter; but he has no scruple about making them objects to *juhomi*.

36. To get a husband for a woman.

[*Pativedana.—aṣṭarcam. āgnīṣomīyam. trāiṣṭubham: 1. bhurij; 2, 5-7. anuṣṭubh; 8. nicṛtpuranuṣṇih.*]

Found (except vss. 6, 8) in Pāipp. ii. (in the verse-order 1, 3, 2, 4, 5, 7). Used by Kāuç. (34. 13 ff.) among the women's rites, in a ceremony for obtaining a husband; vss. 5 and 7 are specially referred to or quoted, with rites adapted to the text. It is further regarded by the schol. and the comm. as signified by *pativedana* (75. 7), at the beginning of the chapters on nuptial rites, accompanying the sending out of a wooer or paranymph.

Translated: Weber, v. 219; xiii. 214; Ludwig, p. 476; Grill, 55, 102; Griffith, i. 78; Bloomfield, 94, 322.—Cf. Zimmer, p. 306.

1. Unto our favor, O Agni, may a wooer come, to this girl, along with our fortune (*bhága*). Enjoyable (*juṣṭá*) [is she] to suitors (*vará*), agreeable at festivals (*sámana*); be there quickly good-fortune for her with a husband.

The text is not improbably corrupt. Ppp. reads in **a**, **b** *sumatiṁ skandaloke idam āṁ kumāryāmāno bhagena;* but it combines **c** and **d** much better into one sentence by reading for **d** *oṣaṁ patyā bhavati* (*-tu?*) *subhage 'yam.* The comm. explains *sambhalas* as *sambhāṣakaḥ samādātā vā;* or else, he says, it means *hiṅsakaḥ pūrvam abhilāṣavighātī kanyām anicchan puruṣaḥ.* He quotes ĀpGS. i. 4 to show that *vará* also means paranymph. *Juṣṭá* he quotes Pāṇini to prove accented *júṣṭā.* In **d** he reads *ūṣam*, and declares it to signify *sukhakaram.* ⌊Bergaigne, *Rel. véd.* i. 159, takes *sámana* as = 'marriage.'⌋

2. Fortune enjoyed by Soma, enjoyed by Brahman, brought together by Aryaman; with the truth of divine Dhātar, the husband-finder I perform (*kṛ*).

Ppp. has a mutilated first half-verse: *somajuṣṭo aryamṇā saṁbhṛto bhaga;* and at the end *patirvedanam.* The comm. understands in **a** *brahma-* to mean the Gandharva, who and Soma are the first husbands of a bride (xiv. 2. 3, 4). He does not see in *bhaga* anything but *kanyārūpam bhāgadheyam;* but the meaning "favors" is not impossible.

⌊Both *bhagam* ("fortune" or "favors") and *pativedanam* (the ceremony called "husband-finder") are objects of *kṛṇomi;* which, accordingly, needs to be rendered by 'make' or 'procure' for the one combination and by 'perform' for the other. It is hardly a case of zeugma.—Bloomfield notes that *saṁbhṛta* contains a conscious allusion to *sambhala*, vs. 1.⌋

3. May this woman, O Agni, find a husband; for king Soma maketh her of good-fortune; giving birth to sons, she shall become chief consort (*máhiṣī*); having gone to a husband, let her, having good-fortune, bear rule (*vi-rāj*).

Three mss. (including our P.O.) read *nā́ri* in **a**. ⌊For *videṣṭa* in **a** (*Grammar*[2] § 850 a).⌋ Ppp. has *videṣṭu;* at end of **b** it reads *-gaṁ kṛṇotu;* and it changes the second half-verse into an address by reading *bhavāsi*, and *subhage vi rājā*. The comm. explains *mahiṣī* as *mahanīyā çreṣṭhā bhāryā*. The fourth pāda is best scanned as *jagatī*. with resolution *ga-tu-ā́* ⌊or insert *sā́* before *subhágā*⌋.

4. As, O bounteous one (*maghávan*), this pleasant covert hath been dear to the well-settled (*suṣád*) wild beasts, so let this woman be enjoyed of Bhaga, mutually dear, not disagreeing with her husband.

The translation here involves emendation of the unmanageable *suṣádā* in **b** to *suṣádām*, as suggested by iii. 22. 6. SPP. has in his *pada*-text *suosádāḥ* (as if nom. of *suṣádas*). and makes no note upon the word — probably by an oversight, as of our *pada*-mss. only Op. has such a reading; the comm. understands *suṣádās*, and explains it by *sukhena sthātuṁ yogyaḥ* 'comfortable to dwell in'; which is not unacceptable. The comm. also has in **a** *maghavān*, and in **d** *abhirādhayantī* (= *abhivardhayantī*, or else *putrapaçvādibhiḥ samṛddhā bhavantī*). Ppp. has at the beginning *yathā khaṁraṁ maghavañ cārur eṣu*, and, in **c**, **d**, *yaṁ vayaṁ juṣṭā bhagasyā 'stu saṁpr-*. All our *saṁhitā*-mss. save one (H.), and half of SPP's, give *eṣā́ḥ pr-* in **a–b**; but the comment to Prāt. ii. 57 quotes this passage as illustration of the loss of its final *visarga* by *eṣás*. Kāuç. (34. 14) evidently intends an allusion to this verse in one of its directions: *mṛgākharād vedyām mantroktāni* 'the articles mentioned in the text on the sacrificial hearth from a wild beast's covert,' but the comm. does not explain the meaning. The Anukr. ignores the redundancy of a syllable in **c**. ⌊Pronounce *juṣṭā iyam* and reject *nā́rī?* — The use of *sámpriya* in dual and plural is natural: its extension to the singular is rather illogical (cf. TS. iv. 2. 4), unless we assign intensive value to *sam* ('very dear').⌋

5. Ascend thou the boat of Bhaga, full, unfailing; with that cause to cross over hither a suitor who is according to thy wish.

Or *pratikāmyà* may perhaps mean 'responsive to thy love.' Ppp. has in **a** *ā ruha*, in **b** *anuparas-*, and for **c**, **d** *trayo pūṣā hitaṁ yaṣ patiṣ patikāmyaḥ*. The comm. understands *upa-* in **c** as an independent word. With this verse, according to the comm., the girl is made to ascend a properly prepared boat.

6. Shout to [him], O lord of riches; make a suitor hither-minded; turn the right side to every one who is a suitor according to thy wish.

Circumambulation with the right side toward one is a sign of reverence. *Ā krandaya* in **a** is perhaps a real causative, 'make him call out to us'; the comm. takes it so. His explanation ⌊page 332⌋ of the accompanying rite is: "offering rice in the night, one should make the girl step forward to the right."

7. Here [is] gold, bdellium; here [is] *āukṣá*, likewise fortune; these have given thee unto husbands, in order to find one according to thy wish.

Āukṣá (cf. *āukṣagandhi*, iv. 37. 3) seems to be some fragrant product of the ox; or it may perhaps come from *ukṣ* 'sprinkle,' but not through *ukṣan*. The mss. vary here, as everywhere else, in an indiscriminate manner between *gúggulu* and *gúlgulu;* here the majority of ours have *-lg-*, and the great majority of SPP's have *-gg-*; but *-gg-* is

accepted (as elsewhere) in our edition, and *-lg-* in the other; Ppp. reads *-lg-*, the comm. *-gg-*. Ppp. has further *vayam ukṣo atho bhaga;* and, in **c–d**, *adhuḥ patik-*. The comm. defines *guggulu* as "a well-known kind of article for incense," and for *āukṣa* he quotes from Keçava (*kāuçikasūtrabhāṣyakārās*) the couplet given in Bloomfield's Kāuçika on p. 335 (but reading *surabhīn gandhān kṣīraṁ*). The comm., p. 332, explains that with this verse is to be performed a binding on and fumigation and anointing of the girl with ornaments, bdellium, and *āukṣa* respectively. ⌊BR., iv. 947, suggest *pratikāmyāya.*⌋

8. Hither let Savitar conduct for thee, conduct a husband that is according to thy wish; do thou assign [him] to her, O herb.

The second *nayatu* is a detriment equally to sense and to meter; the Anukr. counts it to **a**, and the *pada*-mss. mark the division accordingly. Emendation of *tvám* in **c** to *tám* is strongly suggested. The verse hardly belongs to the hymn as originally made up; there has been no reference elsewhere to an "herb"; nor does Kāuç. introduce such an element.

In the concluding *anuvāka* ⌊6.⌋ are 5 hymns, 31 verses: the Anukr. says accordingly *triṅçadekādhiko 'ntyaḥ.*

This is the end also of the fourth *prapāṭhaka.*

⌊One or two mss. sum up the book as 36 hymns and 207 verses.⌋

Book III.

⌊The third book is made up largely of hymns of 6 verses each. It contains 13 such hymns, but also six hymns (namely 4, 7, 13, 16, 24, 30) of 7 verses each, six hymns (namely 5, 6, 11, 15, 19, 29) of 8 verses each, two hymns (namely 12, 17) of 9 verses each, two hymns (namely 20, 21) of 10 verses each, one hymn (namely 31) of 11 verses, and one hymn (namely 10) of 13 verses. See Weber's introduction to his translation, p. 178. The possibility of critical reduction to the norm is well illustrated by hymn 31 — compare pages 1 and 37. The whole book has been translated by Weber, *Indische Studien*, vol. xvii. (1885), pages 177–314.⌋

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1. Against enemies.

[*Atharvan.* — *senāmohanam. bahudevatyam. trāiṣṭubham: 2. virādgarbhā bhurij; 3, 6. anuṣṭubh; 5. virāṭpuraüṣṇih.*]

Found in Pāipp. iii., next after the one which here follows it. In Kāuç. (14. 17), this hymn and the next are called *mohanāni* 'confounders,' and are used in a rite (14. 17–21) for confounding an enemy's army; its details have nothing to do with those of the hymns.

Translated: Ludwig, p. 518; Weber, xvii. 180; Griffith, i. 81; Bloomfield, 121, 325.

1. Let Agni, knowing, go against our foes, burning against the imprecator, the niggard; let him confound (*mohaya-*) the army of our adversaries (*pára*); and may Jātavedas make them handless.

Ppp. makes *çatrūn* and *vidvān* in **a** change places. SPP. reports that the text used by the comm. reads *naḥ* after *agnir* both here and in 2. 1 **a**. The comm. signalizes the beginning of the book by giving absurd etymologies of *agni* at the length of nearly a page. Pāda **c** lacks a syllable, unless we allow ourselves to resolve *sé-na-ām*.

2. Ye, O Maruts, are formidable for such a plight; go forward upon [them], kill, overcome! The Vasus have killed [them]; suppliant [are] these; for let Agni, their messenger, go against [their foes], knowing.

The second half-verse is rendered literally as it stands, but is certainly badly corrupt. Ppp. has *amīmṛdaṅ vasavo nāthitebhyo agnir hy eṣāṅ vidvān pratyetu çatrūn*, which is much more acceptable: *nāth-* would be 'for [us] who supplicate.' *Dūtas* seems to have blundered in here out of 2. 1 **a**. Ludwig emends *nāthitā́s* to *-tā́n*, which would improve **c**, but leave it unconnected with **d**. In our edition *prátī etu* is an erratum for *pratyétu*, which all the mss. read. The comm., with his customary neglect of accent,

takes *ugrā́s* in **a** as vocative. He takes *ādṛ́çe* as a locative (= *apradhṛṣye saṁgrāmalakṣaṇe karmaṇi*), against the testimony of the other passages where the word occurs, and supplies *matsahāyās*. In **b**, he reads (with a couple of SPP's mss. that follow him) *mṛṇátas*, and takes it (again against the accent) as accus. pl. *Ámimṛṇan* in **c** he renders as an imperative. The meter of the verse (11 + 11 : 12 + 13 = 47) is capable of being fitted to the description of the Anukr. ⌊11+10:12+12=45⌋ by duly managing the resolutions. ⌊Aufrecht, KZ. xxvii. 219 (1885), reconstructs the vs., putting *mṛḍáyata* for *mṛṇáta* in **b** and reading **c**, **d** thus: *ámimṛḍan vásavo nāthitā́so agnír hí çatrū́n pratyéti vidhyan*. Cf. Bloomfield, 326. — Roth gives (in his notes) *mṛḍata* for *mṛṇata* and (in his collation) *yeṣām* for *hy eṣām*, as Ppp. readings.⌋

3. The army of enemies, O bounteous one, playing the foe against us — do ye (two), O Vṛtra-slaying Indra, Agni also, burn against them.

The verse is found also as SV. ii. 1215, which reads *chatruyatī́m* in **b**, and begins **c** with *ubhāú tā́m* (*tā́m* is read by the comm., and is called for as an emendation in our verse); it also has the correct accent *amitrasenā́m*, which is found in only two of our mss. (O.Op.) and three of SPP's: both editions read *-sénām*. In our text, *āgníç* in **d** is a misprint for *agníç*. ⌊SPP. combines *asmā́n ch-*, badly: cf. i. 19. 4, note.⌋

4. Impelled, O Indra, forwards (? *pravátā*) by thy (two) bays — let thy thunderbolt go forth, slaughtering (*pra-mṛ*) the foes; smite the on-coming, the following, the fleeing (*párāñc*); scatter their actual intent.

The verse is RV. iii. 30. 6; which, however, reads at the beginning *prá sū́ te* (as does also the comm.), accents in **c** *pratīcó anūcáḥ* (and the comm. claims the same for our text), and has for **d** *víçvaṁ satyáṁ kṛṇuhi viṣṭám astu*, which is even more unintelligible than our text. Weber proposes *viṣvaksatyám* as a compound, "turning itself in every direction"; this, however, makes nothing out of *-satyam*. Ludwig translates "fulfil their design in all [both] directions," which is not very clear. Ppp. reads *viçvaṁ viṣṭaṁ kṛṇuhi satyam eṣām;* also quite obscure. The comm. takes *satyam* as "established, settled," and *viṣvak kṛṇuhi* as "scatter, unsettle, make uncertain." One would like to take *viṣvak-* as something like 'contrariwise,' with the general sense "turn their plans against themselves." Ppp. has further *nūaḥ* for *anūcas* in **c**.

5. O Indra, confound the army of our enemies; with the blast of fire, of wind, make them disappear, scattering.

The defective first half-verse is completed by Ppp. in this form: *manomohanaṁ kṛṇva* (i.e. *kṛṇavas ?*) *indrā 'mitrebhyas tvam*. The second half-verse is also 2. 3 **c**. **d**. The comm. explains *dhrājyā* by *dahanaviṣaye yā vegitā gatis tathāvidhayā vegagatyā tayor eva vā gatyā*.

6. Let Indra confound the army; let the Maruts slay with force; let Agni take away its eyes; let it go back conquered.

All the mss. read *índra*, vocative, at the beginning of the verse; but SPP's text, as well as ours, emends to *índraḥ s-;* and this the comm. also has. The comm. further in **c** *dhattām* instead of *dattām*.

2. Against enemies.

[*Atharvan.* — *senāmohanam. bahudevatyam. trāiṣṭubham: 2–4. anuṣṭubh.*]

Found in Pāipp. iii., next before the hymn here preceding. Used in Kāuç. only with the latter, as there explained.

Translated: Weber, xvii. 183; Griffith, i. 82; Bloomfield, 121, 327. — Cf. Bergaigne-Henry, *Manuel*, p. 139.

1. Let Agni our messenger, knowing, go against [them], burning against the imprecator, the niggard; let him confound the intents of our adversaries; and may Jātavedas make them handless.

All the mss. have in **a** the false accent *praty étu* (seemingly imitated from 1.2 **d**, where *hí* requires it), and SPP. retains it; our edition makes the necessary emendation to *práty etu.* Ppp. appears to have *çatrūn* instead of *vidvān* at end of **a**.

2. Agni here hath confounded the intents that are in your heart; let him blow (*dham*) you away from [our] home; let him blow you forth in every direction.

Ppp. has *dhamātu* for *-matu* both times. The comm. renders *amūmuhat* by *mohayatu*, in accordance with his doctrine that one verbal form is equivalent to another.

3. O Indra! confounding [their] intents, move hitherward with [their] design (*ákūti*); with the blast of fire, of wind, make them disappear, scattering.

The second half-verse is identical with 1.5 **b, c**. Pāda **b** apparently means 'take away their design, make them purposeless'; the comm., distorting the sense of *arvāñ*, makes it signify "go against [their army], with the design [of overwhelming it]." Ppp. reads *ākūtyā 'dhi* (i.e. *-tyās adhi?*). In our edition, restore the lost accent-mark over the *-dra* of *índra* in **a**.

4. Go asunder, ye designs of them; also, ye intents, be confounded; also what is today in their heart, that smite thou out from them.

All the mss. have in **b** *cittáni*, as if not vocative, and SPP. retains the accent, while our text emends to *cittāni*; the comm. understands a vocative. The comm. further takes *vyākūtayas* as one word, explaining it as either *viruddhāḥ saṁkalpāḥ* or else (qualifying *devās* understood) as *çatrūṇām vividhākūtyutpādakāḥ*. ⌊For **d**, rather, 'that of them smite thou out from [them].'⌋

5. Confounding the intents of those yonder, seizing their limbs, O Apvā, go away; go forth against [them]; consume [them] in their hearts with pangs (*çóka*); pierce the enemies with seizure (*gráhi*), the foes with darkness.

The verse is RV. x. 103. 12, which reads in **a** *cittám pratilobháyantī*, and, for **d**, *andhénā 'mítrās támasā sacantām;* and SV. (ii. 1211) and VS. (xvii. 44) agree with RV. Both *pada*-texts give in **b** *gṛhāṇá*, as impv.; but the word is translated above (in accordance with Grassmann's suggestion) as aor. pple. fem. *gṛhāṇā́*, because this combines so much better with the following *páre 'hi*. A number of the *saṁhitā*-mss.

(including our P.s.m.E.s.m.I.H.p.m.) make the curious blunder of accenting *apvā̀* in **b**: the comm. explains it as a *pāpadevatā*, adding the precious etymology *apavāyayati apagamayati sukham prāṇāṅç ca.* ⌊Weber, ix. 482, thinks *apvā* has reference to impurity (root *pū*) and to diarrhœa as caused by fear. To Weber's citation (xvii. 184) from the Purāṇa, add the line near the beginning of the Bhīṣma book, MBh. vi. 1. 18, *çrutvā tu ninadaṁ yodhāḥ çakṛn-mūtram prasusruvuḥ.*⌋ The Anukr. ignores the redundancy in **a**; emendation to *cittā́* would remove it.

6. Yonder army of our adversaries, O Maruts, that comes contending against us with force — pierce ye it with baffling darkness, that one of them may not know another.

The verse is an addition (as vs. 14) to RV. x. 103 ⌊Aufrecht, 2d ed'n, vol. ii. p. 682⌋, but forms a proper part of SV. (ii. 1210) and VS. (xvii. 47). RV.VS. read in **b** *abhyā́iti nas* (for *asmā́n ā́ity abhí*); SV. has *abhyéti;* all have in **c** *gūhata* for *vidhyata;* and with the latter Ppp. intends to agree, but has *guhata.* For *eṣā́m* in **d**, RV. gives *amī́ṣām*, SV. *etéṣām*, and VS. *amī́* and accordingly at the end *jānán.* It takes violence to compress our **b** into a *triṣṭubh* pāda.

3. For the restoration of a king.

[*Atharvan.—nā́nādevatyam utā"gneyam. trāiṣṭubham: 3. 4-p. bhurik pañkti; 5, 6. anuṣṭubh.*]

Found in Pāipp. ii. (our vs. 5 coming last). Used by Kāuç. (16. 30), with the hymn next following, in a ceremony for the restoration of a king to his former kingdom. In Vāit. (9. 2), vs. 1 accompanies a morning oblation to Agni *anīkavant* in the *sākamedha* rite of the *cāturmāsya* sacrifice; and again (30. 27), vs. 2 is used at the end of the *sāutrāmaṇī* ceremony.

Translated: Ludwig, p. 441: Weber, xvii. 185; Griffith, i. 83; Bloomfield, 112, 327. — Cf. Bergaigne-Henry, *Manuel*, p. 140.

1. He hath shouted (? *krand*); may he be protector of his own here; O Agni, bend apart the two widened firmaments (*ródasī*); let the all-possessing Maruts harness (*yuj*) thee; lead thou hither with homage yon man of bestowed oblation.

This is a very literal translation of the obscure verse, which is plainly an adaptation or corruption, or both, of a RV. verse in a hymn to Agni (vi. 11. 4: it is repeated, without variant, in MS. iv. 14. 15): *ádidyutat sv ápāko vibhā́vā́ 'gne yájasva ródasī urūcī́: āyúṁ ná yáṁ námasā rātáhavyā añjánti suprayásam páñca jánāḥ;* and, what is very noteworthy, the latter half-verse of RV. is decidedly more closely reflected in the Ppp. version: *amuṁ naya namasā rātahavyo yujanti suprajasaṁ pañca janāḥ;* Ppp. has also *bhavat* at end of **a**. It could not be expected to find concinnity and sense in a verse so originated; the address seems to be changed from Agni to Indra, and some sort of comparison aimed at between the latter and the reinstated king. The *pada*-text divides in **a** *sva°pā́ḥ*, and, as the word may be a part of the adaptation ⌊of the original to the purpose of this hymn⌋, the translation so treats it, instead of substituting, as Weber and Ludwig do, *su°apā́ḥ;* the comm. explains it both ways: *svakīyānām prajānām pālakaḥ sukarmā vā.* The comm. makes the king subject of *ácikradat* in **a**, apparently takes *vyácasva* in **b** as one word (= *vyāpnuhi*), *tvā* in **c** as designating Agni (*yuñjantu* = *prāpnuvantu, tvatsahāyā bhavantu*), and *amúm* in **d** as the king.

The Anukr. ignores the *jagatī* pāda (c) ⌊or lets it offset a counted as 10!⌋. ⌊The usual compound is *svápās*; but *sv-apā́s*, though not quotable, is quite possible.⌋

2. Indra, the inspired one, however far away, let the ruddy ones set in motion hither (*ā-cyāvaya-*) in order to friendship, when the gods venture (?) for him a *gāyatrī*, a *bṛhatī*, a song (*arká*), with the *sāutrāmaṇī* (ceremony).

This verse is nearly as obscure as the preceding, and probably as hopelessly corrupt. The "ruddy ones" in a are, according to the comm., priests (*ṛtvij*); Weber understands "horses," Ludwig "somas." The comm. takes *dádhṛṣanta* in d first from root *dhṛ* (! = *adhārayan*), then apparently from *dhṛṣ* (*pūrvaṁ visrastāvayavam indram punaḥ sarvāvayavopetam akurvan*, citing TS. v. 6. 3[4]): Ppp. has *dadṛçanta*; perhaps *dadṛhanta* might be made to yield the best sense; restoration of the augment would fill out the deficient meter, which the Anukr. fails to remark. R. conjectures "made firm for him the mighty *gāyatrī* as bolt." About half the mss. (including our Bp.E.I.H.K.) accent in b *sakhyàya*; the same uncertainty as to this word appears elsewhere.

3. For the waters let king Varuṇa call thee; let Soma call thee for the mountains; let Indra call thee for these subjects (*víç*); becoming a falcon, fly unto these subjects.

"For" may of course be "from" in a and b, as preferred by ⌊the four⌋ translators and comm. Ppp. reads, in a, b *varuṇo juhāva somas tvā 'yaṁ hvayati*; and again in c, *indras tvā 'yaṁ hvayati*. With the proper resolutions, this verse is a decent *triṣṭubh*; the Anukr. scans it as 11 + 10 : 10 + 10 = 41. The verses in our text are wrongly numbered from this one on.

4. Let the falcon lead hither from far (*pára*) the one to be called, living exiled in others' territory (*kṣétra*); let the (two) Açvins make the road for thee easy to go; settle together about this man, ye his fellows.

The translation follows both previous translators, and the comm. (= *hvātavyam*), in implying *hávyam* in a instead of *havyám* 'oblation'; yet Ppp. reads *havis*, which supports *havyám*. The comm., with several of SPP's mss., has *avaruddham* in b; for ⌊the technical⌋ *aparuddhaç caran* (and *ava-gam*, 6 d) compare especially PB. xii. 12. 6.

5. Let thine opponents call thee; thy friends have chosen [thee] against [them] (? *práti*); Indra-and-Agni, all the gods, have maintained for thee security (*kṣéma*) in the people (*víç*).

The comm., and a few of SPP's mss. that follow it, have at the beginning *váyantu* (= *sáṁtatyena sevantām*). Several *saṁhitā*-mss. (including our P.M.O.Op.) read *pratijānāh*; Ppp. has the easier reading *pañca janāḥ*, with *hvayanti* for *-ntu*, and, in b, *varṣata* for *avṛṣata*; also it ends with *adidharas*. As in more than one other case, all the mss. accent *té* in the second half-verse, and the *pada*-text puts its double stroke of pāda-division before the word; and both editions read *té*; but it should plainly be *te*, as our translation renders, and as the comm. also explains it. The comm. combines in b *pratimitrās*, making it mean "opposing friends": the combination of *vṛ* 'choose' with *prati* is strange and obscure.

6. Whatever fellow disputes thy call, and whatever outsider — making

him go away (*ápāñc*), O Indra, then do thou reinstate (*ava-gamaya*) this man here.

The comm. explains *sajātá* and *níṣṭya* as *samabala* and *nikṛṣṭabala* (!) ⌊as at i. 19. 3⌋, and *ava gamaya* as *bodhaya*. The Anukr. takes no notice of the metrical deficiency in **a**; emendation to *-vádati* would fairly rectify it. ⌊For *ava-gam*, see note to vs. 4.⌋

4. To establish a king.

[*Atharvan.—saptakam. āindram. trāiṣṭubham: 1. jagatī; 4. 5. bhurij.*]

Found in Pāipp. iii. Used in Kāuç. only with the next preceding hymn (as there explained), although the two are of essentially different application, this one referring to a king who has been called or chosen, and has to be inaugurated as such. In Vāit. (13. 2), in the *agniṣṭoma* sacrifice, vs. 7 accompanies, with vii. 28, oblations to *pathyā svasti* and other divinities.

Translated: Ludwig, p. 252; Zimmer, p. 164; Weber, xvii. 190; Griffith, i. 84; Bloomfield, 113, 330.—Cf. Bergaigne-Henry, *Manuel*, p. 141.

1. Unto thee hath come the kingdom; with splendor rise forward; [as] lord of the people (*viças*), sole king, bear thou rule (*vi-rāj*); let all the directions call thee, O king; become thou here one for waiting on, for homage.

The translation implies in **a** *agan*, which is very probably the true reading, though the *pada*-mss. divide *tvā : gan*. The metrical redundancy in **a**, **b** is best removed by omitting *prā́ñ* (for which Ppp. and the comm. read *prāk*), which seems (as meaning also 'in the east') to have been added in order to make yet more distinct the comparison with the sun implied in *úd ihi;* the *pada*-text reckons the word wrongly to **b**, and the comm. renders it *pūrvam* 'formerly'; he takes *vi rāja* as "be resplendent," which is of course possible. The verse has but one real *jagatī* pāda (**a**). ⌊With **d** (= vi. 98. 1 **d**), cf. *námasopasádyas*, used twice in RV.⌋

2. Thee let the people (*viças*) choose unto kingship (*rājyà*), thee these five divine directions; rest (*çri*) at the summit of royalty, at the pinnacle (*kakúd*); from thence, formidable, share out good things to us.

The verse is found also in TS. (iii. 3. 9²) and MS. (ii. 5. 10), with nearly accordant differences of reading: *gā́vo 'vṛṇata rājyā́ya* in **a**: *tvā́ṁ havanta* (MS. *vardhanti*) *marútaḥ svarkā́ḥ* for **b**; *kṣatrásya kakúbhi* (MS. *kakúbbhiḥ*) *çiçriyāṇás* in **c**. TB., moreover, has the second half-verse (in ii. 4. 7⁷; the first half is our iv. 22. 2 **a**, **b**), agreeing with AV. except by giving *kṣatrásya kakúbhis*. Ppp. further varies the word by reading *kakudhi;* it also has in **a** *vṛṇutām*, and for **d** *ato vasūni vi bhajāsy ugraḥ*. A number of the mss. (including our O.Op.) read in **a** *rā́jyāya*, as, indeed, they generally disagree ⌊in threefold wise⌋ as to the accent of this word. P.M.W. have in **a** *vṛṣatām*. The comm. renders *várṣman* by *çarīre*, *çrayasva* by *āsva*.

3. Unto thee let thy fellows come, calling [thee]; Agni shall go along as speedy messenger; let the wives, the sons, be well-willing; thou, formidable, shalt see arrive (*prati-paç*) much tribute.

Ppp. has in **a**, **b** *yantu bhuvanasya jālā 'gnir dūto 'va jarase dadhāti*, and combines in **c** *jāyāṣ p-*. The comm. finds in **b** an incomplete simile: "thy messenger, unassailable like fire, shall" etc.

4. Let the (two) Açvins thee first, — let Mitra-and-Varuṇa both, let all the gods, the Maruts, call thee; then put (*kṛ*) thy mind unto the giving of good things; from thence, formidable, share out good things to us.

With **c** compare RV. i. 54. 9 **d**, which rectifies the meter by reading *kṛṣva*. The second half-verse is quite different in Ppp.: *sajātānāṁ madhyameṣṭhe 'ha masyā* (cf. ii. 6. 4 **c**; iii. 8. 2 **d**) *sve kṣetre savite vi rāja*. The third pāda is made *bhurij* by the change of *kṛṣva* to *kṛṇuṣva*.

5. Run forth hither from the furthest distance; propitious to thee be heaven-and-earth both; king Varuṇa here saith this thus; he here hath called thee; ⌊therefore (*sá*)⌋ do thou come to this place.

Ppp. has *babhūtām* for *ubhe stām* at end of **b**, and *ahvat svenam ehi* at end of **d**. SPP. reports all his *pada*-mss. as reading *aha* instead of *āha* in **c**; no such blunder has been noted in ours. His ms. of the comm. also appears to have *āhvat* in **d**, but doubtless only by an oversight of the copyist (under the next verse it gives *ahvat* in an identical phrase of exposition). MS. (ii. 2. 11; p. 24. 3) gives a *pratīka* reading *á préhi paramásyāḥ parāvátaḥ*, while no corresponding verse is found in its text — or elsewhere, so far as is known, unless here.

6. Like a human Indra, go thou away; for thou hast concurred (*saṁjñā*) in concord with the castes (?); he here hath called thee in his own station; he shall sacrifice to the gods, and he shall arrange the people (*víças*).

The translation of this obscure and difficult verse implies much and venturesome emendation in the first half: namely, in **a**, *índra iva manuṣyàḥ*, and in **b** *várṇāis*. Weber also takes *manuṣyàs* as meant for a nom. sing., and renders it "menschengestaltet"; the other translators understand *manuṣyà víças*, as does the Pet. Lex. The Ppp. version, *indro idaṁ manuṣya pre 'hi*, suggests *-syaḥ*, and is decidedly better in *prehi* (to be resolved into *pr-e-hi*, whence perhaps the corruption to *parehi*); the repeated vocative *índra○indra* (so the *pada*-text) is not to be tolerated. For **b**, Ppp. has *saṁ hi yajñiyās tvā varuṇena saṁvidānaḥ*, which is too corrupt to give us aid; the emendation to *várṇāis* is a desperate and purely tentative one, as there is no evidence that *várṇa* had assumed so early the sense of 'caste.' Weber suggests that *varuṇa* here is equal to *varaṇa* 'elector': Zimmer takes it as virtually for *devāis*: both entirely unsatisfactory. Ppp. ends the verse with *so kalpayād diçaḥ*. To the comm. there is no difficulty; the repeated vocative is out of reverence (*ādarārtham*); *manuṣyās* is a Vedic irregularity for *-syān*, or else qualifies *prajās* understood; the plural *varuṇāis* is *plur. majestaticus* for *varuṇena*; *kalpayāt*, finally, is *svasvavyāpāreṣu niyuñktām*. The Anukr. passes without notice the *jagatī* pāda **d**, it being easy to read the verse into 44 syllables.

7. The wealthy roads, of manifoldly various form, all, assembling, have made wide room for thee; let them all in concord call thee; to the tenth [decade of life] abide here formidable, well-willing.

Pathyā revatīs, divinities of good roads and welfare, are explained by the comm. as *patho 'napetā mārgahitakāriṇya etatsaṁjñā devatāḥ*; or else *pathyās* is *pathi sādhavaḥ*, and *revatīs* is *āpas*. Both editions read in **d** *vaçe 'há*, but the comm., with SPP's *çrotriyas* V. and K., read *vase 'há*, and the translation implies this. Ppp. offers

no variants for the verse. Many of our *saṁhitā*-mss. (P.M.W.E.I.H.) retain the final *visarga* of *saṁvidānāḥ* before *hv*- in **c**; SPP. does not report any of his as guilty of such a blunder. ⌊V. and K. recognize *vaçehá* as a variant.⌋

Ppp. appends another verse: *yadi jareṇa haviṣā datvā gamayāmasi: atrā ta indraṣ kevalīr viço balihṛtas karat* (cf. RV. x. 173. 6 **c, d**).

5. For prosperity: with a parṇá-amulet.

[*Atharvan.—aṣṭakam. sāumyam. ānuṣṭubham: 1. puroʼnuṣṭup triṣṭubh; 8. virāḍurobṛhatī.*]

Found (except vs. 8) in Pāipp. iii. Used by Kāuç. (19. 22), with viii. 5 and x. 3. 6, to accompany the binding on of an amulet for general prosperity (*tejobalāyurdhanādi-puṣṭaye*, comm.). And the comm. quotes it from Nakṣ. K. ⌊comm. should say Çānti K. — Bloomfield⌋ as employed in a *mahāçānti* named *āñgirasī*. ⌊In the prior draft, W. writes "For success of a king: with" etc. as title of this hymn. Its place in the collection, next after iii. 3 and 4, and its second vs., seem to justify that title.⌋

Translated: Weber, xvii. 194; Griffith, i. 86; Bloomfield, 114, 331.—Vss. 6 and 7, Zimmer, p. 184, with comment.

1. Hither hath come this *parṇá*-amulet, strong, by strength slaughtering our rivals; force of the gods, milk of the herbs, let it quicken me with splendor unremittingly.

Ppp. has for **d** *mayi rāṣṭraṁ jinvatv aprayucchan*. *Ápraγāvan* in **d**, which is read by all the mss. (hence by both editions) and the comm., is unquestionably to be emended (as suggested by BR., v. 1015) to *-yāvam* ⌊*Skt. Gram.*[2] § 995 b, root *yu*; cf. *yuch*⌋; the word is quoted in the Prāt. text (iv. 56), but not in a way to determine its form (*apra-yāvādi-*). As the later verses show, *parṇa* is to be understood here as the tree of that name (*Butea frondosa*: comm. *palāçavṛkṣa*). The comm. raises no objection to *ápra-yāvan*, and explains it as either *māṁ vihāya ʼnapagantā san* (with irregular exchange of case-forms), or else *aprayātar*, i.e. *sarvadā dhāryamāṇa*.

2. In me [maintain] dominion, O *parṇá*-amulet, in me maintain wealth; may I in the sphere of royalty be familiar (? *nijá*), supreme.

Compare the nearly corresponding vi. 54. 2, which suggests emendation of *nijás* to *yujás* ⌊'may I be supreme above [any] ally *or* fellow-king' (*yujás* as abl.)⌋. Ppp. has *rāṣṭram* for *kṣatram* in **a**, and its **d** reads *yajā bhūyāsam uttarā*, supporting the emendation. Our Bp. reads in **c** *-vargré*, as some of the mss. do in the other occurrences of this obscure word: the comm. explains it by *āvarjane svādhīnī-karaṇe* 'appropriation,' and *nija* by *ananyasahāya*. ⌊BR. give 'beständig' for *nija*.⌋

3. The dear amulet which the gods deposited hidden in the forest-tree — that let the gods give to us to wear, together with length of life (*ā́yus*).

Ppp. has for **b** *vājiṁ devāḥ priyaṁ nidhim*, and its second half-verse is *taṁ ma indras sahā ʼyuṣā maṇiṁ dadātu bhartave*.

4. The *parṇá*, Soma's formidable power, hath come, given by Indra, governed (*çās*) by Varuṇa; may I, shining greatly, wear it in order to length of life for a hundred autumns.

The translation implies emendation in **c** of the unmanageable *priyāsam* to *bhriyāsam*, an obvious improvement, adopted also by Weber, and supported by the reading of Ppp.,

tam ahaṁ bibharmi; the comm., too, though reading *priy-*, glosses it with *bhriyāsaṁ dhārayeyam*. In **b**, Ppp. has *sakhyas* for *çiṣṭas*. The comm. finds in *sómasya parṇás* in a allusion to the origin of the *parṇa*-tree from a leaf (*parṇa*) of soma, and quotes for it TS. iii. 5. 7[1]. *Rócamānas* in **c** he uses as *-nam*, qualifying *tám*. The metrical definition of the verse is wanting in the Anukr. mss.; we may call it a *nicṛt triṣṭubh*. ⌊See Weber's note on *parṇá*.⌋

5. The *parṇá*-amulet hath ascended me, in order to great unharmedness, so that I may be superior to patron (*aryamán*) and to ally (*saṁvíd*).

Saṁvíd is here taken as corresponding noun to the common adjective *saṁvidāná* (the Pet. Lex., "possession"; Weber, "favor"); the comm. makes it *samānajñānāt* or *samabalāt;* and *aryaman*, according to him, comes from *arīn yamayati*, and means *adhikabalaḥ puruprадātā ca*. Ppp. combines *mahyā 'riṣṭ-* in **b**, and has for **d** *manusyā adhi saṁçataḥ* (or *saṁmataḥ*). All the mss., and SPP's text, read *uttarás* in **c**; our *úttaras* is a necessary emendation. ⌊As to *aryamán*, cf. Weber's note.⌋

6. They that are clever chariot-makers, that are skilful smiths — subjects to me do thou, O *parṇá*, make all people (*jána*) round about.

Ppp. begins *yat takṣāṇo rath-*, and its second half-verse is *sarvāṅs tvā 'nṛṇa randhayo 'pastiṁ kṛṇu medinam*. The comm. renders *dhīvānas* by *dhīvarā mātsikāḥ* 'fishermen,' and gives the technical definition of the caste of *rathakāras*. Weber (p. 196 ff.) treats with much fulness of these and other caste matters. *Upastin* the comm. explains, nearly enough correctly, by *sevārthaṁ samīpe vidyamānān upāsīnān vā*.

7. They that are kings, king-makers, that are charioteers and troop-leaders — subjects to me do thou, O *parṇá*, make all people round about.

Our Bp. reads in **b** *grāma-ṇyàḥ*, emended to *-nyàḥ;* Kp. has *grāmanyàḥ;* Op. and D. (and, so far as appears, all SPP's *pada*-mss.) *grāmaṇyàḥ;* the word is divided by the RV. *pada*-text (*grāma-nīḥ*), as in all reason it should be; and its division seems favored, if not required, by our Prāt. iii. 76. Ppp. has a quite different text: *upastir astu vāiçya uta çūdra utā "ryaḥ* for **a**, **b**, with **c**, **d** as in its version of vs. 6 (but with *tān ṛṇa* ⌊intending *tān parṇa?*⌋ instead of *tvā 'nṛṇa*). Weber, on authority of ÇB. iii. 4. 1. 7, proposes to emend **a** to *yé 'rājāno;* the comm. explains the *rā́jānas* by *anyadeçādhipāḥ;* and *rājakṛ́tas* by *rājye 'bhiṣiñcanti 'ti sacivāḥ*. ⌊In SPP's *Corrections* (to p. 364), his J.P. are reported as dividing *grāma-nyàḥ*.⌋

8. *Parṇá* art thou, body-protecting; a hero, from the same womb (*yóni*) with me a hero; with the year's brilliancy — therewith I bind thee on, O amulet.

Wanting in Ppp. The second pāda is damaged, in meter and in sense, by the apparently intruded *vīrás*.

The *anuvāka* ⌊1.⌋ ends here, having 5 hymns and 33 verses; the old Anukr. says: *triñçannimittāḥ ṣaḍṛceṣu* (mss. *-ḍarc-*) *kāryās tisraḥ*.

6. Against enemies: with açvatthá.

[*Jagadbījampuruṣa.* — *aṣṭarcam. vānaspatyāçvatthadevatyam. ānuṣṭubham.*]

Found (except vs. 6) in Pāipp. iii. Used by Kāuç. (48. 3 ff.) in a rite of sorcery against enemies; vss. 7, 8 are specially quoted (48. 6, 5), with actions adapted to the

text. The comm. also describes it as employed by the Nakṣ. ⌊comm. again errs; should be Çānti — Bloomfield⌋ K. (17. 19) in a *mahāçānti* called *āñgirasī*.

Translated: A. Kuhn, *Herabkunft des Feuers* etc., 1859, p. 224, or 2d ed., p. 198; Weber, xvii. 204; Grill, 21, 104; Griffith, i. 87; Bloomfield, 91, 334.

1. The male (*púmāṅs*) [is] born out of the male — the *açvatthá* forth from the *khadirá;* let it smite my foes, whom I hate and who [hate] me.

A very acceptable emendation would be *pári jātás*, since *pári* is plainly accessory to the ablative *puṁsás*, as *ádhi* to *khadirā́t* in **b** (cf. *ásatas pári jajñiré*, x. 7. 25). Ppp. retains the initial *a* of *açvatthas*, and begins **d** with *yāṅç cā 'haṁ*. The *açvattha* begins as a parasite, usually on the *çamī* (fem.), this time from the hard *khadira* (masc.).

2. Crush them out, O *açvatthá*, our violent foes, O expelling one, allied with Vṛtra-slaying Indra, with Mitra, and with Varuṇa.

The translation implies the reading of *vāibādha* in **b** as an independent word: it is so regarded by BR., Weber, the later translators, and the comm.; all the *pada*-mss. make it into a compound with *dódhatas*, and both editions so write it. Ppp. reads instead, for **b**, *çatrūn mayi bādha todhata*. Some of our mss. (P.M.W.E.) read in **a** *nl çr-*; one of SPP's has *sṛṇīhi*. The comm. explains *dódhatas* as *bhṛçaṁ kampayitṝn;* ⌊but see *Ved. Stud.* ii. 10⌋.

Ppp. adds a verse of its own: *yathā 'çvattha niṣṇāmi pūrvāṅ jātān utā 'parān* (cf. x. 3. 13–15): *evā pṛdanyatas tvam abhi tiṣṭha sahasvatā.*

3. As thou, O *açvatthá*, didst break out [the *khadirá*] within the great sea, so do thou break out all these, whom I hate and who [hate] me.

"The sea," doubtless the atmosphere, as explained by the comm. (and Weber). The comm. reads *ábhinas* in **a**, and two or three of SPP's mss. so far agree with him as to give the (blundering) *nirábhinnas;* this reading exhibits a much less startling and anomalous crowding-out of the root-final by the personal ending than does *-abhanas* (see my *Skt. Gr.* §555), and so is more acceptable. Some of SPP's mss. similarly mix up *bhindhi* and *bhañdhi* in **c**: the comm., of course, has the former. A part of the mss. (including our Bp.P.M.E.H.) leave *mahati* in **b** unaccented (as again at xi. 8. 2, 6). Ppp. *yathā 'çvattha vibhinacchaṁ tahaty arṇave: evā me çatro cittāni viṣvag bhidhi sahasvatā* (cf. our vs. 6 **c**, **d**).

4. Thou that goest about overpowering, like a bull that has overpowered — with thee here, O *açvatthá*, may we overpower our rivals.

Ppp. reads in **a** *carati*, as does also the comm., followed by two or three of SPP's mss. Ppp. further combines in **b** *sāsahānāi 'va ṛṣ-*, and ends **d** with *saṁviṣīvahi*. ⌊The *saṁhitā*-mss. all combine *iva ṛṣ-* in **b**; see note to Prāt. iii. 46.⌋

5. Let perdition bind them, with unreleasable fetters of death — my foes, O *açvatthá*, whom I hate and who [hate] me.

Ppp. has *avimokyāis* in **b**, and (as in vs. 1) begins **d** with *yāṅç cā 'haṁ*. Several of our mss. (P.M.W.E.) have at the beginning the senseless reading *simātu*.

6. As, O *açvatthá*, ascending them of the forest-trees, thou dost put them beneath thee (*ádhara*), so the head of my foe do thou split apart and overcome.

Ppp. (as we saw above) has the second half of this verse, with variants, as its 3 c, d. What the *vānaspatyá* is, as distinguished from *vánaspáti*, is as obscure as the similar relation of *ṛtú* and *ārtavá* ⌊iii. 10. 9 note⌋: possibly 'they of that sort, they and their kind'; our translation marks, rather mechanically, the distinction. The comm. says that here *vanaspati* means "the place where trees grow," and *vānaspatya* the trees themselves — which is an explanation quite after his kind.

7. Let them float forth downward, like a boat severed from its mooring (*bándhana*); of them, thrust forth by the expelling one, there is no returning again.

Ppp. reads in c *nurbādha*; our Op. has *vāibādhá : pra॰nuttānām*. *Astu* in d, for *asti*, would be an improvement. The comm. gives a double explanation of *bandhana*, as either place or instrument of fastening. ⌊The vs. recurs at ix. 2. 12, with *sā́yaka-* for *vāibādhá-*. — W's collation of Op. gives *pra॰*, not *prá॰*!⌋

8. I thrust them forth with mind, forth with intent and incantation; forth with branch of tree, of *açvatthá*, we thrust them.

Ppp. has in a *prāi 'nān nudāmi* (which makes the meter easier), and at the end correspondingly the active *nudāmasi*; for b it gives *pra çṛtyena brāhmaṇā*. The lingualization of the first *n* of *enān* is noted in Prāt. iii. 80, and the comment on that rule quotes the instance in c, but not that in a. According to Kāuç. the thing "mentioned in the text" (perhaps an effigy of the person aimed at, in the "vitals" of which something has been buried by the preceding rule) ⌊having been put upon a boat⌋ is with this verse and ix. 2. 4 pushed forth with a branch, and with vs. 7 made to float away.

7. Against the disease kṣetriyá.

[*Bhṛgvañgiras. — saptarcam. yakṣmanāçanadāivatam uta bahudevatyam. ānuṣṭubham: 6. bhurij.*]

Found in Pāipp. iii., with few variants, but with vs. 5 at the end. Used by Kāuç. (27. 29) in a healing ceremony (its text does not specify the disease); and reckoned (26. 1, note) to the *takmanāçana gaṇa*. And the comm. quotes it as employed by the Nakṣ. ⌊Çānti?⌋ K. (17, 19) in the *mahāçānti* called *kāumārī*.

Translated: Weber, xvii. 208; Grill, 8, 105; Griffith, i. 89; Bloomfield, 15, 336.

1. On the head of the swift-running gazelle (*hariṇá*) is a remedy; he by his horn hath made the *kṣetriyá* disappear, dispersing.

Viṣā́ṇā is divided (*vi॰sā́nā*) in the *pada*-text, as if from *vi + sā* 'unfasten' — which is, indeed, in all probability its true derivation, as designating primarily a deciduous horn, one that is dropped off or shed; and in this peculiarity, as distinguished from the permanent horns of the domestic animals, perhaps lies the reason of its application to magical remedial uses. The verse occurs also in ĀpÇS. xiii. 7. 16 ⌊where most mss. have *raghuṣyato*⌋. For the *kṣetriya*, see above, ii. 8. ⌊☞ See p. 1045.⌋

2. After thee hath the bull-gazelle stridden with his four feet; O horn, do thou unfasten (*vi-sā*) the *kṣetriyá* that is compacted (?) in his heart.

Ppp. has a different d: *yadi kiṁcit kṣetriyaṁ hṛdi*. The word-play in c, between *viṣāṇā* and *vi-sā*, is obvious; that any was intended with *viṣūcīna* in 1 d is very questionable. This verse, again, is found in ĀpÇS. ib., but with considerable variants: *anu*

tvā harino mṛgaḥ paḍbhiç caturbhir akramīt : viṣāṇe vi ṣyāi 'taṁ granthiṁ yad asya gulphitaṁ hṛdi; here it is a "knot" that is to be untied by means of the horn. One of our mss. (O.) has in c *paḍbhis*, like ĀpÇS. The comm., followed by a couple of SPP's mss., further agrees with ĀpÇS. by reading *gulphitam* in c, and explains it as *gulphavad grathitam*. The occurrence of the rare and obscure *guṣpita* ⌊misprinted *guṣṭitam*⌋ in ÇB. iii. 2. 2. 20 is also in connection with the use of a deer's horn.

3. What shines down yonder, like a four-sided roof (*chadís*), therewith we make all the *kṣetriyá* disappear from thy limbs.

In our edition, *téna* in c should be *ténā*, as read by nearly all the *saṁhitā*-mss. (all save our P.M.), and by SPP. The sense of a, b is obscure to the comm., as to us; he guesses first that it is "the deer-shaped thing extended in the moon's disk," or else "a deer's skin stretched on the ground"; *chadis* is "the mat of grass with which a house is covered." Weber takes it as a constellation; Grill (mistranslating *pakṣa* by "post"), as the gazelle himself set up on his four legs, with his horns for roof! If a constellation, it might be the Arab "manzil" γ, ζ, η, π Aquarii, which its shape and name connect with a tent: see *Sūrya-Siddhānta*, note to viii. 9 (under 25th asterism); this is not very far from the stars mentioned in the next verse ⌊λ and υ Scorpionis⌋.

4. The two blessed stars named Unfasteners (*vicṛ́t*), that are yonder in the sky — let them unfasten of the *kṣetriyá* the lowest, the highest fetter.

The verse is nearly identical with ii. 8. 1 above, which see ⌊b recurs at vi. 121. 3 b; v. Schroeder gives the Kaṭha version of a, b, *Zwei hss.*, p. 15, and *Tubinger Kaṭha-hss.*, p. 75⌋. Ppp. makes it in part yet more nearly so, by beginning with *ud agātām bhagavatī*, but reads in c *vi kṣetriyaṁ tvā 'bhy ānaçe* ⌊cf. our 6 b⌋; and its end and part of vs. 6 (which next follows) are defaced.

5. The waters verily [are] remedial, the waters disease-expelling, the waters remedial of everything; let them release thee from *kṣetriyá*.

The first three pādas are RV. x. 137. 6 a, b, c, save that RV. has *sárvasya* in c; but vi. 91. 3 below represents the same verse yet more closely.

6. If from the drink (? *āsutí*) that was being made the *kṣetriyá* hath come upon (*vi-aç*) thee, I know the remedy of it; I make the *kṣetriyá* disappear from thee.

The word *āsutí* is of doubtful and disputed sense: Weber says "infusio seminis" ⌊as immediate cause of the "Erb-übel," which is Weber's version of *kṣetriyá*⌋: Grill, "gekochter Zaubertrank"; the comm., *dravībhūtam annam* 'liquidized food.'

7. In the fading-out of the asterisms, in the fading-out of the dawns also, from us [fade] out all that is of evil nature, fade out (*apa-vas*) the *kṣetriyá*.

Ppp. has *tato 'ṣasām* at end of b, and in c *āmayat* for *durbhūtam*. Emendation of *asmát* in c to *asmā́t* (as suggested by Weber) would notably improve the sense. The second pāda has a syllable too many, unless we make the double combination *vāsó 'ṣásām*.

8. For authority.

[*Atharvan. — māitram uta vāiçvadevam. trāiṣṭubham: 2, 6. jagatī; 4. 4-p. virāḍbṛhatīgarbhā; 5. anuṣṭubh.*]

Verses 1–4 found in Pāipp. i., but defaced. The hymn is used by Kāuç. (55. 17–18; also 55. 1, note), with i. 9, 30, etc., in the ceremony of reception of a Vedic student, and, according to the schol. (10. 19, note), in that for the generation of wisdom (the comm. says, as belonging to the *āyuṣya gaṇa*). Verses 5 and 6 are the same with vi. 94. 1, 2, and it is vi. 94, rather than these verses here, that is used in Kāuç. 12. 5 (the comm. blunderingly prescribes the use under both passages). Verse 4 has the same pratīka as xiv. 1. 32 and one or the other of the two verses is taught in Vāit. (22. 1) as used "by Kāuçika" in the *agniṣṭoma;* but our Kāuç. has no such use, and it is doubtless xiv. 1. 32, 33 that he prescribes (79. 17 ff.) in the nuptial ceremonies; but the comm. reports the use here, as if it referred to vss. 4 and 5. The comm. further regards the hymn as employed by the Nakṣ. K. (18), in the *āirāvatī* rite, and by Pariçiṣṭa 5. 3; in both cases as an *āyuṣya* hymn.

Translated: Weber, xvii. 212; Griffith, i. 90.

1. Let Mitra come, arranging with the seasons, uniting (*? sam-veçaya-*) the earth with the ruddy ones (*usríyā*); then to us let Varuṇa, Vāyu, Agni, assign great royalty of union (*? saṁveçyà*).

The verse is very obscure, and probably corrupt, though found almost without variant (only *tat* for *atha* in c) in Ppp. also. The epithet *saṁveçyà* (found only here) seems fashioned to correspond to the participle *saṁveçáyan* in **b**; but Weber renders the ppl. by "umlagernd" and the epithet by "ruhsam"; the comm., by "pervading" (*vyāpnuvan*) and "suitable for abiding in" (*saṁveçārham avasthānayogyam*). The comm. takes *usríyās* as *gāvas*, i.e. *kiraṇās* 'rays.' R. ventures heroic emendations: "Let Mitra come after ordering of the time, enlivening (*saṁhāpayan* or something equivalent, since 'putting to rest' is no result of the action of Mitra's rays) the earth with his rays: but let Varuṇa make wind and fire (*vāyúm agním*), make our great realm go to rest." The first pāda is redundant, unless we make the double combination *mitrá ṛtúbhiḥ*. ⌊BR. take *kalp-* as 'sich richtend nach.'⌋

2. Let Dhātar, Rāti, Savitar enjoy here (*idám*); let Indra, Tvashṭar, welcome my words (*vácas*); I call the divine Aditi, mother of heroes (*çū́ra-*), that I may be midmost man of my fellows.

The first pāda is also vii. 17. 4 **a**, and VS. viii. 17 **a**. The plural verb in **b** seems to imply that all the deities mentioned in the line are to be regarded as its subjects. *Madhyameṣṭhā́* (like *madhyamaçī́*, iv. 9. 4), probably the one whom the others gather about as chief; the comm. has nothing valuable (*samṛddhakāmaḥ san svasamānāiḥ sevyaḥ*). The comm. takes *rātí* in **a** as = Aryaman. Ppp. has *gṛhṇantu* for *haryantu* in **b**. The meter of **d** would be rectified by reading *syā́m* (or *ásam*, as is perhaps assumable in this stage of the language) for *ásāni*. The verse as it stands (11 + 12 : 11 + 12 = 46) is ill described as a *jagatī*.

3. I call, with acts of homage, Soma, Savitar, all the Ādityas, in the contest for preëminence; may this fire shine for very long, kindled by [my] fellows who gainsay not.

The translation implies in **b** emendation ⌊cf. iii. 18. 4⌋ to *ahamuttaratvé* (against all the mss. and both editions), as proposed by BR., i. 891: the comm. also takes it as two words, and renders *uttaratvé* by *yajamānasya çrāiṣṭhye*. Ppp. reads *devān* for *ādityān* in **b**. The comm. has *dídayat* in *saṁhitā*; our *pada*-text has it, and Prāt. iii. 22 and iv. 89 deal with its conversion to *dídāyat* in *saṁhitā*.

4. May ye be just here; may ye not go away (*parás*); may an active herdsman (*gopá*), lord of prosperity, drive you hither; do ye, with [your] desires, [attend] upon (?) his desire; let all the gods conduct you together hither.

The translation implies emendation in **d** of *-yantu* to *-nayantu*, as called for by both meter and sense, and also the addition of a verb, *sta* or *ita*, at end of **c**, for a like reason. If, as seems very probable, the verse is originally addressed to kine, *kāmínīs* in **c** is quite natural; if not, we may regard *viças* as understood: the sense is 'be your desires subject to his.' Ppp. has a different reading: *asmāi vaṣ kāmā upa kāminir viçve devā upasatyām iha*. The comm. regards *kāminīs* as addressed throughout, and explains it finally as meaning *striyaḥ gāvaḥ* (perhaps the text is defective or incorrect: the general explanation of the verse implies *striyaḥ*). The comm. reads *puras* for *paras* in **a**, and in **b** divides *īryas*, deriving it from root *īr*, and rendering it *mārgaprerakas* ⌊*pada* has *íryas*⌋. The Anukr. calls for 11 + 11 : 9 + 11 = 42 syllables, and strictly requires at the end *-i-antu*; but no inference as to a difference of reading is to be drawn from this. ⌊Ppp. combines in **b** *vājat*. — Weber says: "*asmāi* diesem, dem Hausherrn, *kāmāya* zu Liebe; oder gehört *asmāi* zu *kāmāya* selbst?"⌋

5. We bend together your minds, together your courses (*vratá*), together your designs; ye yonder who are of discordant courses, we make you bend [them] together here.

This and the following verse, not found with the others in Ppp., occur again below as vi. 94. 1, 2 ⌊cf. also ii. 30. 2⌋, and vs. 1 occurs in Ppp. xix., with the other material of our sixth book; they are so far discordant in subject with the preceding verses that we may fairly call them out of place here. This one exists in MS. (ii. 2. 6), with *anaṁsata* for *namāmasi*, and *sthá* for *sthána*. A RV. *khila* to x. 191 has *jānatām* in **a** for *saṁ vratā*, *ākūtis* in **b**, and, for **c**, **d**, *asāu yo vimanā janas taṁ samāvartayāmasi*. The first half-verse, further, nearly accords with VS. xii. 58 **a**, **b**, TS. iv. 2. 5¹ **a**, **b**, MS. ii. 7. 11 **a**, **b** (they have *vām* for *vas*, and, for **b**, *sám u cittány ā 'karam*). Nearly all our *saṁhitā*-mss. read *-tāḥ* before *sthána*, nor is there anything in the Prāt. to prescribe the omission of the *visarga* in such a situation, while the comment to ii. 40 expressly quotes the passage as an example of the assimilation of it to a following initial sibilant. The comm. reads *stana* instead of *sthana*. Three of our mss. (P.M.E.) read at the end *-nayāmasi*.

6. I seize [your] minds with [my] mind; come ye after my intent with [your] intents; I put your hearts in my control; come with [your] tracks following my motion (*yātá*).

The comm. reads *gr̥hṇāmi* in **a**, and three or four of SPP's mss. follow him; he also makes in **b** a compound of *anucittebhis*. Quite a number of mss. (including our P.M.W.H.s.m.I.) very strangely combine at the end *-mānar éta*. MB. has a somewhat similar verse at i. 2. 21. How heedless the Anukr. is of metrical irregularity is well

illustrated by c, where the desirable alteration of *vā́ceṣu* to *vā́ce*, and the abbreviation of *hṛ́dayāni* to the equivalent *-yā* (both suggested by Weber) would leave a good *triṣṭubh* pāda; there is no *jagatī* character to any part of the verse. ⌊The combination *-mānareta* looks as if it had blundered in from the end of b.⌋

9. Against viṣkandha and other evils.

[*Vāmadeva. — dyāvāpṛthivīyam uta vāiçvadevam. ānuṣṭubham: 4. 4-p. nicṛd bṛhatī; 6. bhurij.*]

Found in Pāipp. iii. (with vs. 6 at the beginning). Used by Kāuç. (43. 1) in a charm against demons and the hindrances caused by them.

Translated: Weber, xvii. 215; Griffith, i. 91; Bloomfield, 67, 339.

1. Of the *karçápha*, of the *viçaphá*, heaven [is] father, earth mother: as, O gods, ye have inflicted (*abhi-kṛ*), so do ye remove (*apa-kṛ*) again.

The whole hymn contains much that is obscure and difficult, and the comm. gives no real help anywhere, being as much reduced to guessing as we are. Ppp. begins with *karṣabhasya viṣabhyasya*, which rather favors Weber's opinion, that the *apha* of the two names is a suffix, related with *abha;* probably two varieties of *viṣkandha* are intended, though none such are mentioned in the later medicine. The comm. finds *çapha* 'hoof' in both: one = *kṛçaçaphasya* (*vyāghrādeḥ*), the other either *vigataçaphasya* or *vispaṣṭaçaphasya*. SPP. reads in b *dyāúḥ p-*, which is doubtless preferable to our *dyāús p-*; it is read by the majority of his mss. and by part of ours (H.I.K.); Ppp. also has it. Ppp. further omits *abhi* in c, and reads *api* for *apa* in d.

2. Without claspers they held fast (*dhāraya*); that was so done by Manu; I make the *víṣkandha* impotent, like a castrater of bulls.

Ppp. begins with *açleṣamāṇo 'dh-*; some of the mss. (including our O.) also give *açleṣmā́ṇas*, and it is the reading of the comm.; he gives two different and equally artificial explanations; and, what is surprising even in him, three diverse ones of *vádhri*, without the least regard to the connection; one of the three is the right one. Ppp. adds *ca* after *vadhri* in c. Weber plausibly conjectures a method of tight tying to be the subject of the verse; castration is sometimes effected in that way.

3. On a reddish string a *khṛ́gala* — that the pious (*vedhás*) bind on; let the binders (?) make impotent the flowing (?), puffing (?) *kābavá*.

All obscure and questionable. Ppp's version is: for a, *sūtre piçuñkhe khugilaṁ;* in b, *yad* for *tad;* for c, *çravasyaṁ çuṣma kābabam* (the nāgarī copyist writes *kāvardham*). The comm. also has in c *çravasyam*, and three or four of SPP's mss. follow him; the translation assumes it to be for *srav-*. The comm. explains *khṛ́galam* by *tanutrāṇam* 'armor,' quoting RV. ii. 39. 4 as authority; *çravasyam* by *bālarūpam annam arhati* (since *çravas* is an *annanāman!*); *çúṣmam* by *çoṣakam* ⌊see Bloomfield, ZDMG. xlviii. 574⌋; *kābava* as a hindrance related with a *kabu*, which is a speckled (*karburavarṇa*) cruel animal; and *bandhúras* is either the amulet bound upon us, or it is for *-rās*, "the amulet, staff, etc., held by us."

4. Wherewith, O flowing ones, ye go about (*car*), like gods with Asura-magic (*-māyā́*), like the ape, spoiler of dogs, and with the binder (?) of the *kābavá*.

Or *çravasyú* is 'quick, lively' (Pet. Lexx.); the comm., "seeking either food or glory." Ppp. reads in **c**, **d** *dūṣaṇaṁ vandharā kābhavasyaṁ ca*. The comm. explains *bandhurā* by *sambaddhā dhṛtā khaḍgādirūpā hetiḥ*. The verse is scanned by the Anukr. as 9 + 9 : 9 + 8 = 35; the usual abbreviation of *iva* to *'va* would make **b** and **c** good *anuṣṭubh* pādas. ⌊Read *çravasyāç*, voc., in **a**?⌋

5. Since I shall bind thee [on] for spoiling, I shall spoil the *kābavá*; ye shall go up with curses, like swift chariots.

The translation implies emendation of *bhartsyā́mi* (our edition) or *bhatsyā́mi* (SPP's and the comm.) to *bhantsyā́mi*, from root *bandh*, which seems plainly indicated as called for; the comm. explains *bhats-* first as *badhnāmi*, and then as *dīpayāmi*; the great majority of mss. give *bharts-*. Ppp. is quite corrupt here: *juṣṭī tvā kāṁcchā 'bhi joṣayitvā bhavaṁ*. The comm. has at the end *cariṣyatha* (two or three of SPP's mss. agreeing with him), and he combines in **c** *udāçavas* into one word, "harnessed with speedy horses that have their mouths raised for going."

6. A hundred and one *víṣkandhas* [are] distributed over the earth; thee have they first taken up, of them the *víṣkandha*-spoiling amulet.

That is, 'an amulet that spoils those *viṣkandhas*' (Weber otherwise). In **c**, for the *jaharus* of all the mss. and of both editions, we ought of course to have *jahrus*; this the comm. reads: such expansions of *r* with preceding or following consonant to a syllable are not rare in the manuscripts. Ppp. has a different second half-verse: *teṣāṁ ca sarveṣām idam asti viṣkandhadūṣaṇam*. The second pāda is found, in a different connection, as MB. ii. 8. 4 **b**. The comment on Prāt. ii. 104, in quoting this verse, appears to derive *viṣkandha* from root *skand*. The verse is made *bhurij* only by the false form *jaharus*. ⌊For "101," see note to iii. 11. 5.⌋

10. To the ekāṣṭaká (day of moon's last quarter).

[*Atharvan. — trayodaçarcam. āṣṭakyam. ānuṣṭubham: 4, 5, 6, 12. triṣṭubh; 7. 3-av. 6-p. virāḍgarbhātijagatī.*]

Found, except vss. 9 and 13, in Pāipp. i., but with a very different order of verses (1–4, 6, 11, 10, 8, 5, 12, 7). Used by Kāuç. in connection with the *aṣṭakā* ceremony, or celebration of the festival of the moon's last quarter (19. 28, and again, with more fulness, 138. 1–16), or of a particular last quarter, regarded as of special importance. The details of the Kāuç. are expanded and explained by the comm.; they are not of a nature to cast light upon the interpretation of the verses. Weber (pp. 219 ff.) discusses at considerable length the questions connected with the festival. Vāit., which does not concern itself with the *aṣṭakā*, yet employs vs. 6 (13. 6) at the *agniṣṭoma* sacrifice, in connection with the *somakrayaṇī* cow; and also vs. 7 **c–f** (9. 4) in the *sākamedha* rite of the *cāturmāsya* sacrifice. The comm. quotes vss. 2, 3, 7 as employed by Pariçiṣṭa 6. 1.

Translated: Ludwig, p. 189; Weber, xvii. 218; Griffith, i. 93.

1. She first shone out; she became a milch-cow at Yama's; let her, rich in milk, yield (*duh*) to us each further summer (? *sámā*).

The verse occurs also in several other texts: in TS. (iv. 3. 11⁵), MS. (ii. 13. 10), K. (xxxix. 10), PGS. (iii. 3. 5), and MB. (ii. 2. 1; 8. 1): and its second half is RV. iv. 57. 7 **c**, **d**, and MB. i. 8. 8 **c**, **d**; ii. 2. 17 **c**, **d**, and also found below as 17. 4 **c**, **d**. The version of K. agrees (Weber) throughout with ours: TS. has, for **a**, *yā́ prathamā́*

vyā́uchat, with *dhukṣva* at end of c, and PGS. agrees with it; MS. has *duhe* at end of c: MB. (in all four occurrences) has *duhā utt-*, and in 8. 1 also *arhaṇā putra vāsa* for a. The comm. takes *sámām* in d as an adverbial accus. (= *sarveṣu vatsareṣu*), as does Weber. ⌊Cf. Hillebrandt, *Ved. Mythol.* i. 500.⌋

2. The night which the gods rejoice to meet, [as] a milch-cow coming unto [them], which is the spouse (*pátnī*) of the year — let her be very auspicious to us.

The verse is found also in PGS. (iii. 2. 2), HGS. (ii. 17. 2) ⌊MP. (ii. 20. 27) and MGS. (ii. 8. 4[c])⌋, and its second half in MB. (ii. 2. 16 c, d); the first four have the better readings *janās* in a and *ivā 'yatīm* in b ⌊and MGS. has *rātrīm*⌋. Ppp. has in b *dhenu rātrim up-*, and at the end *-galā*. For *saṁvatsarásya pátnī* (cf. vs. 8 a, b) the comm. quotes TS. vii. 4. 8[1].

3. Thou, O night, whom we worship (*upa-ās*) as model (*pratimā́*) of the year — do thou unite our long-lived progeny with abundance of wealth.

Or, perhaps better (so the comm. and Weber), 'do thou [give] us long-lived progeny; unite [us] with abundance of wealth.' Ppp. has for b *ye tvā rātrim upāsate*, and in c *teṣām* for *sā nas*. ⌊MGS. has the vs. at ii. 8. 4[d] (cf. p. 156), agreeing nearly with Ppp.⌋ The first half-verse is read also in TS. (v. 7. 2[1]), K. (xl. 2), PGS. (iii. 2. 2), and MB. (ii. 2. 18): TS. gives at end of b *upā́sate*, MB. *yajāmahe;* PGS. has *pratimā yā tāṁ rātrim upāsmahe*. In our edition, restore a lost accent-mark over the *sṛ* of *sṛja* in d.

4. This same is she that first shone out; among these other ones (f.) she goes about (*car*), having entered; great greatnesses [are] within her; the bride (*vadhū́*), the new-going generatrix, hath conquered.

This verse is repeated below as viii. 9. 11. It occurs, with considerable variants, in a whole series of other texts: TS. (iv. 3. 11[1]), MS. (ii. 13. 10), K. (xxxix. 10), ÇGS. (iii. 12. 3), and MB. (ii. 2. 15). For *āsv itarāsu*, TS. and ÇGS. have *antár asyā́m;* MS., also Ppp., *sā́ 'psv àntás;* MB., *se 'yam apsv antas*. All of them, with Ppp., invert the order of c and d; and they have a different version of our c: *tráya* (but Ppp. *trita*) *enām mahimā́naḥ sacante* (ÇGS. *-ntām*), but MB. *viçve hy asyām mahimāno antaḥ;* while, for *jigāya* in d, TS. and ÇGS. give *jajāna*, and MS. and Ppp. *mimāya*, ÇGS. following it with *navakṛj;* and MB. reads *prathamā* for our *navagát*. ÇGS., moreover, has in a *vyuchat*. These variants speak ill for the tradition. The comm. gives four diverse explanations of *navagát:* going in company with each new or daily rising sun; pervading the new originating kind of living creatures; going to a daily originating new form; or, finally, going to the nine-fold divisions of the day; and the comment to TS. ⌊reported by Weber⌋ adds a fifth, "newly married"; if the last is the meaning, *jajāna* is better with it than *jigāya:* "as soon as wedded to the new year, she bears the days that follow." The meter is really redundant by a syllable in a ⌊*iyā́tvá?*⌋. ⌊Further, MB. has in a *eṣāi 'va sā yā pūrvā vy-;* and Ppp. ends d with *janitrīm*. — BR., v. 1538, give 'erst-gebärend' for *navagát*.⌋

5. The forest-tree pressing-stones have made their sound, making the oblation of the complete year (*parivatsarī́ṇa*); O sole *áṣṭakā*, may we, having good progeny and good heroes, be lords of wealths.

"Stones": i.e. probably, blocks of wood used instead of stones ⌊see Hillebrandt, *Ved. Mythol.* i. 162, 161⌋; or the wooden mortar and pestle (so the comm.). Ppp. reads for **c** *ekāṣṭakayī* (= *-kāyāi*) *haviṣā vidhema*. Some of the mss. combine *haviḥ kr-* in **b**; the comment to Prāt. ii. 63 requires *haviṣ k-*, which both editions accept. Some of our mss. (P.M.W.Op.) give in **c** *suprajāsas*. HGS. (ii. 14. 4) and MB. (ii. 2. 13) have a corresponding verse: HGS. begins with *ulūkhalās*, combines *haviḥ k-* and reads *-rīṇām* in **b**, and has *suprajā vīravantas* in **c**; MB. gives for **a** *āulūkhalāḥ sampravadanti grāvāṇas*, ends **b** with *-rīṇām*, and has for **d** *jyog jīvema balihṛto vayaṁ te*. ⌊It recurs also at MP. ii. 20. 34 and MGS. ii. 8. 4[b].⌋ The first pāda is *jagatī*, unnoted in the Anukr. ⌊As to *aṣṭakā*, cf. Zimmer, p. 365.⌋

6. The track (*padá*) of Idā [is] full of ghee, greatly trickling; O Jātavedas, accept thou the oblations. The cattle of the village that are of all forms — of those seven let the willing stay (*rántí*) be with me.

Versions are found in AÇS. (ii. 2. 17), ĀpÇS. (vi. 5. 7), HGS. (ii. 17. 2), and MB. (ii. 2. 14), and of the latter half in TA. (iii. 11. 12, vs. 31 **a**, **c**). MB. agrees with our text throughout; the three others have *carācaram* at end of **a**, and all three *havir idaṁ juṣasva* (for *prati* etc.) in **b**; HGS. begins with *iḍāyāi sṛptam*, and ĀpÇS. combines *iḍāyāḥ p-*; then, in **d**, ĀpÇS., HGS., and TA. read *ihá* instead of *máyi*; and AÇS. *puṣṭis* for *raṁtis*; HGS. ends with *raṁtir astu puṣṭiḥ*. The comm. reads *iḷāyās* in **a**: he renders *sarisṛpam* by *atyarthaṁ sarpat*, *raṁtis* by *prītis*, and specifies the seven village (i.e. domestic) animals as cow, horse, goat, sheep, man, ass, camel: but the number seven is doubtless used only as an indefinite sacred one. Pada **a** is again *jagatī*, as in vs. 5. ⌊Pāda **c** is our ii. 34. 4 **a**; between *viçvarūpās* and *teṣām* ĀpÇS. inserts *virūpās* (a fragment of our ii. 34. 4 **b**!). — Prāt. ii. 72 requires *iḍāyās p-*.⌋

7. [Set] thou me in both prosperity and abundance; O night, may we be in the favor of the gods.

O spoon, fly away full; fly back hither well-filled; jointly enjoying all sacrifices, bring to us food (*íṣ*), refreshment (*ūrj*).

The first two pādas, which seem to have nothing to do with the rest of the verse, are wanting in Ppp. What follows them is a complete *anuṣṭubh*, and quoted by its pratīka in Vāit. (see above); its first half is found in several other texts: VS. (iii. 49), TS. (i. 8. 4[1]), MS. (i. 10. 2), K. (ix. 5), AÇS. (ii. 18. 13); of these, VS. TS. AÇS. read *darvi* for *darve*, as does also the comm., with a few of SPP's mss. Ppp. has *saṁpṛñcatī iṣam* in the last half-verse. The comm. understands *ā sthāpaya* in **a**, as in the translation; *bhaja* would answer an equally good purpose. He explains that the spoon is to go forth with oblation and to return with the answering blessings. *Sambhuñjatī* he renders by *haviṣā samyak pālayantī prīṇayantī*. Finally, he points out that, as **c** is quoted as a pratīka, **a** and **b** have a right to the character of a separate verse; but that in the *pañcapaṭalikā* the whole is made a verse, with three *avasānas*; the statement, but not the title, appears to fit our Anukr.; this scans as 8 + 10 : 8 + 8 : 8 + 8 = 50, needlessly counting only 10 syllables in **b**. In our ed., read *mā* for *me*. ⌊Cf. iv. 15. 12 n.⌋

8. Hither hath come the year, thy spouse, O sole *áṣṭakā*; do thou unite our long-lived progeny with abundance of wealth.

Instead of repeating the second half-verse of vs. 3, Ppp. gives for **c**, **d** *tasmāi juhomi: haviṣā ghṛtena çãu naç çarma yacchatu*. Against his usual habit, the comm. explains **c**, **d** anew, but quite in accordance with his former explanation.

9. I sacrifice to the seasons, the lords of the seasons, them of the seasons (*ārtavá*), and the winters (*hāyaná*), to the summers (*sámā*), the years, the months; for the lord of existence I sacrifice.

The change of case, from accusative to dative, in **d**, doubtless intends no change of construction. The verse, as noted above, is wanting in Ppp.; it is in part repeated below, as xi. 6. 17. According to the comm., the "lords of the seasons" are the gods, Agni etc.: the *ārtavas* ⌊cf. iii. 6. 6 note⌋ are "parts of seasons; other unspecified divisions of time, sixteenths, *kāṣṭhās*, etc."; and although *samā*, *saṁvatsara*, and *hāyana* are synonymous, yet *hāyana* here signifies "days and nights," and *samā* "half-months."

10. To thee for the seasons, them of the seasons, the months, the years, the Creator (*dhātár*), the Disposer (*vidhātár*), the Prosperer (? *samṛ́dh*), the lord of existence, do I sacrifice.

All the *saṁhitā*-mss. combine in **a** *-bhyaṣ ṭvā*, and SPP. accepts the reading in his text; ours emends to *-bhyas tvā*; such treatment of final *as* is common in Ppp., and sporadic examples of it are found among the AV. mss., but it is hardly to be tolerated in a text like ours; and the comment to Prāt. iv. 107 quotes the passage as *-bhyas tvā*. The comm. ⌊at xix. 37. 4⌋ deems this verse ⌊and not v. 28. 13⌋ to be the one repeated as xix. 37. 4; see under that verse. Ppp. has, for **a**, **b**, *yajur ṛtvigbhya ārtavebhyo mābhyas saṁvatsarāya ca*, which at any rate rids the text of the embarrassing *tvā*. Here the comm. declares the *ārtavas* to be "days and nights, etc."; *samṛ́dh* he explains as *samardhayitre etannāmne devāya*.

11. We, making oblation with *íḍā* — I sacrifice to the gods with what is rich in ghee; unto houses not disorderly (? *álubhyant*), rich in kine, may we enter together.

Or, it might be, 'may we lie down, go to rest'; the translation would imply more naturally *sam úpa viçema* ⌊the *Index Verborum* takes *úpa* as an independent "case-governing" preposition⌋; the comm. says *upe 'tya saṁ viçema sukhena ni vasema;* he comfortably removes the anacoluthon in **a**, **b** by declaring *yaje* = *yajāmahe*, and takes *alubhyatas* as either nom. (*gārdhyam akurvāṇās*) or accus. (*gārdhyarahitān*). Ppp. reads for **d** *dṛṣadesvpagomata*.

12. The sole *áṣṭakā*, paining herself (*tapyá-*) with penance, generated an embryo, a greatness, Indra; by him the gods overcame their foes; slayer of the barbarians became the lord of might (*çácī-*).

The verse is found also in TS. (iv. 3. 11³), K. (xxxix. 10), PGS. (iii. 3. 5), and MB. (ii. 3. 21); and **a** is identical with HGS. ii. 15. 9a ⌊and MP. ii. 20. 35 a⌋: TS. accents *tápya-* in **a** (the comm. does the same), and its **c**, **d** read: *téna dásyūn vy àsahanta devā́ hantā́ 'surāṇām abhavac chácībhiḥ*, and K. PGS. have the same version; Ppp. agrees with them in reading *asurāṇām* for *dásyūnām*, and MB. has their **d**, but our **c**, except *asahanta* for *vy aṣah-*. The *ṣ* of *vy àṣ-* is distinctly required by Prāt. ii. 92; but SPP. gives in his text *vy às-*, against a majority of the mss. reported by him. Our P.M.W. are corrupt at the end, but P.M. show distinctly *-ibhiḥ*, indicating the reading of TS. etc. The comm. gives three different explanations of *gárbham* in **b**, adding *garaṇīyam* or *stutyam* (from *gṛ* 'sing'), and then *garbhasthavad adṛçyam* (from *gṛ* 'swallow'), to the true meaning. The *ekāṣṭakā* he defines to be "eighth day of the dark half of Māgha." The concluding pāda is *jagatī*.

13. Thou whose son is Indra, whose son is Soma, daughter art thou of Prajāpati; fulfil thou our desires; accept our oblation.

Wanting in Ppp., as above noted.

The second *anuvāka* contains 5 hymns, 40 verses; and the quotation from the old Anukr. is simply *daça*.

11. For relief from disease, and for long life.

[*Brahman and Bhṛgvañgiras.—aṣṭarcam. āindrāgnāyuṣyam, yakṣmanāçanadevatyam. trāiṣṭubham: 4. çakvarīgarbhā jagatī; 5, 6. anuṣṭubh; 7. uṣṇigbṛhatīgarbhā pathyāpañkti; 8. 3-av. 6-p. bṛhatīgarbhā jagatī.*]

The first four verses are found in Pāipp. i., with the bulk of the 4-verse hymns; they are also RV. x. 161. 1–4 (RV. adds a fifth verse, which occurs below as viii. 1. 20). The hymn is used by Kāuç. (27. 32, 33) in a general healing ceremony (without specification of person or occasion; the schol. and comm. assume to add such), and, in company with many others (iv. 13. 1 etc. etc.), in a rite for length of life (58. 11); and it is reckoned to the *takmanāçana gaṇa* (26. 1, note) and to the *āyuṣya gaṇa* (54. 11, note: but the comm., ignoring these, counts it as one of the *aṅholiñga gaṇa*). In Vāit. (36. 19), vs. 8 accompanies the setting free of the horse at the *açvamedha* sacrifice: and the hymn (the edition says, i. 10. 4; the pratīkas are the same) is employed, with ii. 33 etc., in the *puruṣamedha* (38. 1).—⌊See also W's introduction to ii. 33.⌋

Translated: Weber, xvii. 231; Griffith, i. 95: Bloomfield, 49, 341.—In part also by Roth, *Zur Litteratur und Geschichte des Weda*, p. 42.

1. I release thee by oblation, in order to living, from unknown *yákṣma* and from royal *yákṣma*; if now seizure (*gráhi*) hath seized him, from it, O Indra-and-Agni, do ye release him.

RV. inserts *vā* after *yádi* in c. Ppp. has, in the second half-verse, *grāhyā gṛhīto yady eṣa yatas tata ind-*. The comm. explains *rājayakṣma* as either "king of *yakṣmas*" or else "the *y.* that seized king Soma first," quoting for the latter TS. ii. 5. 65 ⌊see references in Bloomfield's comment⌋. The first pāda is *jagatī*.

2. If of exhausted life-time, or if deceased, if gone down even to the presence (*antiká*) of death, him I take from the lap of perdition; I have won (*spṛ*) him for [life] of a hundred autumns.

The translation implies in d *áspārṣam*, which is the reading of our edition, supported by RV., and also by the comm. (=*prabalaṁ karomi!*), and two of SPP's mss. that follow the latter; the *áspārçam* of nearly all the mss. (hence read by SPP.), and of Ppp., can be nothing but a long-established blunder. Ppp. has at the beginning *yad ukharāyur y-*. ⌊At ii. 14. 3 SPP. used the "long *ſ*" to denote the *kṣāipra* circumflex; with equal reason he might use it here for the *praçliṣṭa* of *nīta* = *ni-ita*.⌋

3. With an oblation having a thousand eyes, a hundred heroisms, a hundred life-times, have I taken him, in order that Indra may lead him unto autumns, across to the further shore of all difficulty (*duritá*).

RV. has in a *çatáçāradena* for *çatávīryeṇa*, and makes much better sense of c, d by reading *çatám* for *índras*, and *índras* for *áti* (it also has *imám* for *enam*).

4. Live thou increasing a hundred autumns, a hundred winters, and a

hundred springs; a hundred to thee [may] Indra, Agni, Savitar, Brihaspati [give]; with an oblation of a hundred life-times have I taken him.

Our text, in the second half-verse, ingeniously defaces the better meter and sense given by RV., which reads *indrāgnī* for *ta índro agníḥ* in c, and ends with *havíṣe 'māṁ púnar duḥ*. The verse is fairly correctly defined by the Anukr., its c having 14 syllables (*çakvarī*), and making the whole number 47 syllables (*jagatī* less 1).

5. Enter in, O breath-and-expiration, as two draft-oxen a pen (*vrajá*); let the other deaths go away (*vī*), which they call the remaining hundred.

In this verse, as in the preceding and in vs. 7 and elsewhere, SPP. makes the indefensible combination *n ch*, instead of *ñ ch*, as the result of mutual assimilation of *n* and *ç* ⌊cf. note to i. 19. 4⌋.

⌊As to the "one hundred and one deaths," cf. viii. 2. 27; xi. 6. 16; i. 30. 3; *ékaçata* in Index; and the numbers in the notable passage, xix. 47. 3 ff.; Kuhn's most interesting Germanic parallels, KZ. xiii. 128 ff.; Wuttke, *Deutscher Volksaberglaube*², 301. 335; Hopkins, *Oriental Studies* . . . papers read before the Oriental Club of Philadelphia, 1888–1894, p. 152; Zimmer, p. 400. Cf. also the words of the statute, 18 Edward I., §4, concerning the "Fine of Lands," "unless they put in their claim within a year and a day."⌋

6. Be ye just here, O breath-and-expiration; go ye not away from here; carry his body, his limbs, unto old age again.

At the end of b, the comm. reads *javam* (=*çīghram, akāle*) instead of *yuvám*, and two or three of SPP's mss., as often, follow him.

7. Unto old age do I commit thee; unto old age do I shake thee down (*ni-dhū*); may old age, excellent, conduct thee; let the other deaths go away, which they call the remaining hundred.

The Anukr. scans the verse as 9 + 8 : 7 + 8 + 8 = 40, not admitting any resolution in c.

8. Old age hath curbed (*abhi-dhā*) thee, as it were a cow, an ox, with a rope; the death that curbed thee, when born, with easy fetter — that Brihaspati released for thee, with the (two) hands of truth.

The verb-forms represent the noun *abhidhā́nī* 'halter, or bridle, or rope for confining and guiding.' ⌊A case of "reflected meaning": discussed, Lanman, *Transactions of the Am. Philol. Association*, vol. xxvi, p. xiii (1894). Cf. note to iv. 18. 1.⌋ As in many other cases, the comm. renders the aorist *ahita* (for *adhita*) as an imperative, *baddhaṁ karotu*. On account of *jāyamānam* in d (virtually 'at thy birth') Weber entitles the hymn "on occasion of difficult parturition," which is plainly wrong. Perhaps it is for the same reason that the comm. regards it as relating to a child, or to a person diseased from improper copulation. In our text, at the beginning, read *abhī* (an accent-sign lost under *a-*). There is no *bṛhatī* element in the verse.

12. Accompanying the building of a house.

[*Brahman. — navarcam. çālāsūktam. vāstoṣpatiçālādāivatam. trāiṣṭubham: 2. virādjagatī; 3. bṛhatī; 6. çakvarīgarbhā jagatī; 7. ārṣy anuṣṭubh; 8. bhurij; 9. anuṣṭubh.*]

The first eight verses are found in Pāipp., but only 1–5, 7 together, in iii., vs. 6 being in xx., and vs. 8 in xvii. ⌊More or less correspondent vss. recur at MP. ii. 15. 3 ff. and

at MGS. ii. 11. 12 ff. (cf. p. 148 *ihāiva*).⌋ The hymn is reckoned by Kāuç. (8. 23) to the *vāstoṣpatīya* hymns, and is used with them in a house-building ceremony (43. 4 ff.: the "two *dhruvas*," mentioned in 43. 11 ⌊are doubtless the same as the "two *dhruvas*" mentioned in⌋ 136. 7: ⌊and the latter⌋ are, according to the comm. to vi. 87, not vss. 1 and 2, but hymns vi. 87 and 88); vss. 6 and 8 are specially quoted (43. 9, 10). Vāit. (16. 1, in the *agniṣṭoma* sacrifice) gives a pratīka which is nearly that of vs. 8, but with *adhvaryo* for *nāri*. ⌊Vs. 9, q. v., occurs in Ppp. with others of our ix. 3.⌋

Translated: Ludwig, p. 463; Zimmer, p. 150; Weber, xvii. 234; Grill, 59, 108; Griffith, i. 97; Bloomfield, 140, 343. — Cf. Hillebrandt, *Veda-chrestomathie*, p. 44; and Bloomfield's references; also M. Winternitz, *Mittheilungen der Anthropologischen Gesellschaft in Wien*, vol. xvii, p. [38].

1. Just here I fix (*ni-mi*) [my] dwelling (*çālā*) firm; may it stand in security, sprinkling ghee; unto thee here, O dwelling, may we resort (*sam-car*) with all our heroes, with good heroes, with unharmed heroes.

Ppp. reads *abhi* instead of *upa* in **d**. Pādas **a**, **b** are found in PGS. iii. 4. 4, with *tiṣṭhatu* for *-āti*; and **b** in ÇGS. iii. 3, with *tiṣṭha* for the same; HGS. (i. 27. 2) has the whole verse, with *tiṣṭhati* in **a**, *anu* (for *upa*) in **d**, and *suvīrās* before *sarva-* in **c**.

2. Just here stand thou firm, O dwelling, rich in horses, in kine, in pleasantness, in refreshment, in ghee, in milk; erect thyself (*ut-çri*) in order to great good-fortune.

Ppp. leaves the *a* of *açvāvatī* in **b** unelided. PGS. (ibid.) has pādas **b** and **d**, making one verse of them with **3 c**, **d**; pādas **a**, **b** are also found in ÇGS. (ibid.), with considerable variants: *sthūṇe* for *dhruvā*, *dhruvā* for *çāle*, and *sīlamāvatī* for *sūnṛ-*; and HGS. (ibid.) has again the whole verse, with *ūrjasvatī payasā pinvamānā* for **c**. The comm., with the usual queer perversion of the sense of *sūnṛtā*, renders *sūnṛtāvatī* by *bahubhiḥ priyasatyavāgbhir bālādinām vāṇībhir yuktā*. Pādas **b** and **c** are *jagatī*.

3. A garner (? *dharuṇī*) art thou, O dwelling, of great roof, of cleansed grain; to thee may the calf come, may the boy, may the kine, streaming in at evening.

This translation of the difficult and doubtless corrupt first half-verse implies emendation of *-chandas* to *-chadis*, and of *pū́ti-* to *pūtá-* — which latter is, in fact, the Ppp. reading. In **d**, SPP. adopts the bad reading *āspándamānās*, claiming to find it in the majority of his mss.; but the scribes are so wholly untrustworthy in their distinction of *sy* and *sp* that the requirement of the sense is sufficient to show that they intend *sy* here; the comm. reads *-syand-*, and so does ÇGS. (iii. 2) in the parallel passage: *enām çiçuḥ krandaty ā kumāra ā syandantām dhenavo nityavatsāḥ*; PGS. (ibid.) has *ā tvā çiçur ā krandatv ā gāvo dhenavo vāçyamānāḥ*. ⌊MGS. ii. 11. 12[b] reflects our vs. 7.⌋ The comm. lets us understand by *dharuṇī* either *bhogajātasya dhārayitrī* or *praçastāi stambhāir upetā*; and by *bṛhachandās* either *prabhūtāchādanā* or *mahadbhiç chandobhir vedāir upetā*: *pūtidhānya* is "having corn malodorous from age" — a sign of stores unexhausted. The Anukr. apparently scans as 7 + 8: 10 + 11 = 36: a very poor sort of *bṛhatī*. ⌊Note that of SPP.'s authorities for *āsyand-*, K and V were men, not mss.; none of his living authorities gave *āspand-*. The blunder is easy for the eye, not for the ear.⌋

4. This dwelling let Savitar, Vāyu, Indra, Brihaspati fix, foreknowing;

let the Maruts sprinkle it with water, with ghee; let king Bhaga deepen (*ni-tan*) our ploughing.

Ppp. reads in **a**, **b** *vāyur agnis tvaṣṭā hotā ni*, and has *somas* (which suits *rājā* better) for *bhagas* in **d**. In **c** it begins with the true reading *ukṣantu;* this is so naturally suggested as emendation of the *uchántu* of the mss. that all the translators assume it (Weber, strangely mistaking the plain statement of the *Index Verborum*, accuses us of having wrongly altered *ukṣántu* in our edition to *uchántu!*); *ukṣántu* is also read by the comm., and by two or three of SPP's mss. that follow him; and SPP. very properly admits it into his text. SPP. also reads after it *udnā́*, with the comm., but against all his mss. ⌊except the çrotriya K⌋; there is no instance where *udnā́* and *udnás* are correctly read in any of them (here, our Bp.O.Op. have *utnā́*, P.M. *utvā́*, the rest* *unnā́:* our edition gives *unnā́*, and Weber has failed to see that it was corrected in the *Index Verborum* ⌊under *udán*⌋). The comm. makes **d** refer to the ploughing of the site of the house: *çālābhūmeḥ karṣaṇaṁ nitarāṁ karotu*. ⌊* E.H.D.K.Kp. and Ppp. have *unnā́;* I. has *uttā́;* W. has *-tu tvā*.⌋ ⌊For *uchantu*, see x. 9. 23 n.⌋

5. O mistress of the building (? *mā́na*), as sheltering, pleasant, hast thou, a goddess, been fixed by the gods in the beginning; clothing thyself in grass, mayest thou be well-willing; then mayest thou give us wealth together with heroes.

Ppp. has, for **c**, **d**, *ūnnaṁ vasanā sumanā yaças tvaṁ rayiṁ no dhi subhage suvīram*. "Grass" in **c** refers probably to a thatched roof. *Mā́na* the comm. gives two explanations for: either "of the reverend (*mānanīya*) lord of the site (*vāstupati*)," or else "of the spoiling (? *mīyamāna*) grain etc." (*patnī* in this case signifying *pālayitrī*). In **b** the comm. reads *nirmitā*. HGS. (i. 27. 8) has **a**, **b**, **c** (with a wholly different **d**) in a corrupt form: *mā naḥ sapatnaḥ çaraṇaḥ syonā devo devebhir vimitā 'sy agre: tṛṇaṁ vasānāḥ sumanā asi tvam;* but our **d** (with *-vīrāṁ r-*) occurred just before (i. 27. 7).

6. With due order, O beam (*vaṅçá*), ascend the post; formidable, bearing rule, force away (*apa-vṛj*) the foes; let not the attendants (*upasattár*) of thy houses be harmed, O dwelling; may we live a hundred autumns with all our heroes.

Ppp. reads *sthuṇā 'dhi* in **a**, and in **c**, **d** has *-tāro 'tra virājāṁ jīvāṁ çaradaç çatāni*. Both meter and sense indicate that *gṛhā́ṇām* is an intrusion in **c**; and *suvī́rās* at the end would rectify the meter of **d**. The first pāda is the beginning of a verse in AGS. ii. 9; and HGS. (i. 27. 7) has the first half-verse, with *sthūṇāu* in **a**, and *ūrdhvas* and *apa sedha* in **b** ⌊cf. MP. ii. 15. 6; MGS. ii. 11. 14 is corrupt⌋. The comm. reads *arṣan* for *riṣan* in **c**; he explains *ṛténa* by *abādhyena rūpeṇa saha*, and *upasattāras* by *upasadanakartāras*. The verse (11 + 11 : 14 + 12 = 48) is defined by the Anukr. with mechanical correctness.

7. To it the tender boy, to it the calf, with moving creatures (*jágat*), to it the jar of *parisrút*, with mugs of curd, have come.

Ppp. has *tvā* for *imām* in **a** and **c**, and in **c** *pariçrtas;* and it ends **d** with *kalaçaç ca yā*. The mss. vary between *parisrútas* and *-çrút-* (our Bp.H.O.Op.Kp. have *ç*); the comm. has *s*, and renders the word by *parisravaṇaçīlasya madhunaḥ* 'foaming over sweet.' The word is quoted in the comment to Prāt. ii. 106 as an example of *s* after *i* protected from lingualization by a following *r*. The comm. reads in **c** *kumbhās*, and

in **d** *kalaçīs;* half the mss. (including our Bp.E.I.H.K.) accent *kalaçāīs.* The comm. explains *jágatā* as *gamanaçīlena gavādinā*, which is doubtless its true sense. The verse is found also in AGS. (ii. 8. 16), PGS. (iii. 4. 4), ÇGS. (iii. 2. 9), and HGS. (i. 27. 4): the first two and the last have (like Ppp.) *tvā*, and ÇGS. reads *enam* (for *é 'mām*): for *jágatā*, PGS. has *jagadāis* and AGS. *jāyatām;* ÇGS. gives *bhuvanas*, with *pari* for *sahá;* all differ again as to the last word, presenting *upa* (PGS.), *ayan* (AGS.). *ayann iva* (HGS.) or *gaman* (ÇGS.); and ÇGS. has further *kumbhyās* in **c**, while for *pari-srútas* AGS. has *pariçritas* and HGS. *hiraṇmayas* ⌊see also MP. ii. 15. 4 and MGS. ii. 11. 12b⌋. The epithet *ārṣī*, added by the Anukr. to the metrical definition of the verse, is without meaning as distinguishing it from vs. 9 ⌊cf. iii. 14. 6, note⌋.

8. Bring forward, O woman, this full jar, a stream of ghee combined (*sam-bhṛ*) with ambrosia (*amṛ́ta*); anoint these drinkers (?) with ambrosia; let what is offered-and-bestowed defend it (f.: the dwelling?).

The well-nigh universal reading of the mss. in **c** is *imā́m pātṝ́n*, which SPP. accordingly presents in his text, in spite of its grammatical impossibility (of our mss., E. gives *pātrén*, *-tren* being a misreading of *-tṝn* found also more than once elsewhere: P. has *pādán*, and W. *pātran*); we emended *imā́m* to *imā́n;* but perhaps *imā́m pā́trīm* 'this drinking-vessel,' which the comm. has, would be preferable, as better suited to *sám aṅdhi;* and *enām* at the end would then refer to it. The comm. has *sam indhi* instead of *sám aṅdhi;* he makes *enām* imply *çālām*. The corresponding verse in Ppp. (xvii.) is quite different, and corrupt: *pūrṇām nābhiri pra harā 'bhi kumbham apāṁ ramaṅt oṣadhīnān ghṛtasya: imām pātrer amṛtāir ā sam agdhi sthirā vīrās sumanaso bhavantu:* this suggests *imā́m pā́trāir amṛ́tasya* in **c** 'anoint this [dwelling] with vessels of ambrosia'; but also its separation from the preceding verses makes uncertain its belonging to the same ceremony with them. In the ceremonial use, it accompanies the entrance into the new dwelling, the wife first, carrying a water-jar.

9. These waters I bring forward, free from *yákṣma*, *yákṣma*-effacing; I set forth (? *pra-sad*) unto (*úpa*) the houses, along with immortal (*amṛ́ta*) fire.

The verse, as already noted, is wanting ⌊in this connection⌋ in Ppp., and neither Kāuç. nor the comm. specify anything as to its use. It appears again below as ix. 3. 23 ⌊with Ppp. version⌋. The comm. gives no explanation nor paraphrase of *prá sīdāmi*. ⌊"Prepositions" discussed, Prāt. iv. 3, note.⌋

13. To the waters.

[*Bhṛgu.—saptarcam. vāruṇam uta sindhudāivatam. ānuṣṭubham: 1. nicṛt; 5. virādjagatī; 6. nicṛt triṣṭubh.*]

The first six verses occur in Pāipp. iii., and also in TS. (v. 6. 1), MS. (ii. 13. 1), and K. (xxxix. 2). The hymn is used by Kāuç. in a ceremony for directing water into a certain course (40. 1 ff.); the pādas of vs. 7 are severally employed in it (see under that verse); it also appears, with other hymns (i. 4–6, 33, etc. etc.), in a rite for good-fortune (41. 14). And the comm. describes it as used by one who desires rain. Verse 7 is further employed, with a number of other verses, by Vāit. (29. 13), in the *agnicayana*, accompanying the conducting of water, reeds, and a frog over the altar-site. —⌊Berlin ms. of Anukr. reads *sindhvabdāivatam*.⌋

Translated: Weber, xvii. 240; Griffith, i. 99; Bloomfield, 146, 348.—Cf. Bergaigne-Henry, *Manuel*, p. 143.

1. Since formerly (? *adás*), going forth together, ye resounded (*nad*) when the dragon was slain, thenceforth ye are streams (*nadī́*) by name: these are your names, O rivers.

The *pada*-mss. all commit the very gratuitous blunder of writing *tā́ḥ* instead of *tā́* at the beginning of **d**, as if it belonged to *sindhavas* instead of to *nā́māni*; SPP. emends to *tā́*, and the comm. so understands the word. The comm. takes *adás* as Vedic substitute for *amuṣmin*, qualifying *áhāu*. None of the other texts gives any various reading for this verse. Pāda **d** sets forth, as it were, the office of the first four verses, in finding punning etymologies for sundry of the names of water.

2. When, sent forth by Varuṇa, ye thereupon (*ā́t*) quickly skipped (*valg*) together, then Indra obtained (*āp*) you as ye went; therefore are ye waters (*ā́p*) afterward.

TS. and MS. have in **d** *ā́pas* (nomin.), and this is obviously the true reading, and assumed in the translation; both editions follow the mss. (except our Op.) in giving *āpas*. MS. begins the verse with *saṁprácyutās*: for *ā́t* in **b** MS. has *yát* and TS. *tā́s*. In **d**, Ppp. elides the *a* of *anu*; TS. leaves *sthana* unlingualized. The comm. reads instead *stana*.

3. As ye were flowing perversely (*apakāmám*), since Indra verily hindered (*var*) you by his powers, you, ye divine ones, therefore the name water (*vā́r*) is assigned you.

Ppp. has for **c** *indro vas saktabhir devāis*. TS. combines in **d** *vā́r ṇā́ma*. The comm. apparently takes *hikam* as a single word (the TS. *pada*-text so regards it), quoting as his authority *Nāighaṇṭuka* iii. 12: and again in **d**, if the manuscript does not do him injustice, he reads *hikam* for *hitam*.

4. The one god stood up to you, flowing at [your] will; "the great ones have breathed up (*ud-an*)," said he; therefore water (*udaká*) is [so] called.

The name here really had in mind must be, it would seem, *udan*, but *udakám* has to be substituted for it in the nominative; none of the other texts offer a different form. TS. improves the meter of **a** by omitting *vas*, and TS. and MS. leave the *a* of *api* unelided. Ppp. differs more seriously: *eko na deva upātiṣṭhat syandamānā upetyaḥ*. *Yathāvaçam* in **b** might be 'at his will,' opposed to *apakāmám* in vs. 3. The sense of **c** is rather obscure; the comm. understands: "saying 'by this respect on the part of Indra we have become great,' they breathed freely (or heaved a sigh of relief: *ucchvasitavatyas*)" — which is senseless. R. suggests "Indra put himself in their way with the polite address and inquiry: 'their worships have given themselves an airing'; and conducted them on their way again"; Weber understands them to sigh under the burden of the god standing "upon" (*ápi*) them. The comm. declares *api* to have the sense of *adhi*.

5. The waters [are] excellent; the waters verily were ghee; these waters verily bear Agni-and-Soma; may the strong (*tīvrá*) satisfying savor (*rása*) of the honey-mixed (*-pṛc*) come to me along with breath, with splendor.

TS. reads *ásus* for *ásan* at end of **a**, and both TS. and MS., as also the comm., have *gan* at the end (MS.p. *agan*). MS. combines differently the material of our vss. 5 and 6: first our 6 **a**, **b** with 5 **c**, **d**, then our 5 **a**, **b** with 6 **c**, **d**; and for our 5 **a** it reads *ā́po devī́r ghṛtaminvā́ u ā́pas*. This last seems also to be intended by Ppp., with its *āpo devīr ghṛtam itāpāhus*; and it has *ityā* instead of *it tā́s* at end of **b**, and combines *-gamā mā* in **c**–**d**. The comm. renders *madhupṛcām* by *madhunā rasena sampṛktānām*; the description in pāda **c** almost makes us fancy some kind of mineral water to be had in view.

6. Then indeed I see, or also hear; unto me comes the noise, to me the voice of them; I think myself then to have partaken ambrosia (*amṛ́ta*) when, ye gold-colored ones, I have enjoyed (*tṛp*) you.

TS. has the inferior readings *nas* for *mā* at end of **b** and *yád* for *yadā́* in **d**. MS. is corrupt in **b**; its *pada*-text reads *vā́k: nu: āsām*, but the editor gives in *saṁhitā*-text *vā́r nv āsām*. The comm. combines *vā́g mā*. Ppp. has at the beginning *yād* for *ād*. The comm. takes the opportunity of the occurrence of *hiraṇya-* in **d** to bring forward an etymology of it which he here and there repeats; it is *hita-ramaṇīya!* The verse is improperly reckoned as *nicṛt*. ⌊In the edition *amṛ́tastha* is a misprint for *-sya*.⌋

7. This, O waters, [is] your heart, this your young (*vatsá*), ye righteous ones; come thus hither, ye mighty ones, where I now make you enter.

The preceding verses have been simple laudation of the waters; this appended one (which is found neither in Ppp. nor in the other texts) adds a practical application, and is the sole foundation of the employment of the hymn by Kāuç. With the first pāda a piece of gold is buried in the desired channel; with **b** a prepared frog is fastened there; with **c** the frog is covered with a water-plant; with **d** water is conducted in.

14. A blessing on the kine.

[*Brahman.* — *nānādevatyam uta goṣṭhadevatākam. ānuṣṭubham: 6. ārṣī triṣṭubh.*]

The hymn (except vs. 5) is found in Pāipp. ii. (in the verse-order 2, 4, 6, 1, 3). It is used by Kāuç., with other hymns (ii. 26 etc.), in a ceremony for the prosperity of cattle (19.14). In Vāit. (21.26), vs. 2 accompanies the driving of kine in the *agniṣṭoma*. The Vāit. use does not appear to be mentioned by the comm., and his report of the Kāuç. use is mostly lost from the manuscript (but filled in by the editor).

Translated: Ludwig, p. 46); Weber, xvii. 244; Grill, 64, 112; Griffith, i. 101; Bloomfield, 143, 351.

1. With a comfortable (*suṣád*) stall, with wealth, with well-being, with that which is the name of the day-born one, do we unite you.

Ppp. reads in **b** *sapuṣṭyā* for *subhūtyā*. The obscure third pāda is found again below as v. 28. 12 **c**; it is altogether diversely rendered (conjecturally) by the translators (Weber, "with the blessing of favorable birth"; Ludwig, "with [all] that which one calls day-born"; Grill, "with whatever a day of luck brings forth"): R. suggests "with all (of good things) that the day brings, or that is under the heaven": none of these suits the other occurrence.

2. Let Aryaman unite you, let Pūshan, let Brihaspati, let Indra, who is conqueror of riches; in my possession gain ye what is good.

'In my possession,' lit. 'with me' (bei mir, chez moi). The comm. takes *pusyata* as = *poṣayata*; and so do the translators, unnecessarily and therefore inadmissibly; or, we may emend to *puṣyatu*, with *viśu* as subject. "Unite" calls for the expression of with what: this is not given, but the verse may be regarded as (except **d**) a continuation of vs. 1. The three pādas **a-c** are found as a *gāyatrī*-verse in MS. (iv. 2. 10: with *poṣā́* for *pūṣā́* in **b**). Ppp. has *iha puṣyati* at beginning of **d**.

3. Having come together, unaffrighted, rich in manure, in this stall, bearing the sweet of soma, come ye hither, free from disease.

Three of the pādas (**a, b, d**) again form, with considerable variants, a *gāyatrī* in MS. (ibid.) immediately following the one noted above: MS. has *ávihrutās* for *ábibhyuṣīs*, *purīṣíṇīs* for *kar-*, and, in place of our **d**, *svā́veçā́ na ā́ gata*. Ppp. gives, as not seldom, in part the MS. readings, corrupted: it begins *saṁjanānām vihṛtām*, has *havis* for *madhu* in **c**, and, for **d**, *svāveçāsa etana*. The combination of p. *upa॰étana* into s. *upétana* is one of those aimed at by Prāt. iii. 52, according to the comment on that rule; but it would equally well fall under the general rule (iii. 38) as to the order of combination when *ā* comes between two vowels (*upa-ā-itana* like *indra-ā-ihi* etc.). ⌊Cf. also Lanman, JAOS. x. 425.⌋

4. Come ye just here, O kine, and flourish here like *çákā*; also multiply (*pra-jā*) just here; let your complaisance be toward me.

Çáke 'va (p. *çákā॰iva*) in **b** is very obscure: Weber renders "like dung" (as if *çákā = çákṛt*); Ludwig, "with the dung" (as if *çákā = çaknā́*); Grill, "like plants" (implying *çākam iva* or *çākā iva*); the comm. says "multiply innumerably, like flies" (*çakā = makṣikā*); this last is, so far as can be seen, the purest guesswork, nor is anything brought up in its support; and the "dung" comparisons are as unsuitable as they are unsavory. The explanation of the comm. accords with one among those offered by the commentators on VS. xxiv. 32 (= MS. iii. 14. 13) and TS. v. 5. 18[1], where *çákā* also occurs. Ppp. reads *sakā iva*. SPP. reports his *pada*-mss. as accenting *gā́vaḥ* in **a**, but emends in his *pada*-text to *gāvaḥ*; the latter is read by all ours, so far as noted.

5. Let your stall be propitious; flourish ye like *çāriçákā*; also multiply just here; with me we unite you.

There is no Ppp. text of this verse to help cast light on the obscure and difficult *çāriçākā* (p. *çāriçā́kā॰iva*). The comm. (implying *-kās*) explains the word as meaning "kinds of creatures that increase by thousands in a moment," but offers no etymology or other support; the translators supply a variety of ingenious and unsatisfactory conjectures (Weber, "like *çāri*-dung," *çāri* perhaps a kind of bird; Grill "[fatten yourselves] like the *çārikā*" or hooded crow; Ludwig simply puts a question-mark in place of a translation). R. offers the conjecture *çāriḥ* (= *çāliḥ*) *çaka iva* 'like rice in manure.' Our P.M.E.I. accent *çā́riçāke 'va*.

⌊Bloomfield emends to *çāri-çukeva* (= *-kās iva*), 'thrive ye like starlings and parrots.' True, these birds are habitual companions in literature as in life (see my translation of *Karpūra-mañjarī*, p. 229, note), loquacity being their salient characteristic: but what is the *tertium comparationis* between the thriving of cows and of starlings?⌋

6. Attach yourselves, O kine, to me as lord of kine; this your stall here [be] flourishing; to you, becoming numerous with abundance of wealth, to you living, may we living be near (*upa-sad*).

Bhávantas in c would be a desirable emendation. *Úpa-sad* may be rather 'wait upon' (so Grill), only then we should expect rather *sadāma* (comm., *upagacchema*). ⌊W's implied difference between *sadema* and *sadāma* is not clear to me.⌋ Ppp. reads in a *gopatyā*, and its b is *mayi vo goṣṭha iha poṣayāti*. ⌊The epithet *ārṣi* seems to be as meaningless here as at iii. 12. 7 — see note, end.⌋

15. For success in trade.

[*Atharvan* (*paṇyakāmaḥ*). — *aṣṭarcam*. *vāiçvadevam utāi 'ndrāgnam*. *trāiṣṭubham*: *1. bhurij*; *4. 3-av. 6-p. bṛhatīgarbhā virāḍatyaṣṭi*; *5. virādjagatī*; *7. anuṣṭubh*; *8. nicṛt*.]

Four of the verses are found in Pāipp. xix. (1, 4, 6, 2, in this order). The hymn is used by Kāuç. in a rite for good-fortune in trading (50. 12), and again (59. 6) for a similar purpose; also (or vs. 1) in the *indramahotsava* ceremony (140. 16); also vss. 7 and 8 in the appeasing of the flesh-eating fire (70. 13, 14). In Vāit. (6. 9), vs. 7 is employed in the ceremony of establishing the sacrificial fire. The usual statement of these various uses appears to be lacking in the manuscript of the comm., and is supplied, only in part, by its editor.

Translated: Ludwig, p. 215; Zimmer, p. 258 (except vss. 7, 8); Weber, xvii. 247; Grill (vss. 1–6), 69, 113; Griffith, i. 102; Bloomfield, 148, 352. — Cf. Hillebrandt, *Veda-chrestomathie*, p. 38.

1. I stir up (*cud*) the trader Indra; let him come to us, be our forerunner; thrusting [away] the niggard, the waylaying wild animal, let him, having the power (*īç*), be giver of riches to me.

Or *paripanthínam* and *mṛgám* in c may be independent of one another (so comm., and translators except Weber and Zimmer). Ppp. has, for a, b, *indraṁ vayaṁ vaṇijaṁ havāmahe sa nas trātā pura etu prajānan*. The Anukr. notices c as *jagatī* pāda. ⌊"Indra, the trader": cf. Bergaigne, *Rel. véd.*, ii. 480. — Many Jātaka tales (e.g. no's 1, 2) give vivid pictures of the life of the trading caravans.⌋

2. The many roads, travelled by the gods, that go about (*sam-car*) between heaven-and-earth — let them enjoy me with milk, with ghee, that dealing (*krī*) I may get (*ā-hṛ*) riches.

Ppp's version is very different: *ihāi 'vaṣ panthā bahavo devayānām anu dyāvāpṛthivī suprayāttiḥ: teṣām ahnāṁ varcasy ā dadhāmi yathā klītvā dhanam āvahāni*. The comm. allows us alternatively to understand *deva-* in a as "by traders"; he renders *juṣantām* in c by *sevantām*, as if it were causative. His text has at the beginning *ye te panth-*. The emendation, suggested by Weber, of *mā* in c to *me* would help the sense. The first half-verse is found again below as vi. 55. 1 a, b. To make a regular *triṣṭúbh*, we must contract to *-pṛthvī* in b, and expand to *krī-tu-á* in d; the Anukr. perhaps regards the two irregularities as balancing one another.

3. With fuel, O Agni, with ghee, I, desiring, offer the oblation, in order to energy (*táras*), to strength; — revering with worship (*bráhman*), so far as I am able — this divine prayer (*dhī*), in order to hundred-fold winning.

The verse is RV. iii. 18. 3, without variant — save that RV. accents of course *juhómi*, as does our edition by necessary emendation, while SPP. follows all the mss. in giving

juhomi (the *pada*-text puts a sign of pāda-division after the word, but also before it). The verse is not at all likely to have been an original part of our hymn; the word *çatasyāva* in **d** has caused its addition. The comm. renders *tárase* by *vegāya çīghragamanāya*, and applies *yā́vad íçe* in two ways, to the winning or to the worshipping.

4. This offense (? *çaráṇi*) of ours mayest thou, O Agni, bear with (*mṛṣ*), what distant road we have gone. Successful (*çuná*) for us be bargain and sale; let return-dealing make me fruitful; do ye two enjoy this oblation in concord; successful for us be our going about and rising.

The first two pādas are wanting in the Pāipp. version of the hymn (though they occur, in another connection, in Ppp. i.), and they are plainly an intrusion here, due to the mention of distant travel in **b**; they form the first half of RV. i. 31. 16 (but RV. reads for **b** *imám ádhvānaṁ yám ágāma dūrā́t*; LÇS., in its repetition of the RV. verse at iii. 2. 7, agrees with AV. in preferring *dūram*). The insertion dislocates the comm's division of the hymn: he reckons only the first 4 pādas as vs. 4, then the last two with the first two of our 5 as vs. 5, and the latter half of our 5 with the former half of our 6 as vs. 6, making a vs. 7 of only the two concluding pādas of our 6, and numbering the two remaining verses as 8 and 9. Some of our mss. (P.M.W.E.I.) divide and number in the same way to the middle of our vs. 6, then making vs. 7 consist of 6 pādas and end where our vs. 7 ends. Ppp. has for its verse a different version of our **c–f**: *paṇa* for *çunam* at the beginning (with *'stu* after *no*), *godhani naṣ* for *phalinam mā*, and, for our **e**, *saṁrarāṇā havir idaṁ juṣantām*. The Anukr. seems to scan the verse as 11 + 9 : 12 + 11 : 11 + 12 = 66, though **c** and **f** are properly to be made regularly *triṣṭubh* by elision to *'stu*. The comm. renders *çaráṇi* in **a** by "injury" (*hiṅsā*), and explains it as either that arising (to Agni) from the intermission of sacred rites in consequence of the householder's absence from home, or else that to the absentee from his long journey as expressed in **b** — *mīmṛṣas* being in the first case = *kṣamasva*, and in the second = *marṣaya* or *titikṣaya* 'cause us to endure': perhaps the second is, after all, the better. ⌊For **d**, rather, 'may barter make me abounding in fruit,' i.e. 'may barter bring me its reward.'⌋

5. With what riches I practise (*car*) bargaining, seeking riches with riches, ye gods — let that become more for me, not less; O Agni, put down (*ni-sidh*) with the oblation the gain-slaying gods.

Or, possibly, 'the gods of the gain-slayer' (*sātaghnás* as gen. sing.; the comm. takes it as accus. pl., and Zimmer and Ludwig so translate). The omission of *devā́n* would rectify the meter and better the sense, and Weber and Grill ⌊and Hillebrandt⌋ leave it out. The Anukr. gives a mechanically correct definition of the verse as it stands.

6. With what riches I practise bargaining, seeking riches with riches, ye gods — therein let Indra assign me pleasure (? *rúci*), let Prajāpati, Savitar, Soma, Agni.

Ppp. has a better version of **a**: *yat paṇena pratipaṇaṁ carāmi*; and it arranges **c** differently: *indro me tasmin rcam ā*; and reads *bṛhaspatis* for *prajāp-* in **d**. HGS. (i. 15. 1) has a kindred verse, with second pāda nearly identical with ours, and *rucam* in **c**. ⌊See also MP. ii. 22. 4.⌋ *Rúci*, lit. 'brightness,' is variously understood by the translators: Zimmer, "attractive power"; Ludwig, "pleasure"; Weber, "understanding"; Grill, "consideration"; the comm. explains it by *sarvajanaprītiṁ dhanapradānenā "dāneccham*. ⌊Ppp. seems to omit *dhanena* in **b**.⌋

7. Unto thee with homage do we, O priest Vāiçvānara ('for all men'), give praise; do thou watch over our progeny, our selves, our kine, our breaths.

Two of our *pada*-mss. (Bp.Kp.; also D.p.m.?) divide *vāiçvānarah : tumah* in b; P.M.W. give *sám* for *sá* at beginning of c. This verse and the next seem to be additions to the original hymn. ⌊Under *stu*, BR. and *Index Verborum* join *úpa* with *stu*; correct *Index* under *úpa* accordingly.⌋

8. Every day may we bring constantly for thee as for a standing horse, O Jātavedas; rejoicing together with abundance of wealth, with food, may we thy neighbors, O Agni, take no harm.

The verse nearly accords with xix. 55. 1, below; the second half is the same as there; the first half here is more unlike the parallel verse in other texts (VS. xi. 75; ÇB. vi. 6. 4. 1; TS. iv. 1. 10¹; K. xvi. 7; MS. ii. 7. 7) than is xix. 55. 1 ab — see under xix. 55. 1; in the second half they vary only by putting *ágne* at the beginning of d; they make a more manageable sentence by furnishing an object, *ghāsám* 'fodder,' for *bharema*. The comm. renders *tiṣṭhate* by *svagṛhe vartamānāya*.

Here, at the end of the third *anuvāka*, of 5 hymns and 38 verses, the old Anukr. says simply *aṣṭāu* (but O.R. give *aṣṭatriñçat*).

The fifth *prapāṭhaka* also ends with this hymn.

16. Morning invocation to various gods, especially Bhaga.

[*Atharvan.* — *saptarcam. prātaḥsūktam. bārhaspatyam uta bahudevatyam. trāiṣṭubham: 1. ārṣī jagatī; 4. bhurikpañkti.*]

Found in Pāipp. iv., with very few variants. It is a RV. hymn (vii. 41), repeated also in VS. (xxxiv. 34–40) and TB. (ii. 8. 9⁷⁻⁹) ⌊and MP. i. 14. 1–7, in the same order as here⌋. It is used by Kāuç. ⌊with hymns vi. 69 and ix. 1⌋, in the rite for generation of wisdom (10. 24), to accompany washing the face on arising from sleep; also in certain ceremonies for "splendor" (*varcas*: 12. 15; 13. 6), with hymns vi. 69 and ix. 1: and it is reckoned to the *varcasya gaṇas* (12. 10, note; 13. 1, note). In Vāit. (5. 17), vs. 6 accompanies, in the *agnyādheya*, the horse's setting his foot on the boundary; and its latter half, an oblation in the *cāturmāsya* sacrifice ⌊Vāit. 8. 14⌋.

Translated: as RV. hymn, by Grassmann, i. 336, and by Ludwig, no. 92; as AV. hymn, by Weber, xvii. 251; Griffith, i. 104. — Cf. Winternitz, *Hochzeitsrituell*, p. 97, and notes.

1. Early (*prātár*) do we call Agni, early Indra, early Mitra-and-Varuṇa, early the (two) Açvins, early Bhaga, Pūshan, Brahmaṇaspati, early Soma and Rudra do we call.

The other texts, and Ppp. with them, read at the end of d *huvema*.

2. The early-conquering formidable Bhaga do we call, the son of Aditi who is disposer (*vidhartár*), to whom every one that thinks himself weak [or] strong, ⌊to whom even the king⌋ says: "apportion [me] a portion."

Bhakṣi in d might also be 1st sing. mid. of the *s*-aorist, 'may I obtain' (so Weber, etc.); the comm. explains it both ways. Again all the other texts, including Ppp., have *huvema* for *havāmahe* in a; the Anukr. ignores the metrical irregularity caused by our reading. ⌊Note the play on the god's name: 'portion' is *bhága*.⌋

3. O Bhaga, conductor, Bhaga, thou of true bestowal, Bhaga, help upward this prayer (*dhí*), giving to us; O Bhaga, cause us to multiply with kine, with horses, O Bhaga, with men, — rich in men may we be.

In this verse AV. and RV. agree throughout; TB. reads *ava* with unlengthened final in b, and VS. *no* with unlingualized nasal in c.

4. Both now may we be fortunate (*bhágavant*), and in the advance (? *prapitvá*) and in the middle of the days; and, O bounteous one, at the up-going of the sun, may we be in the favor of the gods.

As to the difficult word *prapitvá*. see Bloomfield, JAOS. xvi. 24 ff.; "up-going" is probably here 'out-going, disappearance'; the comm. renders *prapitvé* by *sāyāhne*; his understanding of *úditāu* is lost out of the manuscript. The other texts read *úditā*. ⌊For this vs., see especially p. 35 end, 36 top, of Bl's paper.⌋

5. Let the god Bhaga himself be fortunate; through him may we be fortunate; on thee here, Bhaga, do I call entire; do thou, O Bhaga, be our forerunner here.

RV. (with VS. and TB.) leaves the final of *téna* unlengthened at beginning of b; and RV. and VS. make the sense of c better by reading *johavīti*; all the three have at the end of a the voc. *devās*. ⌊Comm. to TB. makes *johavīmi=āhvayati!*⌋

6. The dawns submit themselves (? *sam-nam*) to the sacrifice (*adhvará*), as Dadhikrāvan to the bright place; hitherward let them convey for me Bhaga, acquirer of good things, as vigorous (*vājín*) horses a chariot.

All the other texts, including Ppp., read *nas* instead of *me* at end of c. The comm. renders *sám namanta* by *sam gacchantām*, calls *dadhikrāvan* a horse's name, and explains the action of the obscure pāda b by *sa yathā çuddhāya gamanāya saṁnaddho bhavati*. The Anukr. appears to sanction the abbreviation *rátham 'va* in d.

7. Let excellent dawns, rich in horses, rich in kine, rich in heroes, always shine for us, yielding (*duh*) ghee, on all sides drunk of: do ye protect us ever with well-beings.

TB. read *prápīnās* at end of c; Ppp. has instead *pravīṇās*; the comm. explains by *āpyāyitās* 'filled up, made teeming,' which is very possibly to be preferred. ⌊Delete the accent-mark under *gómatir*.⌋

17. For successful agriculture.

[*Viçvāmitra. — navarcam. sītādevatyam. ānuṣṭubham: 1. ārṣī gāyatrī; 2, 5, 9. triṣṭubh; 3. pathyāpaṅkti; 7. virāṭpuraüṣṇih; 8. nicṛt.*]

Four verses of this hymn are found together in Pāipp. ii., in the order 2, 1, 5, 4; vs. 3 occurs in Pāipp. xix., and there are verses in Pāipp. xii. and xix. resembling our vs. 6. Much of its material appears also in RV. x. 101, iv. 57, and parts in VS., TS., TA., and MS.: see under the several verses. The hymn is used by Kāuç. (20. 1 ff.) in an extended ceremony for success in plowing, the details of which, however, do not help the interpretation of the verses; vs. 8 (ib. 10) is specially quoted as accompanying an oblation to Indra at the further end of a furrow, or of each one of three furrows; the comm. also regards it as intended by *çunāsīrāṇi* at 106. 8, in the book of portents, in a charm against

the portent of mixed-up plows (whatever that may be *); vs. 4, again, accompanies the marking out of the sacrificial hearth at 137. 19. In Vāit. (28. 30–32), vss. 1, 3, and 2 b appear in the *agnicayana*, in the ceremony of plowing the sacrificial hearth, and vs. 7 (9. 27) at the end of the *cāturmāsya* sacrifice, with an oblation to the *çunāsīrā*.
* ⌊"Wenn zwei Pflüge sich verstricken beim Ackern," says Weber, *Omina*, p. 368.⌋

Translated: Weber, xvii. 255; Griffith, i. 106. — Vs. 3 is elaborately discussed by Roth, *Festgruss an Böhtlingk*, p. 95 ff. See also Weber, *Omina und Portenta*, p. 371.

1. The poets (*kaví*) harness the plows (*sīra*), they extend severally the yokes — they the wise ones (*dhīra*), with desire of favor (?) toward the gods.

The verse seems to imply a hidden comparison of the poet's work with the plowman's. The other texts (RV. x. 101. 4; VS. xii. 67; TS. iv. 2. 5[5]; MS. ii. 7. 12; K. xvi. 11; Kap. xxv. 3) read *sumnayā́* (but K. has *-yuḥ*: Kap. not noted), which the translation adopts, *-yāú* seeming an unintelligent corruption of it; but the comm. gives a double explanation of *-yāu*, one as "desiring a happy-making sacrifice" and qualifying *yajamāne* understood, the other as from *sumna-ya* (*-ya* for root *yā*) and qualifying *balīvardāu* understood! He makes *sīra* equivalent with *lāñgala*, and takes *vi tanvate* as = "put on the oxen's shoulders"; *vi-tan* as here applied seems imitated from its use of stringing a bow; in TB. ii. 5. 8[12] we have even *vi tanoti sīram*.

2. Harness ye the plows, extend the yokes; scatter (*vap*) the seed here in the prepared womb; may the bunch (?) of *virā́j* be burdened for us; may the sickles draw in (*ā-yu*) the ripe [grain] yet closer.

In the first half-verse, RV. (ib. 3) and VS. (ib. 68) have *tanudhvam* for *tanota*, the rest (ibid.) agreeing with our text (but K. has *kṛto yonir*); Ppp. reads *kṣetre* instead of *yonāu; yónāu*, of course, involves a hidden comparison of sowing with impregnation. In the difficult and obscure second half, the other texts (not Ppp.) give *girā́ ca* for the unintelligible *virā́jas*, and *ásat* (with accent apparently meant as antithetic) for *asat*, which is read in all the mss., but in our edition (not in SPP's) emended to *ásat;* the same texts accent *çruṣṭís* (and our edition was emended to agree with them; SPP. accents the first syllable, with all the mss.). SPP. reads *çnúṣṭis*, with the majority of his authorities (including oral reciters), and with the comm.; among his mss. are found also *çrúṣṭis*, *çlú-*, *srú-*, *snú-*, and *çnúṣṭís*. Part of our mss. also (E.I.H.Op.) are noted as seeming to intend *çnú-*, and, as Ppp. supports it by reading *snuiṣṭis sabh-*, the reading *çnúṣṭiḥ* is adopted in the translation ⌊as also at viii. 2. 1⌋. The manuscripts are not at all to be relied on for distinguishing *çnu* and *çru* ⌊cf. iii. 30. 7 and note⌋. The comm. explains it by *āçuprāpakaḥ stambaḥ*, and *sábharās* as *phalabhārasahitas* 'heavy with fruit'; of *virā́j* he makes easy work by identifying it with *anna*, on the authority of TB. iii. 8. 10[4]: *ánnaṁ vāí virā́ṭ!* In **d**, finally, the chief discordance of the versions is at the end, where, for *ā́ yavan* (Ppp. *āyuvaṁ*), RV.VS.Kap. read *é 'yāt*, and TS.MS.K. *ā 'yat*. But TS. has *sṛṇyà* (instead of *-yàs*), and some of our mss. (P.M.W.), with the majority of SPP's, combine *ṭchṛṇyàs* or *ṭcchṛṇyàs*, implying *çṛṇyàs*. The Anukr. does not heed that pāda **d** is, as it stands, *jagatī*. ⌊W., in his own copy and in *Index*, seems to approve the accentless *asat*. — Comm. has *ā yavam* in **d**.⌋

3. Let the plow (*lā́ñgala*), lance-pointed, well-lying, with well-smoothed handle, turn up (*ud-vap*) cow, sheep, an on-going chariot-frame, and a plump wench.

That is, apparently, let all these good things come as the reward of successful agriculture. The verse, not found in RV., but occurring in VS. (ib. 71; and thence quoted in the Vasiṣṭha Dharmasūtra ii. 34 and explained in ii. 35), as well as in TS.MS.K. (as above), has many difficult and questionable points. For *pavīrávat* (Ppp. puts it before *lāñgalam*) VS. accents *pávīravat*, and TS.MS.K. substitute *pávīravam*; for *suçīmam* all have *suçevam* 'very propitious'; the Pet. Lex. suggests *susīmam* 'having a good parting' i.e. of furrows, or 'even-furrowed'; and R. refers to MB. i. 5. 2, *sīmānaṁ nayāmi*. Ppp. reads *suveçam*, which probably means *suçevam*. The impracticable *somasat-saru* (so in *pada*-text) is *somapít-saru* in VS., MS., K., and Vasiṣṭha, and *somapitsalaṁ* in Ppp.: Vas. renders it "provided with a handle for the drinker of soma," implying the division *somapi-tsaru*; Weber conjectures a noun *uman* 'strap,' and emends to *soma* (= *sa-uma*) *satsaru*, "with strap and handle." But TS. reads *sumatí-tsaru*, and this is adopted in the translation, *mati* being taken not as from *man* but as the word found in *matikṛ* and its derivatives, and related with *matya* etc. (Weber also refers to this meaning and connection.) The comm. explains *suçīmam* by *karṣakasya sukhakaram*, without telling how he arrives at such a sense; and *somasatsaru* (disregarding the *pada*-division) as from *tsaru*, either "a concealed going in the ground" (root *tsar*, explained by *chadmagatāu*), or else "a kind of part to be held by the plowman's hand": in either case "a producer of the soma-sacrifice" (i.e. *soma-sa*). For *ratha-vā́hana* 'the frame that carries a chariot when not in use,' and *prasthā́vat*, here virtually 'with the chariot on it,' see R. in the *Festgruss an Böhtlingk*, p. 95 ff.; the comm. interprets as *açvabalīvardādikaṁ rathavāhanasamartham*. VS. reads at the beginning of **c** *tád úd vapati*, and TS. *úd ít kṛṣati*; Ppp. has *dadata kṛṣata*; VS.TS.MS.Ppp. give for **e** *prapharvyàṁ* (Ppp. *-yāṁ*) *ca pī́varīm* ⌊and VS.TS. invert the order of **d** and **e**⌋; the comm. also has *pīvarīm* (= *sthūlām*); *prapharvī* he explains as *prathamavayāḥ kanyā*. The first pāda is defective unless we resolve *la-ā-ñ-*. ⌊Zimmer, p. 236, refers to Sir H. M. Elliot's *Memoirs*, ii. 341, for a description of the Penjab plow.⌋

4. Let Indra hold down the furrow; let Pūshan defend it; let it, rich in milk, yield to us each further summer.

This verse is found only in RV. (iv. 57. 7), which reads *ánu yachatu* for *abhí rakṣatu*; Ppp. has *mahyaṁ* instead of *abhi*. We had the second half-verse above, as iii. 10. 1 **c, d**.

5. Successfully (*çunám*) let the good plowshares thrust apart the earth; successfully let the plowmen follow the beasts of draft; O Çunāsīrā, do ye (two), dripping (?) with oblation, make the herbs rich in berries for this man.

VS. (xii. 69) and MS. (ii. 7. 12) have the whole of this verse; RV. (iv. 57. 8) and TS. (iv. 2. 5[6]), only the first two pādas. For *suphālā́s* in **a**, VS. (also our I.) has *sú phā́lās*, and RV.TS. *naḥ phā́lās*, both preferable readings; RV.VS. have *kṛṣantu* for *tudantu*. In **b**, TS. gives *abhí* for *ánu* (our P.M. have *ábhinu*); MS. has *kīnā́ço abhy ètu vāhā́ḥ*; RV.VS., *-çā abhí yantu vāhā́ḥ*. In **c**, the comm. gives *toṣamāṇā*, explaining it by *tuṣyantāu*. In **d**, the mss. vary (as everywhere where the word occurs) between *-pippalā́s* and *-piṣpalā́s*; about half are for each; VS.MS. end the pāda with *kartanā 'smé*. Ppp. has a peculiar version: *çunaṁ kenāço anv etu vāhaṁ çunaṁ phālo vinadann ayatu bhūmim: çunāsīrā haviṣā yo yajātrāi supippalā oṣadhayas santu tasmāi*. The comm. ⌊quoting Yāska⌋ declares *Çunāsīrāu* to be Vāyu and Āditya (wind and sun); or else, he says, *Çuna* is god of happiness and *Sīra* of the plow.

6. Successfully let the draft-animals, successfully the men, successfully let the plow (*lā́ñgala*) plow; successfully let the straps be bound; successfully do thou brandish the goad.

This is RV. iv. 57. 4, without variation; it is also found, with the two following verses, in TA. (vi. 6. 2, vss. 6–8), which reads *nārā́s* instead of *náras* at end of **a**. Part of our mss. (P.M.W.E.) have *ú᷊strām* in **d**. The comm. declares Çuna to be addressed in the last pāda. Ppp. has in xii. *çunaṁ vṛtrām āyaccha çunam aṣṭrām ud iñgayaḥ çunaṁ tu tapyatāṁ phālaç çunaṁ vahatu lāñgalam;* and in xix. the same **a**, **b** ⌊ending *-ya*⌋, but, for **c**, **d**, *çunaṁ vahasya çuklasyā 'ṣṭrayā jahi dakṣiṇam.*

7. O Çunāsīrā, do ye (two) enjoy me here; what milk ye have made in heaven, therewith pour ye upon this [furrow].

'Milk,' i.e. nourishing fluid. Weber implies at the end "earth" (instead of "furrow"), which is perhaps to be preferred. RV. (iv. 57. 5) reads for **a** *çúnāsīrāv imā́ṁ vā́caṁ ju-*; TA. (as above) the same, except that it strangely omits the verb, and thus reduces the *triṣṭubh* pāda to a *gāyatrī;* both texts mark the principal pāda-division after **b**. The comm. changes all the three verbs to 3d dual. The Anukr. forbids in **a** the resolution *-sīrā ihá*. In our edition the verse is numbered 6, instead of 7.

8. O furrow, we reverence thee; be [turned] hitherward, O fortunate one, that thou mayest be well-willing to us, that thou mayest become of good fruit for us.

RV. (iv. 57. 6) inverts the order of **a** and **b**, and both it and TA. (as above) end **c** and **d** respectively with *subhágā́ 'sasi* and *suphálā́ 'sasi*. All the pada-mss. have the blundering reading *suᵒphalā́ḥ* in **d**. The Anukr. perversely refuses to make the resolution *tu-ā* in **a**.

9. With ghee, with honey (*mádhu*) [is] the furrow all anointed, approved (*anu-man*) by all the gods, by the Maruts; do thou, O furrow, turn hither unto us with milk, rich in refreshment, swelling with fulness of ghee.

The verse is found also in VS. (xii. 70), TS. (iv. 2. 5⁶), and MS. (ii. 7. 12). VS.MS. read *-ajyatām* for *-aktā* in **a**; all make **c** and **d** exchange places, and at the beginning of **c** read *asmā́n* for *sā́ nas;* and VS.TS. put *páyasā* in place of *ghṛtávat* in **d**, while MS. gives *ūrjó bhāgám mádhumat pinv-*.

18. Against a rival wife: with a plant.

[*Atharvan.* — *vānaspatyam. ānuṣṭubham: 4. 4-p. anuṣṭubgarbhā uṣṇih: 6. uṣṇiggarbhā pathyāpañkti.*]

This peculiarly Atharvan hymn has found its way also into the tenth book of the Rig-Veda (as x. 145, with exchange of place between vss. 3 and 4; it is repeated in RV. order at MP. i. 15. 1–6). Only three verses (our 4, 2, 1, in this order) are found in Pāipp. (vii.). Kāuç. uses it, among the women's rites, in a charm (36. 19–21) for getting the better of a rival; vs. 6 **a** and **b** accompany the putting of leaves under and upon the (rival's) bed. And the comm. (doubtless wrongly) regards vss. 5 and 6 to be intended by the pratīka quoted in 38. 30, instead of xii. 1. 54, which has the same beginning.

Translated: as RV. hymn, Ludwig, ii. 554, no. 932; Grassmann, ii. 415; as AV. hymn, Weber, v. 222; Zimmer, p. 307; Weber, xvii. 264; Griffith, i. 108; Bloomfield, 107, 354; further, by Winternitz, *Hochzeitsrituell*, p. 98.

1. I dig this herb, of plants the strongest, with which one drives off (*bādh*) her rival; with which one wins completely (*sam-vid*) her husband.

RV. reads in **b** the accus. *vīrúdham*. For **d**, Ppp. gives *kṛṇute kevalaṁ patim*. The comm. (with our Op.) has *oṣadhīm* in **a**; he understands throughout the herb in question to be the *pāṭhā* (cf. ii. 27. 4), though Kāuç. and the Anukr. speak only of *bāṇāparṇī* 'arrow leaf' (not identified).

2. O thou of outstretched leaves, fortunate, god-quickened, powerful, do thou thrust away my rival, make my husband wholly mine.

'Outstretched,' lit. supine; horizontal, with the face of the leaf upward. RV. has *dhama* for *nuda* in **c**, and the modern *kuru* for *kṛdhi* at the end. Ppp. offers only the first half-verse, in this form: *uttānaparṇāṁ subhagāṁ sahamānāṁ sahasvatīm;* MP. also has *sahamāne* instead of *devajūte*.

3. Since he has not named (*grah*) thy name, thou also stayest (*ram*) not with him as husband; unto distant distance make we my rival go.

This translation of the first half-verse follows closely our text. RV. has a very different version: *nahy àsyā nā́ma gṛbhṇā́mi nó asmín ramate jáne* 'since I name not her (its?) name, she (it?) also does not stay with (find pleasure in) this person (people?).' Winternitz applauds and accepts his commentator's explanation of **b**: "nor finds she pleasure in me" (taking *ayaṁ janas* in the much later sense of "I"), but it seems wholly unsatisfactory. The meter calls for emendation in **a** to *jagrā́ha* 'I have named,' equivalent to the RV. reading; and R. makes the emendation, and retains the *jáne* of RV., rendering (as addressed by the woman using the charm to the plant) "I have not named [to her] thy name; and thou stayest (stayedst) not with the person (bei der Person)." The comm. regards the rival as addressed, and conveniently makes *ramase* = *ramasva*: "stay thou not with this my husband." Weber renders *ramase* by "kosest," thou dalliest not. No satisfactory solution of the difficulty is yet found.

4. Superior [am] I, O superior one; superior, indeed, to them (f.) that are superior; below [is] she that is my rival; lower [is] she than they (f.) that are lower.

RV. has the better reading *áthā* for *adhás* in **c**, allowing **c** and **d** to be combined into one sentence; and the comm. gives correspondingly *adha*. Ppp. is more discordant and corrupt: *uttarā 'ham uttarabhyo uttaro ed ādharabhyaḥ: adhaḥ sapatnī sāmarthy adhared adhārabhyaḥ*. R. conjectures in **a** *uttarāhāhamuttare*, for *úttarā 'hám ahamuttaré* ⌊cf. iii. 8. 3⌋. The verse, even if scanned as 7+7: 8+7=29, ought to be called *bhurij*.

5. I am overpowering; likewise art thou very powerful; we both, becoming full of power, will overpower my rival.

The verse xix. 32. 5 is a variation on this. RV. reads *átha* for *átho* in **b**, and the older *bhūtvī́* for *bhūtvā́* in **c**.

6. I have put on (*abhi*) for thee the overpowering one (f.); I have put

to (*úpa*) for thee the very powerful one; after me let thy mind run forth as a cow after her calf, run as water on its track.

RV. reads *úpa* for *abhí* in **a**, and has for **b** *abhí tvā 'dhām̐ sáhīyasā*. The application of **a** and **b** as made by Kāuç. (see above) would suit the prepositions as found in RV. decidedly better than as in our text; but much more appropriate is the use made by MP., elements of the root being secretly bound on the arms of the wife, with which she embraces the husband below and above ⌊so that one arm is under him and the other over him⌋; then in *abhy adhām* is further implied (as elsewhere ⌊e.g. iii. 11. 8⌋) the value of *abhidhānī*, the halter or bridle with which a horse is controlled. The Anukr. does not sanction the resolution *ma-ám* in **c**.

19. To help friends against enemies.

[*Vasiṣṭha.* — *aṣṭarcam. vāiçvadevam uta cāndramasam utāi "ndram. ānuṣṭubham: 1. pathyābṛhatī; 3. bhurigbṛhatī; 6. 3-av. 6-p. triṣṭupkakummatīgarbhā 'tijagatī; 7. virāḍāstārapañkti; 8. pathyāpañkti.*]

The verses are found in Pāipp. iii. (in the verse-order 1, 2, 4, 3, 5, 7, 6, 8). The hymn is applied by Kāuç. (14. 22-24) in a rite for gaining victory over a hostile army, and reckoned (14. 7, note) to the *aparājita gaṇa*. The Vāit. uses vs. 1 in the *agnicayana* (28. 15) in connection with lifting the *ukhya* fire, and vss. 6-8 in a *sattra* sacrifice (34. 16, 17), with mounting a chariot and discharging an arrow.

Translated: John Muir, *Original Sanskrit Texts*, i.[2] 283; Ludwig, p. 234; Weber, xvii. 269; Griffith, i. 109.

1. Sharpened up is this incantation (? *bráhman*) of mine; sharpened up [my] heroism, strength; sharpened up, victorious, be the unwasting authority (*kṣatrá*) [of them] of whom I am the household priest (*puróhita*).

Or *bráhman* and *kṣatrám* may signify respectively the Brāhman and Kṣatriya quality or dignity of the *puróhita* and his constituency. The verse is found also in VS. (xi. 81), TS. (iv. 1. 10[3]), TA. (ii. 5. 2, vs. 15), MS. (ii. 7. 7), and K. (xvi. 7, Weber). The first two of these agree in all their readings, omitting *idám* in **a** and *ajáram astu* in **c**, and reading in **c**, **d** *jiṣṇú yásyā 'hám ásmi;* and TA.MS. differ from them only by adding *me* before *jiṣṇú;* Ppp. has *kṣatram̐ me jiṣnu*, but agrees with our text in **d**. The comm. moreover has *jiṣṇu*, and the translation implies it; *jiṣṇús* can only be regarded as a blunder. Ppp. further gives *mayī 'dam* for *ma idam* in **a**, and *mama* for *balam* in **b**. Our original **c** has apparently got itself mixed up with vs. 5 **c**.

2. Up I sharpen the royalty of them, up their force, heroism, strength; I hew [off] the arms of the foes with this oblation.

The translation implies emendation of the *syāmi* of all the mss. and of both editions to *çyāmi;* it is obviously called for (suggested first by the Pet. Lex.), and the comm. reads *çyāmi;* Ppp. probably intends it by *paçyāmi*. The latter half-verse is found again below as vi. 65. 2 **c**, **d**; its text is confused here in Ppp. (*vṛçcāmi çatrūṇām̐ bāhū sam açvām açvān aham*). The Anukr. ignores the redundant syllable in **a**.

3. Downward let them fall, let them become inferior, who shall fight against (*pṛtany-*) our bounteous patron (*sūri*); I destroy the enemies by my incantation; I lead up our own men.

Ppp. reads *adhas pad-* at the beginning, and *indram* for *sūrim* in **b**. The second

half-verse is found in VS. (xi. 82 c, d), TS. (iv. 1. 10³), and MS. (ii. 7. 7), with the various readings *kṣiṇómi* and *svā́n;* the comm. also gives *kṣiṇomi*. The comm. renders *sūrim* by *kāryākāryavibhāgajñam*. The Anukr. should call the verse *virāṭ prastāra-pañkti*, since it properly scans as 11+11 : 8+8=38.

4. Sharper than an ax, also sharper than fire, sharper than Indra's thunderbolt — [they] of whom I am the household priest.

Emendation to *indravajrā́t* would rectify the meter of **c**; but the Anukr. apparently accepts the redundancy there as balancing the deficiency in **a**.

5. The weapons of them I sharpen up; their royalty having good heroes, I increase; be their authority unwasting, victorious; their intent let all the gods aid.

The translation again (as in vs. 2) implies emendation of *syāmi* in **a** to *çyāmi*, which is read by Ppp. and by the comm. Most of our mss. (all save O.Op.), as of SPP's, accent in **b** *sú̄vīram*, and both editions have adopted the reading; but it ought, of course, to be *suvī́ram*, as always elsewhere (and as the comm. here describes the word). Ppp. has *vardhayasva* at end of **b**, and its **d** is *ugram eṣāṁ cittaṁ bahudhā viçvarūpā*. The definition of the verse as *triṣṭubh* is wanting in the Anukr. ⌊London ms.⌋, doubtless by an error of the manuscripts, which are confused at this point. ⌊The Berlin ms. does give it.⌋

6. Let their energies (*vā́jina*) be excited, O bounteous one (*maghávan*); let the noise of the conquering heroes arise; let the noises, the clear (*ketumánt*) halloos, go up severally; let the divine Maruts, with Indra as their chief, go with the army.

With the first two pādas compare RV. x. 103. 10 **a**, **d**: *úd dharṣaya maghavann ā́yudhāni . . . úd ráthānāṁ jáyatāṁ yantu ghóṣāḥ*. Some of our mss. (P.M.W.O.Op.Kp.), as of SPP's, read in **c** *ulūláyas*, but both editions give *-lul-*; the comm. has *ullulayas*, and declares it an imitative word. The omission either of *ululáyas* or of *ketumántas* would make a *jagatī* pāda of **c**, and that of *devā́s* would do the same for **d**; as the verse stands, the Anukr. scans it 11+11 : 8+8 : 6+8=52. Part of our mss. (I.O.Op.) agree with the comm. in ending this verse with *úd īratām*, and throwing the two remaining pādas into vs. 7, to the great detriment of the sense, as well as against the probable earlier form of the verse. Ppp. reads: *uddharṣantāṁ vājināṁ vājinābhy ad vāirāṇāṁ jayatām etu ghoṣāḥ: pṛthag ghoṣā ulalayaṣ ketumantu udīratām;* with **e** and **f** as in our text.

7. Go forth, conquer, O men; formidable be your arms (*bāhú*); having sharp arrows, slay them of weak bows; having formidable weapons, having formidable arms (*bāhú*), [slay] the weak ones.

The first half-verse is RV. x. 103. 13 **a**, **c** (found also in SV. ii. 1212; VS. xvii. 46), without variation; TS. (iv. 6. 4⁴) has the same two pādas together, but reads *úpa pré 'ta jáyatā nara sthirā́ vaḥ* etc. Ppp. has the first half-verse (with *pra yatā* and *vas*), adding as second half *indro vaç çarma yacchaty anādhṛṣyā yathā 'satā*. The verse is not *virāj* ⌊7+8 : 11+12⌋, if the obviously proper resolutions are made.

8. Being let loose, fly thou away, O volley, thou that art sharpened up

by incantation; conquer the enemies; go forth; slay of them each best one; let no one soever of them yonder be released.

Pādas **a–c** and **e** are RV. vi. 75. 16, a verse found also in a number of other texts: SV. ii. 1213; VS. xvii. 45; TS. iv. 6. 4[4]; TB. iii. 7. 6[23]; ĀpÇS. iii. 14. 3. RV.SV.VS. agree throughout, having *gácha* for *jáya* at beginning of **c**, and, for **d**, *mā́ 'mīṣāṁ káṁ canó 'c chiṣaḥ;* the others have this **d**, except that they put *eṣām* in place of *amīṣām;* they also give *viça* for *padyasva* at end of **c**, and TS. has the nom. *-çitā*, which is better, at end of **b**, while TB. and ĀpÇS. alter to *ávasṛṣṭaḥ párā pata çaró* (for *çáro!*) *bráhmasaṁçitaḥ.* Our **d** is found again as xi. 10. 21 **b**; our **e**, as viii. 8. 19 **d**; xi. 9. 20 **d**; 10. 19 **d**. The presence of *-saṁçite* in this verse gives it a kind of right to stand as part of the hymn, of which *sam-çā* is the unifying word: vss. 6 and 7 are probably later additions. In Ppp., vss. 6–8, with RV. x. 103. 10, form a piece by themselves; vs. 8 ends with *pra padyasva sā māiṣāṁ kaṁ cano 'c chiṣaḥ* (nearly as RV.). Correct the accent-mark in **d** so as to read *váraṁ-varam.*

20. To Agni and other gods: for various blessings.

[*Vasiṣṭha. — daçarcam. āgneyam uta mantroktadevatyam. ānuṣṭubham: 6. pathyāpan̄kti; 8. virādjagatī.*]

Excepting the last verse, the hymn is found in Pāipp. iii. (in the verse-order 1–3, 7, 4, 6, 5, 8, 9). It includes (vss. 2–7) a whole RV. hymn (x. 141), with a single RV. verse (iii. 29. 10) prefixed, and only the last two verses occur nowhere else. It is used in Kāuç. (18. 13) in the *nirṛtikarman*, with an offering of rice mixed with pebbles; again (40. 11), in the rite of the removal of the sacrificial fire, with transfer of it to the fire-sticks or to one's self: again (41. 8), with v. 7 and vii. 1, in a rite for success in winning wealth; and the comm. directs vs. 4 to be used in the *sava* sacrifices (*ity anayā bhṛgvan̄girovidaç catura ārṣeyān āhvayet*). In Vāit., vs. 1 appears in the *agniṣṭoma* sacrifice (24. 14), and again in the *sarvamedha* (38. 14) with the same use as in Kāuç. 40. 11; and also in the *agnicayana* (28. 25), with the laying of the *gārhapatya* bricks; further, verses 2–4 and 7 and 8 in the *agnicayana* (29. 19); vs. 4 **a**, **b** in the *agniṣṭoma* (15. 16), as the *adhvaryu* follows the fire and soma; vs. 5 in the same (23. 20), with certain offerings; and vs. 6 in the same (19. 2), with a *graha* to Indra and Vāyu.

Translated: Weber, xvii. 272; Griffith, i. 111. — See Weber, *Berliner Sb.*, 1892, p. 797.

1. This is thy seasonable womb (*yóni*), whence born thou didst shine; knowing it, O Agni, ascend thou; then increase our wealth.

The verse is found in numerous other texts: besides RV. (iii. 29. 10), in VS. (iii. 14 et al.), TS. (i. 5. 5[2] et al.), TB. (i. 2. 1[16] et al.), MS. (i. 5. 1 et al.), K. (vi. 9 et al.), Kap. (i. 16 et al.), JB. (i. 61): in nearly all occurring repeatedly. VS.TS.TB.JB. differ from our version only by reading *áthā* for *ádhā* at beginning of **d**: Ppp. and the comm. have *atha;* MS.K. substitute *tátas;* but RV. gives further *sīda* for *roha* in **c**, and *gíras* for *rayím* in **d**. The comm., in accordance with the ritual uses of the verse, declares *ayám* at the beginning to signify either the fire-stick or the sacrificer himself.

2. O Agni, speak unto us here; be turned toward us with good-will; bestow upon us, O lord of the people (*viç*); giver of riches art thou to us.

RV. x. 141 begins with this verse, and it is found also in VS. (ix. 28), TS. (i. 7. 10[2]),

MS. (i. 11. 4), and K. (xiv. 2). RV.VS.MS.K. have *prá no y-* in **c**, and, for *viçām pate*. RV.MS.K. read *viças pate*, TS. *bhuvas p-*, and VS. *sahasrajit;* VS. goes on with *tvám hí dhanadā́ ási* for **d**; VS.TS. further have *práti* for *pratyáñ* in **b**. Ppp. combines in **d** *dhanadā 'si*.

3. Let Aryaman bestow upon us, let Bhaga, let Brihaspati, let the goddesses; let the divine Sūnṛtā also assign wealth to me.

Found also in the other texts (RV. x. 141. 2: VS. ix. 29; the rest as above; and Kap. 29. 2). All of these, excepting TS., leave *no* in **a** again unlingualized; VS.K. substitute *pūṣā́* for *bhágas* in **b**, and omit **c**; the others have *devā́s* instead of *devīs;* for **d**, RV. gives *rāyó devī́ dadātu naḥ*, while the others vary from this only by *prá vā́k* for *rāyás*. By Sūnṛtā (lit. 'pleasantness, jollity') the comm. understands Sarasvatī to be intended.

4. King Soma [and] Agni we call to aid with [our] songs (*gír*); [also] Āditya, Vishṇu, Sūrya, and the priest (*brahmán*) Brihaspati.

Found in RV. (x. 141. 3), SV. (i. 91), VS. (ix. 26), and TS.MS.K. (as above). The only variant in RV. is the preferable *ādityā́n* in **c**; it is read also by the other texts except SV.K.; but SV.TS.MS.K. give *váruṇam* for *ávase* in **a**; and they and VS. have *anv ā́ rabhāmahe* for *gīrbhír havāmahe* in **b**. The comm. takes *brahmā́ṇam* in **d** as "Prajāpati, creator of the gods."

5. Do thou, O Agni, with the fires (*agní*), increase our worship (*bráhman*) and sacrifice; do thou, O god, stir us up to give, unto giving wealth.

The second half-verse is of doubtful meaning — perhaps 'impel to us wealth for giving' etc. — being evidently corrupted from the better text of RV. (x. 141. 6; also SV. ii. 855), which reads in **c** *devátātaye* for *deva dā́tave*, and in **d** *rāyás* for *rayím;* even Ppp. has *devatātaye*. The comm. has *dānave* (rendering it "to the sacrificer who has given oblations") for *dātave*, also *nodaya* for *codaya*.

6. Indra-and-Vāyu, both of them here, we call here with good call, that to us even every man may be well-willing in intercourse, and may become desirous of giving to us.

Found also (except the last pāda, which even Ppp. repudiates) in RV. (x. 141. 4), VS. (xxxiii. 86), and MS.K. (as above). For *ubhā́v ihá* in **a**, RV. reads *bṛ́haspátim*, and the other texts *susaṁdṛ́çā*. For **d**, VS. has *anamīvā́ḥ saṁgáme* for *sáṁgatyām*, and MS. the same without *anamīvā́s;* TS. has (in iv. 5. 1[2]) a nearly corresponding half-verse: *yáthā naḥ sárvam íj jágad ayakṣmáṁ sumánā ásat*. Ppp. omits **a**, perhaps by an oversight. The comm. takes *suhávā* in **b** as for *suhávāu*, which is perhaps better. In our edition, the word is misprinted *susáv-*.

7. Do thou stir up Aryaman, Brihaspati, Indra, unto giving; [also] Vāta (wind), Vishṇu, Sarasvatī, and the vigorous (*vājín*) Savitar.

Found also in RV. (x. 141. 5), VS. (ix. 27), and TS.MS.K. (as above). All save RV. read *vā́cam* instead of *vā́tam* in **c**, and so does the comm.; K. puts *vā́cam* after *víṣṇum* ⌊and for **a** it has our vs. 4 **a**⌋.

8. In the impulse (*prasavá*) of vigor (? *vā́ja*) now have we come into being, and all these beings within. Both let him, foreknowing, cause him

to give who is unwilling to give, and do thou confirm to us wealth having all heroes.

The verse seems to have no real connection with what precedes and follows, nor do its two halves belong together. They are in other texts, VS. (ix. 25 and 24) and TS. (in i. 7. 10[1]), parts of two different verses, in a group of three, all beginning with *vā́jasya* followed by *prasavá*, and all alike of obscure and questionable interpretation, and belonging to the so-called *vājaprasavīyāni*, which form a principal element in the *vājapeya* sacrifice (see Weber's note on this verse ⌊also his essay *Ueber den Vājapeya*, *Berliner Sb.*, 1892, p. 797⌋). Instead of *nú* in **a**, TS. and MS.K. (as above), as also Ppp., have the nearly equivalent *idám;* and all (save Ppp.) read *ā́ babhūva* instead of *sám babhūvima* at end of **a**, and *sarvátas* instead of *antár* at end of **b**, omitting the meter-disturbing *utá* at beginning of **c**; VS.K. read in **c** *dāpayati* for *-tu*: and all save K. give the preferable *yachatu* at the end (the comm. has *yacchāt*); then VS. gives *sá no rayím* in **d**, and K. has a peculiar **d**: *somo rayiṁ sahavīraṁ ni yaṁsat.* Ppp. is defective in parts of this verse and the next; it reads at the end of **c** *prajānām*. Pāda **a** is the only one that has a *jagatī* character. ⌊TS. has *sárvavīrām.*⌋

9. Let the five directions yield (*duh*) to me, let the wide ones yield according to their strength; may I obtain all my designs, with mind and heart.

All the *pada*-mss. divide and accent *prá : ápeyam*, but SPP. emends to *prá : āpeyam* ⌊see *Sansk. Gram.* § 850⌋; the comm. reads *āpeyam*. The comm. declares *urvī́s* to designate heaven and earth, day and night, and waters and herbs.

10. A kine-winning voice may I speak; with splendor do thou arise upon me; let Vāyu (wind) enclose (*ā-rudh*) on all sides; let Tvashṭar assign to me abundance.

Several of our mss. (P.M.W.O.Kp.) read *rudhām* in **c**. The comm. explains *ā́ rundhām* by *prāṇātmanā "vṛṇotu.*

This fourth *anuvāka* contains 5 hymns, with 40 verses, and the quotation from the old Anukr. is simply *daça*.

21. With oblation to the various forms of fire or Agni.

[*Vasiṣṭha.—daçarcam. āgneyam. trāiṣṭubham: 1. puro'nuṣṭubh; 2, 3, 8. bhurij; 5. jagatī; 6. upariṣṭādvirāḍbṛhatī; 7. virāḍgarbhā; 9, 10. anuṣṭubh (9. nicṛt).*]

The whole of the hymn is found in Pāipp., vss. 1–9 in iii., vs. 10 in vii. The material is used by Kāuç. in a number of rites: it is reckoned (9. 1; the comm. says, only vss. 1–7) to the *bṛhachānti gaṇa;* it appears in the charm against the evil influence of the flesh-eating fire (43. 16–21; according to the comm., vss. 1–7 are quoted in 16, and the whole hymn in 20); again, in the establishment of the house-fire (72. 13; vss. 1–7, comm.); again, in the funeral rites (82. 25), on the third day after cremation, with oblation to the relics; once more, in the expiatory ceremony (123. 1), when birds or other creatures have meddled with sacrificial objects. Moreover, vs. 8 (the comm. says, vss. 8–10), with other passages from xii. 2, in a rite of appeasement in the house-fire ceremony (71. 8). In Vāit., vss. 1–7 are used in the *agniṣṭoma* (16. 16) on occasion of the soma becoming spilt; and vs. 7 in the *sākamedha* part of the *cāturmāsya* sacrifice ⌊9. 17⌋.

Translated: Weber, xvii. 277; Griffith, i. 113; vss. 1–7 also by Ludwig, p. 325.

1. The fires that are within the waters, that are in Vṛtra, that are in man, that are in stones, the one that hath entered the herbs, the forest-trees — to those fires be this oblation made.

Verses 1–4 are found also in MS. (ii. 13. 13) and in K. (xl. 3): both texts read *yás* for *yé* through the first half-verse, and *áçmani* for *áçmasu;* MS. begins *yó apsv àntár agnír*, and K. *yó apsv àgnír antár;* K. further has *bhúvanāni víçvā* for *óṣadhīr yó vánaspátīn̐s.* Ppp. reads *yo apsv antar yo vṛtre antar yaḥ puruṣe yo 'çmani: yo viveça oṣa-*, and combines in **d** *tebhyo 'gni-*. Part of the mss. (including our P.M.W.I.) combine *viveç' óṣadh-* in **c**, and both editions have adopted that reading — doubtless wrongly, since the Prāt. prescribes no such irregularity, nor is it elsewhere found to occur with *oṣadhi.* The comm. explains what different "fires" are intended: the *vāḍava* etc. in the waters; that in the cloud (by Nir. ii. 16) or else in the body of the Asura Vṛtra; in man, those of digestion; in stones, those in the *sūryakānta* etc. (sparkling jewels): those that make herbs etc. ripen their fruits. Weber regards the stones that strike fire as intended, which seems more probable. The division of the verse by the Anukr., 8+11:11+11, is not to be approved. ⌊Pādas **a** and **b** rather as 11+8: pādas **c** and **d** are in order, 12+11. — In **c**, correct to *āvivéçāúṣadhīr*, as MS. reads.⌋

2. [The fire] that is within soma, that is within the kine, that is entered into the birds, into the wild beasts (*mṛgá*), that entered into bipeds, into quadrupeds — to those fires be this oblation made.

MS. and K. begin **b** with *váyān̐si yá āvivéça;* Ppp. with *yo viṣṭo vayasi.* The comm. takes the kine in **a** as representing the domestic animals in general, the fire being that which makes their milk cooked instead of raw, as often alluded to. SPP. follows the mss. in reading in **b** *váyaḥsu;* our alteration to the equivalent *váyassu* was needless. The verse (10+11:13+11=45) is *bhurij*, but also irregular enough. ⌊Pādas **b** and **d** are in order, each a *triṣṭubh;* and **c**, if we throw out the second *yás*, is a good *jagatī;* **a** is bad.⌋

3. He who, a god, goes in the same chariot with Indra, he that belongs to all men (*vāiçvānará*) and to all gods (?), whom, very powerful in fights, I call loudly on — to those fires be this oblation made.

MS. and K. have for **a** *yéné 'ndrasya rátham sambabhūvúr*, and Ppp. partly agrees with them, reading *ye 'ndreṇa saratham sam̐babhūva.* In **b**, the translation ventures to follow Ppp's reading *viçvadevyas* instead of *-dāvyàs*, because of its so obvious preferability in the connection; *-dāvyas* is quite in place in vs. 9, and may perhaps have blundered from there into this verse; but MS. and K. have *-dāvyàs;* they further exchange the places of our 3 **c** and 4 **c**. Pāda **b** is a very poor *triṣṭubh*, though capable of being read into 11 syllables ⌊read *utá vā?*⌋.

4. He who is the all-eating god, and whom they call Desire (*kā́ma*), whom they call giver, receiving one, who is wise, mighty, encompassing, unharmable — to those fires be this oblation made.

MS. begins the verse with *viçvā́dam agním;* K., with *hutā́dam agnim;* of **b**, both spoil the meter by reading *pratigrahītā́ram;* MS. begins **c** with *dhī́ro yáḥ;* K's **c** is corrupt. Ppp. reads *āha* for *āhus* in **a** (not in **b** also). The comm. simply paraphrases *pratigṛhṇántam* by *pratigrahītā́ram;* the reference is probably to the offerings which

Agni receives in order to give them to the various gods. In our edition, an accent-mark belonging under *ā* of *āhús* in **a** has slipped aside to the left.

5. Thou on whom as priest (*hótar*) agreed with their mind the thirteen kinds of beings (*bhāuvaná*), the five races of men (*mānavá*): to the splendor-bestowing, glorious one, rich in pleasantness — to those fires be this oblation made.

The unusual and obscure number "thirteen" here seduces the comm. into declaring first that *bhāuvaná* signifies "month," coming from *bhuvana* "year"; and then the *mānavā́s* are the seasons! But he further makes the latter to be the four castes, with the *niṣādas* as fifth, and the former the thirteen sons, Viçvakarman etc., of a great sage named *bhuvana* (because of *viçvakarman bhāuvana* in AB. viii. 21. 8–11). Ppp. reads *bhuvanā* for *bhāuvanā́s*. The Anukr. does not heed that the last pāda is *triṣṭubh*.

6. To him whose food is oxen, whose food is cows, to the soma-backed, the pious: to those of whom the one for all men (*vāiçvānará-*) is chief — to those fires be this oblation made.

The first half-verse is RV. viii. 43. 11 **a, b** (also found, without variant, in TS. i. 3. 14[7]). MS. (ii. 13. 13) has the whole verse as pādas **a, b, d, e**, interposing as **c** the pāda (*stómair vidhemā 'gnáye*) which ends the *gāyatrī* in RV.TS. The meter (8 + 8 : 8 + 11) is, as *bṛhatī*, rather *nicṛt* than *virāj*.

7. They who move on along the sky, the earth, the atmosphere, along the lightning; who are within the quarters, who within the wind — to those fires be this oblation made.

Our P.M.W. read in **b** *vidyútam*, and P.M.W.I. end the pāda with *-carati*. SPP. regards the exposition of the comm. as implying that the latter takes *anu* in **b** as an independent word: *ánu saṁc-*. In the definition of the Anukr., *virāj* appears to be used as meaning 'a pāda of 10 syllables' (11 + 10 : 10 + 11 = 42). ⌊Read *yé ca vā́te*.⌋

The three remaining verses of the hymn are plainly independent of what precedes, concerning themselves directly with the appeasement of an ill-omened fire; but the combination of the two parts is an old one, being found also in Ppp. The ejection of the evidently patched-together vs. 6 would reduce the first part ⌊vss. 1–7⌋ to the norm of this book.

8. Gold-handed Savitar, Indra, Brihaspati, Varuṇa, Mitra, Agni, all the gods, the Angirases, do we call; let them appease (*çam*) this flesh-eating fire.

Ppp. inverts the order of **a** and **b**. ⌊MGS. has the vs. at ii. 1. 6.⌋ The comm. gives a double explanation of "gold-handed": either "having gold in his hand to give to his praisers," or "having a hand of gold": he also allows us to take *áṅgirasas* either as accusative or as nominative, "we the Angirases." The Anukr. notes that **c** is *jagatī*.

9. Appeased is the flesh-eating, appeased the men-injuring fire; so also the one that is of all conflagrations, him, the flesh-eating, have I appeased.

Ppp. has *atho puruṣareṣiṇaḥ* for **b**, and this time *viçvadavyas* in **c**. The *anuṣṭubh* is rather *virāj* than *nicṛt*.

10. The mountains that are soma-backed, the waters that lie supine,

the wind, Parjanya, then also Agni — these have appeased the flesh-eating one.

All our mss. save one (O.), and all SPP's save two or three that follow the comm., read *açiçamam* (apparently by infection from the end of vs. 9) at the end; both editions emend to *-man*, which is the reading of the comm. ⌊Ppp. has the vs. in vii. (as noted above), and combines *-pṛṣṭhā "pa* in a–b and *parjanyā "d* in c. — For "soma-backed," see Hillebrandt, *Ved. Mythol.* i. 60 f.⌋

22. To the gods: for splendor (várcas).

[*Vasiṣṭha. — varcasyam. bārhaspatyam uta vāiçvadevam. ānuṣṭubham: 1. virāṭ triṣṭubh; 3. 5-p. parānuṣṭub virāḍatijagatī; 4. 3-av. 6-p. jagatī.*]

Found also (except vs. 6) in Pāipp. iii. Is reckoned to the *varcasya gaṇa* (Kāuç. 12. 10, note), and used in a charm for splendor (13. 1), with binding on an amulet of ivory. The comm. quotes the hymn also as employed by the Nakṣ. K. in a *mahāçānti* called *brāhmī*, for attainment of *brahman*-splendor; and by Pariç. iv. 1, in the daily morning consecration of an elephant for a king.

Translated: Ludwig, p. 461; Weber, xvii. 282; Griffith, i. 115.

1. Let elephant-splendor, great glory, spread itself, which came into being from Aditi's body; that same have all together given to me — all the gods, Aditi, in unison. ⌊Cf. vii. 17. 3 n.⌋

A number of the mss. (including our Bp.Op.) read *ā́dityās* ⌊accent!⌋ in b, and several of ours follow it with *yám* instead of *yát*. Ppp. rectifies the meter of d by reading *devāsas*. Emendation in a to *bṛhádyaças* would be acceptable. ÇB. (iii. 1. 3. 4; perhaps on the basis of b?) has a legend of the production of the elephant from something born of Aditi (see R. in *Ind. Stud.* xiv. 392). The comm. explains *prathatām* in a by *asmāsu prathitam prakhyātam bhavatu* 'be proclaimed as belonging to us.' In our edition, an accent-mark has dropped out from under the *ba* of *-babhūva*. An irregular verse, scanned by the Anukr. as 12+10:10+10=42, but convertible into 45 syllables by resolving *tanú-as, sárv-e, víçu-e* (of which only the first is unobjectionable). ⌊If we read *devāsas* in d, the vs. is in order (12+11:?+11), except in c (*tád íd sárve?*).⌋

2. Let both Mitra and Varuṇa, Indra and Rudra, [each] take notice; the all-nourishing gods — let them anoint me with splendor.

All the mss.* read *cetatus* at end of b, and so does Ppp., and our edition has it; but SPP. follows the comm. and substitutes *cetatu;* SV. i. 154 has *sómaḥ pūṣā́ ca cetatuḥ;* the translation implies *cetatu*, the other being probably a false form, generated under stress of the difficult construction of a singular verb with the preceding subjects. Weber takes it as *cetatus*, 3d dual perf. of root *cat* "frighten into submission." The Anukr. takes no notice of the deficiency of a syllable in a. *⌊So W's two drafts; but his collations note P.M.W. as reading *cetutaḥ* (!) and Op. as reading *cetatú*.⌋

3. With what splendor the elephant came into being, with what the king among men (*manuṣyà*), among waters, with what the gods in the beginning went to godhood — with that splendor do thou, O Agni, now make me splendid.

Apsú, in b, is an impertinent intrusion as regards both sense and meter; it is wanting in Ppp. In c all the mss. give *āyam* (*saṁh.*, *āyaṁ*); our edition makes the necessary

emendation to *ā́yan*, and so does SPP. in his *pada*-text; but in *saṁhitā* (perhaps by an oversight) he reads *āyan*, unaccented; the comm. has *āyan* (accent doubtful): cf. iv. 14. 1 c, where the mss. again read *āyam* for *āyan* in the same phrase. Ppp. has a very different second half-verse: *yena devā jyotiṣā dyām udāyan tena mā 'gne varcasā saṁ sṛje 'ha.* The comm. makes *apsu* in **b** mean either "[creatures] in the waters," or else "[Yakshas, Gandharvas, etc.] in the atmosphere." The metrical definition of the Anukr. is mechanically correct ⌊52 − 2 = 50⌋ if we count 13 syllables in **b** ⌊and combine *varcasāgne*⌋!

4. What great splendor becomes thine, O Jātavedas, from the offering; how great splendor there is of the sun, and of the *ásura*-like elephant — so great splendor let the (two) Açvins, lotus-wreathed, assign unto me.

All the mss. read in **b** *bhavati*, and SPP. accordingly adopts it in his edition; ours makes the necessary correction to *bhávati*. The comm. reads *āhute*, vocative, at end of **b**; Ppp. has instead *āhutam;* and then adds to it, as second half-verse, our 3 **d, e** (with *abhya* for *adyá*, and *kṛdhi* for *kṛṇu*), putting also the whole ⌊i.e. our 4 **a, b** + 3 **d, e**⌋ before our vs. 3; and then it gives the remainder (**c–f**) of our vs. 4 here, with *kṛṇutām* for *ā́ dhattām*, and in **c** *yavad varcaḥ sūr-*.

5. As far as the four directions, as far as the eye reaches (*sam-aç*), let so great force (*indriyá*) come together, that elephant-splendor, in me.

The comm. reads *sam etu* in **c**.

6. Since the elephant has become the superior (*atiṣṭhávant*) of the comfortable (? *suṣád*) wild beasts, with his fortune [and] splendor do I pour (*sic*) upon myself.

That is, 'I shed it upon me, cover myself with it.' The comm. understands the somewhat questionable *suṣád* nearly as here translated, "living at their pleasure in the forest"; and *atiṣṭhāvant* as possessing superiority either of strength or of position.

Weber entitles the hymn, without good reason, "taming of a wild elephant."

23. For fecundity.

[*Brahman.* — *cāndramasam uta yonidevatyam. ānuṣṭubham: 5. upariṣṭādbhurigbṛhatī; 6. skandhogrīvībṛhatī.*]

Found in Pāipp. iii. Used by Kāuç. in the chapters of women's rites, in a charm (35.3) to procure the conception of male offspring, with breaking an arrow over the mother's head etc.

Translated: Weber, v. 223; Ludwig, p. 477; Zimmer, p. 319; Weber, xvii. 285; Griffith, i. 116; Bloomfield, 97, 356.

1. By what thou hast become barren (*vehát*), that we make disappear from thee; that now we set down elsewhere, far away from (*ápa*) thee.

Vehát is perhaps more strictly 'liable to abort'; the comm. gives the word here either sense. Ppp. is defective, giving only the initial words of vss. 1 and 2.

2. Unto thy womb let a fœtus come, a male one, as an arrow to a quiver; let a hero be born unto thee here, a ten-months' son.

This verse and the two following occur in ÇGS. (i. 19. 6), and this one without

variant. Also this one in MP. ⌊i. 12. 9⌋ (Winternitz, p. 94), and in an appendix to AGS. i. 13. 6 (Stenzler, p. 48), with *yonim* after *garbhas* in **a** (and AGS. reads *āitu*), and omitting *atra* in **c**; and further in HGS. (i. 25. 1), like MP. in **a**, but retaining *atra*.

3. Give birth to a male, a son; after him let a male be born; mayest thou be mother of sons, of those born and whom thou shalt bear.

All the mss. save one or two (including our E.) read at the end *yā́m;* both editions make the necessary emendation to *yā́n*, which the comm. also gives. At beginning of **b**, Ppp. reads *tvam*, as do also the comm. and a couple of SPP's mss.; and Ppp. ends with *janayāmi ca*. MB. (i. 4. 9 **c**, **d**) has the first half-verse, reading *vindasva* for *janaya;* and MP. (as above) ⌊i. 13. 2⌋ also, with *púmāṅs te putró nāri* for **a**. And ÇGS. (as above) has our **a**, **b**, with, for **c**, **d**, *teṣām mātā bhaviṣyasi jātānāṁ janayāṅsi ca* ⌊the end corrupt, as in Ppp.⌋.

4. And what excellent seeds the bulls generate, with them do thou acquire (*vid*) a son; become thou a productive milch-cow.

ÇGS. (as above) has for **b** *puruṣā janayanti naḥ;* it rectifies the meter of **c** by reading *tebhiṣ ṭ-* for *tāis t-* (and it has *janaya* for *vindasva*); in **d**, it gives *suprasūs*, which is better than our *sā́ pr-*. MP. (as above) ⌊i. 13. 3⌋ repeats our verse very closely, only with *nas* for *ca* in **b**, and *putrān* in **c**; and it has, just before, the line *tāni bhadrāṇi bījāny ṛṣabhā janayantu nāu*. A verse in HGS. (as above) is quite similar: *yāni prabhūṇi vīryāṇy ṛṣabhā janayantu naḥ : tāis tvaṁ garbhiṇī bhava sa jāyatāṁ vīratamaḥ svānām;* and it offers a little later *sā prasūr dhenugā bhava*. Our reading *tāis tvā́m* in **c** is assured by Prāt. ii. 84; the resolution *tu-ám* makes the meter correct.

5. I perform for thee the [ceremony] of Prajāpati; let a fœtus come to thy womb; acquire thou a son, O woman, who shall be weal for thee; weal also for him do thou become.

The accent of *bháva* at the end is anomalous. HGS. (as above) has the first half-verse ⌊and MP., at i. 13. i, concordantly⌋; it reads *karomi* at the beginning, and in **b** puts *yonim* after *garbhas;* this latter Ppp. does also. The comm. understands *prājāpatyam* as above translated; other renderings are possible ("das Zeugungswerk," Weber; "Zeugungsfähigkeit," Zimmer). The metrical definition of the verse (8+8:8+5+8=37) is not good save mechanically.

6. The plants of which heaven has been the father, earth the mother, ocean the root — let those herbs of the gods (*dāíva*) favor thee, in order to acquisition of a son.

The first half-verse is found again later, as viii. 7. 2 **c**, **d**; in both places, part of the mss. read *dyāúṣ p-* (here only our O., with half of SPP's); and that appears to be required by Prāt. ii. 74, although the looser relation of the two words favors in a case like this the reading *dyāúḥ*, which both editions present. Ppp. has an independent version: *yāsāṁ pitā parjanyo bhūmir mātā babhūva:* with *devīs* in **c** (this the comm. also reads) and *oṣadhīs* in **d**. The verse is irregular, and capable of being variously read; and what the Anukr. means by its definition is obscure.

24. For abundance of grain.

[*Bhṛgu.—saptarcam. vānaspatyam uta prājāpatyam. ānuṣṭubham: 2. nicṛtpathyāpañkti.*]

Found (except vs. 7) in Pāipp. v. Used by Kāuç. (21. 1 ff.) in rites for the prosperity of grain-crops, and reckoned (19. 1, note) to the *puṣṭika mantras*. The comm. declares it employed also in the *pitṛmedha* ceremony (82. 9), but doubtless by an error, the verse there quoted being xviii. 3. 56 (which has the same pratika).

Translated: Ludwig, p. 268; Weber, xvii. 286; Griffith, i. 117.

1. Rich in milk [are] the herbs, rich in milk my utterance (*vácas*); accordingly, of them that are rich in milk I bring by thousands.

The first half-verse occurs again, a little changed, as xviii. 3. 56 **a**, **b**; it is also RV. x. 17. 14 **a**, **b**, etc.: see under xviii. 3. 56. The comm. reads in **d** *bhareyam* for *bhare 'ham;* he understands "be" instead of "are" in **a**, **b**. For second half-verse Ppp. has *atho payasvatāṁ paya ā harāmi sahasraçaḥ*.

2. I know him that is rich in milk; he hath made the grain much; the god that is "collector" by name, him do we call, whichever is in the house of one who sacrifices not.

That is, away from the service of the impious to that of us, the pious. A god "collector" (*sambhṛ́tvan*) is not known elsewhere. Ppp. reads for **a** *ahaṁ veda yathā payaç*, and, in **c**–**e**, *yo vedas tavaṁ yajāmahe sarvasyā yaç ca no gṛhe*. In our edition, an accent-mark has slipped from under *-dā-* to under *ve-* at the beginning. It is the fourth pāda that is *nicṛt* ⌊read *táṁ-taṁ?*⌋.

3. These five directions that there are, the five races (*kṛṣṭí*) descended from Manu (*mānavī*)—may they bring fatness (*sphātí*) together here, as streams [bring] drift when it has rained.

Or *nadī́s* might be nom. sing.; the comm. of course takes it as plural; *çāpam* he understands as "a kind of animals" (*prāṇijātam*). Our O.Op. have at the end *-vahāṁ*. Ppp. reads for **b** *mānavāiḥ pañca gṛṣṭayaḥ* (cf. *gṛṣṭi* for *kṛṣṭi* in ii. 13. 3); and, for **c**, **d**, *sarvāç çaṁbhūr mayobhuvo vṛṣe çāpaṁ nadīr iva*.

4. As a fountain of a hundred streams, of a thousand streams, unexhausted, so this grain of ours, in a thousand streams, unexhausted.

The metrical deficiency in **a** calls for a change of reading, and the usual correlation of *evá* in **c** suggests *yáthā;* and, as Ppp. reads *yathā*, the translation ventures to adopt it, as *út* instead is hardly better than unmanageable. Weber supplies *aca;* Ludwig, "I open, as it were"; the comm. says that *ut* means *udbhavati*, and does not trouble himself about its construction with an accusative; we may take the verse as a virtual continuation of vs. 3, and the nouns as governed by *samāvahān*. Ppp. makes the verse easy by reading *yathā rūpaç çatadhāras sahasradhāro akṣataḥ: eva me astu dhānyaṁ sahasradhāram akṣatam*.

5. O hundred-handed one, bring together; O thousand-handed one, pile together; of what is made and of what is to be made do thou convey together the fatness here.

Ppp. has for **b** *sahasrāi 'va saṁgiraḥ*, for **c** *yathe 'ya sphātir āyasi*, and for **d** our **c**.

The comm. reads *samāvaham* at the end, rendering it *samprāpto 'smi;* to the adjectives in **c** he supplies *dhanadhānyādeḥ*. ⌊*Sám kira*, 'overwhelm,' i.e. 'bestow abundantly.'⌋

6. Three measures of the Gandharvas, four of the house-mistress; of them whichever is richest in fatness, with that one we touch thee.

Ppp. reads at the end *marṣāmasi;* the comm. regards the grain as the object of address in **d**, and the intent to be "increase thou by the act of touching"; Weber understands rather the master of the house, or perhaps the harvest-wagon. The "measures" are doubtless those of grain set apart: the comm. calls them *samṛddhihetavaḥ kalāḥ;* and he gives as alternative explanation of "house-mistress" the Apsarases, spouses of the Gandharvas!

7. Bringer (*upohá*) and gatherer (*samūhá*) [are] thy (two) distributors, O Prajāpati; let them convey hither fatness, much unexhausted plenty.

Two or three of our mss. (P.s.m.M.W.) read in **c** *vahatam*, as does the comm., with one of SPP's mss. The comm. explains *kṣattā́rāu* by *sārathī abhimatakāryasampādakāu*.

25. To command a woman's love.

[*Bhṛgu* (*jāyākāmaḥ*). — *māitrāvaruṇaṁ kāmeṣudevatākaṁ ca. ānuṣṭubham.*]

Not found in Pāipp. Used by Kāuç. (35.22) in the chapters of women's rites, in a charm for bringing a woman under one's control, by pushing her with a finger, piercing the heart of an image of her, etc.

Translated: Weber, v. 224; Muir, OST. v. 407; Ludwig, p. 516; Zimmer, p. 307; Weber, xvii. 290; Grill, 53, 115; Griffith, i. 119; Bloomfield, 102, 358. — Cf. Zimmer, p. 300; Bergaigne-Henry, *Manuel*, p. 144. Muir gives only a part.

1. Let the up-thruster thrust (*tud*) thee up; do not abide (*dhṛ*) in thine own lair; the arrow of love (*kā́ma*) that is terrible, therewith I pierce thee in the heart.

Pāda **a** evidently suggests the finger-thrust of Kāuç.; what *uttudá* really designates is matter for guessing, and the translators guess differently; the comm. says "a god so named." The comm. has the bad reading *dṛthās* in **b**.

2. The arrow feathered with longing (*ādhí*), tipped with love, necked with resolve (? *saṁkalpá-*) — having made that well-straightened, let love pierce thee in the heart.

According to the comm., *ādhí* means *mānasī pīḍā; çalyam* is *bāṇāgre protam āyasam; kulmalam* is *dāruçalyayoḥ saṁçleṣadravyam* ⌊thing (like a ferrule?) to fasten the tip to the shaft⌋. Our P.M.W. read *tā́* for *tā́m* at beginning of **c**. Pāda **c** requires the harsh resolution *ta-ā́m*.

3. The well-straightened arrow of love which dries the spleen, forward-winged, consuming (*vyòṣa*) — therewith I pierce thee in the heart.

The accent of *vyòṣa* is anomalous ⌊*Skt. Gram.* § 1148 n⌋, being rather that of a possessive compound ⌊§ 1305 a⌋; ⌊cf. vs. 4⌋. The comm. appears to take *plīhan* as signifying 'lung'; the obscure *prācīnapakṣa* he makes equivalent to *ṛjavaḥ pakṣā yasyāḥ*.

4. Pierced with consuming pain (*çúc*), dry-mouthed, do thou come creeping to me, gentle, with fury allayed, entirely [mine], pleasant-spoken, submissive.

The great majority of mss. (including our Bp.P.M.W.E.I.) accent *vyóṣa* in this verse, which is preferable; but both editions give *vyòṣa*, because the mss. are unanimously for it in vs. 3 c. The comm. renders it by *vidāhayukta*. ⌊I cannot make out from W's collations that M.W. read *vyóṣa*.⌋

5. I goad thee hither with a goad (*ájanī*), away from mother, likewise from father, that thou mayest be in my power (*krátu*), mayest come unto my intent.

The second half-verse is identical with vi. 9. 2 **c**, **d**, and nearly so with i. 34. 2 **c**, **d**.

6. Do ye, O Mitra-and-Varuṇa, cast out the intents from her heart; then, making her powerless, make her [to be] in my own control.

P.M.W. begin **c** with *yáthā*. *Asyāi* in **a** is doubtless to be understood as a genitive (cf. iv. 5. 6), though the comm. says "a dative in genitive sense." ⌊Cf. Lanman, JAOS. x. 359, end.⌋

The fifth *anuvāka* has 5 hymns and 35 verses. The quoted Anukr. says *pañca ca rcaḥ*.

26. Homage to the gods of the quarters etc. ⌊snake charms?⌋.

[*Atharvan. — rāudram ; pratyṛcam agnyādibahudevatyam.* ⌊*trāiṣṭubham :*⌋ *1–6. 5-p. viparītapādalakṣmyā* ⌊?⌋: *1. triṣṭubh ; 2, 5, 6. jagatī ; 3, 4. bhurij.*]

A prose hymn, found also in Pāipp. iii. (except vs. 2, perhaps accidentally omitted, and vs. 6). A similar invocation occurs further in TS. v. 5. 10[1-5], not so closely related that the readings need to be compared in detail. Hymns 26 and 27 are called in Kāuç. *digyukte* 'connected with the quarters,' and are used (14. 25), with vi. 13, in a battle-rite, for victory over a hostile army; and also (50. 13), with vi. 1 etc., in a ceremony for good-fortune (and the comm. regards them as signified by *yuktayos* in 50. 17, in a charm against serpents, scorpions, etc.; but this is probably a mistake ⌊?⌋); yet again, the comm. adds them in a ceremony (51. 3–5) of tribute to the quarters.

⌊"Serpent-incantation" (Schlangenzauber) is the title given to this hymn and the next by Weber. Roth (in his notes) rejects Weber's view; but Griffith accepts it. I think the two hymns are snake charms for the following reasons. They are employed by Kāuç. (50. 17) in connection with vi. 56 and xii. 1. 46, which latter are clearly directed against snakes etc. See also Keçava on Kāuç. 50. 17, 18, 19, Bloomfield, p. 354 f. Keçava shows, I think, that the comm. is not mistaken about *yuktayos*. Weber, in his valuable notes, observes, p. 292, that the schol. to TS. v. 5. 10 reckons that passage as belonging to a *sarpāhuti*. It is likely that the *bali-haraṇa* (of Kāuç. 51. 3, 4), with which this hymn is employed (see Keçava), is a *sarpabali*. — This hymn and the next are reckoned to the *rāudragaṇa* (note to Kāuç. 50. 13); cf. Anukr. Weber's note, p. 297, that these hymns are not used by Kāuç., should be deleted. Whitney in his note to vi. 56 duly reports the connection of iii. 26 and 27 with that snake charm. That he does not do so here and at xii. 1. 46 is, I think, an oversight.⌋

⌊With all this accords Ppp's colophon, *rakṣāmantram*. The hymn is virtually a *paritta* — cf. Jātaka, ii. p. 34[16]. What seems to be a very old snake *paritta* is found in Cullavagga, v. 6, and Jātaka, ii. p. 145, no. 203, and in the Bower Manuscript, ed. Hoernle,

part vi, p. 234. — Note that the sequence of the quarters in this hymn and the next, as also in the parallels thereto cited from AV.TS.TB.MS., is in *pradakṣiṇa*-order.⌋

Translated: Weber, xvii. 291; Griffith, i. 120.

1. Ye gods that are in this eastern quarter, missiles by name — of you there the arrows are fire: do ye be gracious to us, do ye bless (*adhi-brū*) us; to you there be homage, to you there hail!

The corresponding utterance in TS. reads: "missiles by name are ye; your houses there are in front (in the east); fire is your arrows, ocean (*salilá*)" — and similarly in what follows. Ppp. prefixes *rakṣa* (once *rakṣaḥ*) at the beginning of each verse. The comm. appears to take *devā́s* throughout as a vocative (*he devāḥ*); he defines it as meaning "Gandharvas": the arrows are either fire or else Agni. The Anukr. apparently restores *yé asyā́m*, and also makes the refrain to be of 11 + 10 = 21 syllables; then the initial "pādas" of 1, of 3 and 4, of 5, of 2, and of 6 count respectively as 23, 24, 25, 26, and 27 syllables, and the complete numbers vary from 44 to 48 syllables. ⌊The Anukr. ought to call vs. 2 *nicṛt* and vs. 5 *virāj*. — For "gods" as an address to the serpents, cf. vi. 56. 1, where they are called "god-people."⌋

2. Ye gods that are in this southern quarter, impetuous (? *aviṣyú*) by name — of you there the arrows are love (*kā́ma*): do ye be etc. etc.

The comm. reads *avasyavas* instead of *aviṣyavas*. In TS., the name in this quarter is "smearers" (*nilimpa*), and the arrows are "the Fathers, sea (*sā́gara*)."

3. Ye gods that are in this western quarter, *vāirājás* by name — of you there the arrows are the waters: do ye be etc. etc.

The name in Ppp. is *virājas*. In TS., the name is "thunderbolt-wielders" (*vajrín*), and the arrows are "sleep, thicket (*gáhvara*)."

4. Ye gods that are in this northern quarter, piercing by name — of you there the arrows are wind: do ye be etc. etc.

In the north, according to TS., the name is "down-standers (*avasthā́van*)," and the arrows "the waters, ocean (*samudrá*)."

5. Ye gods that are in this fixed quarter, smearers (*nilimpá*) by name — of you there the arrows are the herbs: do ye be etc. etc.

Ppp. reads *vilimpās* for *nil-*, and makes the arrows to be food (*anna*). TS. calls the quarter "here (*ihá*)," and puts it after the one "above" (our vs. 6): the name is "fleshly, earthly," and the arrows (as in Ppp.) "food." The comm. explains *nilimpās* as *nitarāṁ liptāḥ*.

6. Ye gods that are in this upward quarter, helpful (*ávasvant*) by name — of you there the arrows are Brihaspati: do ye be etc. etc.

In this quarter (*upári*) according to TS., the name is "overlords," and the arrows "rain, the helpful one." Ppp. adds at the end *iti rakṣāmantram*, and our verse viii. 3. 1 follows. TS. adds an imprecation, nearly like that in our hymn 27: *tébhyo vo námas té no mṛḍayata té yáṁ dviṣmó yáç ca no dvéṣṭi táṁ vo jámbhe dadhāmi.*

27. The same: with imprecation on enemies.

[*Atharvan.* — *rāudram ; agnyādibahudevatyam. āṣṭikam : 1–6. 5-p. kakummatīgarbhā 'ṣṭi : 2. atyaṣṭi ; 5. bhurij.*]

⌊A prose hymn.⌋ Found (except vs. 3, apparently omitted by accident) in Pāipp. iii., after h. 26, but at some distance from it. Compare xii. 3. 55–60, where the quarters are rehearsed with the same adjuncts. Compare further TS. v. 5. 10[1-4] (a passage immediately preceding that parallel with our h. 26; a bit of *brāhmaṇa* between the two explains that these divinities are to protect the fire-altar when constructed); and MS. ii. 13. 21: both these omit all mention of arrows. A yet fainter parallelism is to be noted with TB. iii. 11. 5. For the concluding imprecation, compare also VS. xv. 15. For the use in Kāuç. with h. 26, see under that hymn. ⌊For the general significance of the hymn, see my addition to the introduction to h. 26.⌋

Translated: Weber, xvii. 295; Griffith, i. 121.

1. Eastern quarter; Agni overlord; black serpent defender; the Ādityas arrows: homage to those overlords; homage to the defenders; homage to the arrows; homage be to them; who hates us, whom we hate, him we put in your jaws (*jámbha*).

Ppp. has *ṛṣibhyas* instead of *iṣubhyas*, and *vas* instead of *ebhyas;* and it adds further to the imprecation *tam u prāṇo jahātu*, which our text has in a similar connection at vii. 31. 1; x. 5. 25–35; xvi. 7. 13. The "defender" is in each case a kind of serpent; and this, which is but an insignificant item in our two hymns, has a more important bearing on the application of the corresponding TS. and MS. passages. The TS. passage runs thus: "thou art the eastern quarter, convergent by name; of thee there Agni is overlord, the black serpent defender; both he who is overlord and he who is guardian, to them (two) be homage; let them be gracious to us; whom we hate and who hates us, him I put in the jaws of you (two)"; and the MS. version differs only in one or two slight points. The comm. supplies each time to the name of the quarter *asmadanugrahārthaṁ vartatām* or something equivalent. There seems to be no natural way of dividing these verses into 5 pādas; the refrain is probably counted by the Anukr. as 42 syllables, and the addition of the other part brings the number in each verse up to from 62 to 66 syllables (*aṣṭi* is properly 64).

2. Southern quarter; Indra overlord; cross-lined [serpent] defender; the Fathers arrows: homage to those etc. etc.

Ppp. makes the Vasus arrows. MS. calls the serpent *tiraçcīnarāji:* TS. makes the adder (*pṛ́dāku*) defender here.

3. Western quarter; Varuṇa overlord; the adder (*pṛ́dāku*) defender; food the arrows: homage to those etc. etc.

The comm. explains *pṛdākus* as *kutsitaçabdakārī:* an absurd fancy. TS. and MS. give here Soma as overlord, and the constrictor as defender.

4. Northern quarter; Soma overlord; the constrictor (*svajá*) defender; the thunderbolt (*açáni*) arrows: homage to those etc. etc.

The comm. gives for *svajá* a double explanation, either "self-born" (*sva-ja*) or else "inclined to embrace" (root *svaj*). Both the other texts assign Varuṇa as overlord;

for defender. TS. designates the cross-lined serpent, MS. the *pṛdāku* (in the corrupt form *sṛdāku* or *-āgu*: the editor adopts the latter). Ppp. makes wind (*vāta*) the arrows.

5. Fixed quarter; Vishṇu overlord; the serpent with black-spotted (*kalmā́ṣa-*) neck defender; the plants arrows: homage to those etc. etc.

Ppp. reads *kulmāṣa-*: the comm. explains the word by *kṛṣṇavarṇa*. TS. calls the quarter *iyám* 'this': in MS. it is *ávācī* 'downward'; TS. treats of it after the upward one, and makes Yama the overlord. In our edition, an accent-mark under the *-kṣi-* of *rakṣitā́* has slipped to the right, under *-tā*.

6. Upward quarter; Brihaspati overlord; the white (*çvitrá*) [serpent] defender; rain the arrows: homage to those etc. etc.

Ppp. has here the thunderbolt (*açani*) for arrows. Part of the mss. (including our E.O.K.Kp.) give *citrá* instead of *çvitrá* as name of the serpent; TS. reads *çvitrá*, but MS. (probably by a misreading) *citrá*. TS. calls the quarter *bṛhatī́* 'great.' TS. (after the manner of the AV. mss.) leaves out the repeated part of the imprecation in the intermediate verses (2–5); MS. gives it in full every time. ⌊Reference to this vs. as made by Bergaigne, *Rel. véd.* iii. 12 (cf. Baunack, KZ. xxxv. 527), is hardly apt.⌋

28. To avert the ill omen of a twinning animal.

[*Brahman (paçupoṣaṇāya).—yāminyam. ānuṣṭubham: 1. atiçakvarīgarbhā 4-p. atijagatī; 4. yavamadhyā virāṭkakubh: 5. triṣṭubh; 6. virāḍgarbhā prastārapañkti.*]

Not found in Pāipp. Used by Kāuç., in the chapter of portents, in the ceremonies of expiation for the birth of twins from kine, mares or asses, and human beings (109. 5; 110. 4; 111. 5).

Translated: Weber, xvii. 297; Griffith, i. 122; Bloomfield, 145, 359.

1. She herself came into being by a one-by-one creation, where the being-makers created the kine of all forms; where the twinning [cow] gives birth, out of season, she destroys the cattle, snarling, angry.

The translation implies emendation of *rúçatī* at the end to *rúsyatī* or *ruṣatī* ⌊rather *rúṣyatī*, so as to give a *jagatī* cadence⌋—which, considering the not infrequent confusion of the sibilants, especially the palatal and lingual, in our text and its mss., and the loss of *y* after a sibilant, is naturally suggested ⌊cf. iv. 16. 6b⌋. The comm. makes a yet easier thing of taking *rúçatī* from a root *ruç* 'injure,' but we have no such root. Some of our mss. (P.M.W.E.) read *eṣā́m* in **a**, and two (P.O.) have *sṛ́ṣṭvā*.* The comm. understands *sṛṣṭis* with *eṣā* in **a**, and explains *ekāikayā* by *ekāikavyaktyā*. Perhaps we should emend to *ékāi 'kayā* 'one [creature] by one [act of] creation' ⌊and reject *eṣā́*?, as the meter demands⌋. See Weber's notes for the comparison of popular views as to the birth of twins, more generally regarded as of good omen. The Anukr. apparently counts 11⌊13?⌋+15: 12+12=50 ⌊52?⌋ syllables; either *bhūtakṛ́tas* or *viçvárūpās* could well enough be spared out of **b** ⌊better the former; but it is bad meter at best⌋.
*⌊Shown by accent to be a blunder for *sṛ́ṣṭyā*, not *sṛṣṭvā́*.⌋

2. She quite destroys the cattle, becoming a flesh-eater, devourer (? *vy-ádvarī*); also one should give her to a priest (*brahmán*); so would she be pleasant, propitious.

The *pada*-text divides *vi-ádvarī*, evidently taking the word from root *ad* 'eat'; the Pet. Lex. suggests emendation to *vyáddhvarī*, from *vyadh* 'pierce.' The comm. reads *vyadhvarī*, but he defines it first as coming from *adhvan*, and meaning "possessed of bad roads, that cause unhappiness," or, second, as from *adhvara*, and signifying "having magical sacrifices, that give obstructed fruit"! ⌊See note to vi. 50. 3, where W. corrects the text to *vyadvará*: accent of masc. and fem., *Gram.* § 1171 a, b.⌋

3. Be thou propitious to men (*púruṣa*), propitious to kine, to horses, propitious to all this field (*kṣétra*); be propitious to us here.

'Field' seems taken here in a general sense, and might be rendered 'farm.' The Anukr. takes no notice of the irregularities in **c** and **d**, probably because they balance each other.

4. Here prosperity, here sap — here be thou best winner of a thousand; make the cattle prosper, O twinning one.

The comm. supplies *bhavatu* to the first pāda. All the mss. agree in giving the false accent *sahásrasātamā* in **b**: it should be *sahasrasā́tamā* — or, to rectify the meter, simply *-sā́*. Its *pada*-division, *sahásra-sātama* is prescribed by the text of Prāt. iv. 45. *Kakubh* properly has no need of the adjunct *yavamadhyā*; it is very seldom used by our Anukr. as name of a whole verse ⌊8 + 12 : 8⌋.

5. Where the good-hearted [and] well-doing revel, quitting disease of their own body — into that world hath the twinning one come into being; let her not injure our men and cattle.

The first half-verse is also that of vi. 120. 3 (which occurs further in TA.). Some of SPP's mss. write in **b** *tanvàs*, protracting the *kampa*-syllable.

6. Where is the world of the good-hearted, of the well-doing, where of them that offer the fire-offering (*agnihotrá-*) — into that world hath the twinning one come into being; let her not injure our men and cattle.

The omission of the superfluous *yátra* in **b** would rectify the meter. The Anukr. should say *āstārapañkti* instead of *prastāra-*; its *virāj* means here a pāda of 10 syllables.

29. With the offering of a white-footed sheep.

[*Uddālaka. — aṣṭarcam. çitipādā 'videvatyam: 7. kāmadevatyā; 8. bhāumī. ānuṣṭubham: 1, 3. pathyāpañkti; 7. 3-av. 6-p. upariṣṭāddāivībṛhatī kakummatīgarbhā virādjagatī; 8. upariṣṭādbṛhatī.*]

Like the preceding hymn, not found in Pāipp. Used (according to the comm., vss. 1–5) by Kāuç. (64. 2) in the *sava* sacrifices, in the four-plate (*catuḥçarāva*) *sava*, with setting a cake on each quarter of the animal offered, and one on its navel; and vs. 8 in the *vaçā sava* ⌊66. 21⌋, on acceptance of the cow. Further, vs. 7 (according to schol. and comm., vss. 7 and 8) appears in a rite (45. 17) at the end of the *vaçāçamana*, for expiating any error in acceptance of gifts. In Vāit. (3. 21), vs. 7 is also used to accompany the acceptance of a sacrificial gift in the *parvan* sacrifices.

⌊The Anukr. says *Uddālako 'nena ṣadṛcena çitipādam avim astāut*, thus supporting the reduction of the hymn to the norm of six vss.: see note to vs. 7. From that phrase, perhaps, comes the blundering reading of the London ms. *çitipādam avidevatyam*:

emend to *çitipad-avi-devatyam* or else as above? — Weber entitles the hymn "Abfindung mit dem Zoll im Jenseits." ⌋

Translated: Ludwig, p. 375; Weber, xvii. 302; Griffith, i. 124.

1. What the kings share among themselves — the sixteenth of what is offered-and-bestowed — yon assessors (*sabhāsád*) of Yama: from that the white-footed sheep, given [as] ancestral offering (*svadhá*), releases.

By this offering, one is released from the payment otherwise due to Yama's councilors on admission into the other world: the ideas are not familiar from other parts of the mythology and ritual. ⌊But cf. Hillebrandt, *Ved. Mythol.* i. 511; Weber, *Berliner Sb.*, 1895, p. 845.⌋ The comm. explains thus: *ubhayavidhasya karmaṇaḥ ṣoḍaçasaṁkhyāpūrakaṁ yat pāpam puṇyarāçer vibhaktaṁ kurvanti*, as if the sixteenth were the share of demerit to be subtracted from the merit, and cleansed away (*pari-çodhay-*) by Yama's assistants, etc. In c he reads *muñcatu* for *-ti*; *çitipād* in d he renders *çvetapād*. The last pāda lacks a syllable, unless we make a harsh resolution. Our text reads in b *-pūrttásya*; ⌊for consistency, delete one *t*⌋.

2. All desires (*kā́ma*) it fulfils, arising (*ā-bhū*), coming forth (*pra-bhū*), becoming (*bhū*); [as] fulfiller of designs, the white-footed sheep, being given, is not exhausted (*upa-das*).

The precise sense of the three related participles in b is very questionable (Weber renders "da seiend, tüchtig, und kräftig"; Ludwig, "kommend, entstehend, lebend"); the comm. says "permeating, capable ⌊of rewarding⌋, increasing."

3. He who gives a white-footed sheep commensurate (*sámmita*) with [his] world, he ascends unto the firmament, where a tax is not paid (*kṛ*) by a weak man for a stronger.

"Commensurate": i.e., apparently, "proportioned in value to the place in the heavenly world sought by the giver" (so Weber also): R. suggests "analogous (as regards the white feet) with the world of light that is aspired to"; the comm., on his part, gives two other and discordant explanations: first, *lokyamānena phalena samyakparicchinnam, amoghaphalam*; second, *anena bhūlokena sadṛçam, bhūlokavat sarvaphalapradam*: both very bad. For *nā́ka* he gives the derivation *na-a-kam* 'non-un-happiness, which he repeats here and there in his expositions. The translation implies in c the reading *çulkás*, which (long ago conjectured by Muir, OST. v. 310) is given by SPP. on the authority of all his mss., and also by the comm., and is undoubtedly the true text. Only one of our mss. (Kp.) has been noted as plainly reading it; but the mss. are so careless as to the distinction of *lk* and *kl* that it may well be the intent of them all. The comm. paraphrases it as "a kind of tax (*kara-*) that must be given to a king of superior power by another king of deficient power situated on his frontier." As pointed out by Weber, the item of description is very little in place here, where the sacrifice is made precisely in satisfaction of such a tax. ⌊W's prior draft reads "to a stronger." — Note that SPP's oral reciters gave *çulkás*.⌋

4. The white-footed sheep, accompanied with five cakes, commensurate with [his] world, the giver lives upon, [as] unexhausted in the world of the Fathers.

That is ⌊the giver lives upon the sheep⌋, as an inexhaustible supply for his needs. The comm. explains **d** by *vasvādirūpam prāptānāṁ somalokākhye sthāne*.

5. The white-footed sheep, accompanied with five cakes, commensurate with [his] world, the giver lives upon, [as] unexhausted in the sun and moon.

The five cakes are those laid on the victim as prescribed in Kāuç. (see above). In our edition, *sūryamāsáyor* is a misprint for *sūryām-*.

6. Like refreshing drink (*írā*), it is not exhausted; like the ocean, a great draught (*páyas*); like the two jointly-dwelling gods, the white-footed one is not exhausted.

The comparison in **c** is so little apt that what it refers to is hard to see: the comm. regards the Açvins as intended, and Weber does the same, understanding *savāsin* as "dressed alike" (the comm. says *samānaṁ nivasantāu*): Ludwig thinks of "heaven and earth"; one might also guess sun and moon. R. suggests the sense to be "he has gods for neighbors, right and left." The Anukr. appears to sanction the contraction *samudrá 'va* in **b**.

7. Who hath given this to whom? Love hath given unto love; love [is] giver, love acceptor; love entered into the ocean; with love I accept thee; love, that for thee!

⌊Not metrical.⌋ This "verse" and the following appear to have nothing to do with the preceding part of the hymn, which has 6 vss.* (according to the norm of this book). This "verse" is found in a whole series of texts, as a formula for expiating or avoiding what may be improper in connection with the acceptance of sacrificial gifts. The version of TA. (iii. 10. 1-2, 4: also found, with interspersed explanation, in TB. ii. 2. 5[5], and repeated in ĀpÇS. xiv. 11. 2) is nearly like ours, but omits the second *'adāt*, and reads *kā́maṁ samudrám ā́ viça;* that of AÇS. (v. 13. 15) has the latter reading but retains the *adāt*. That of PB. (i. 8. 17) and K. (ix. 9) differs from ours only by having *ā́ 'viçat* instead of *ā́ viveça*. MS. (i. 9. 4) omits the phrase *kā́maḥ samudrám ā́ viveça*, and reads *kā́māya* for the following *kā́mena*. And VS. (vii. 48: with it agree ÇB. iv. 3. 4[32] and ÇÇS. iv. 7. 15) has as follows: *kò 'dāt kásmā adāt: kā́mo 'dāt kā́māyā 'dāt: kā́mo dātā́ kā́maḥ pratigrahītā́ kā́māi 'tát te.* ⌊See also MGS. i. 8. 9, and p. 149.⌋ Of course, the comm. cannot refrain from the silliness of taking *kás* and *kásmāi* as signifying "Prajāpati," and he is able to fortify himself by quoting TB. ii. 2. 5[5], as he also quotes 5[1] for the general value of the formula; and even 5[6] for the identity of *kā́ma* with the ocean, although our text, different from that of TB., does not imply any such relation between them. The Anukr. scans thus: 7+6: 11+9: 9+4=46. *⌊Cf. introduction to this hymn.⌋

8. Let earth accept thee, this great atmosphere; let me not, having accepted, be parted with breath, nor with self, nor with progeny.

Addressed to the thing accepted (*he deya dravya*. comm.). The Anukr. regards pāda **c** as ending with *ātmánā*, and the *pada*-text divides at the same place.

30. For concord.

[*Atharvan.—saptarcam. cā́ndramasam, sā́mmanasyam. ā́nuṣṭubham: 5. virāḍjagatī: 6. prastārapañkti; 7. triṣṭubh.*]

Found in Pāipp. v. Reckoned in Kāuç. (12. 5), with various other passages, to the *sāmmanasyāni*, and used in a rite for concord; and the comm. regards it as included under the designation *gaṇakarmāṇi* in the *upākarman* (139. 7).

Translated: Muir, OST. v. 439 (vss. 1–4); Ludwig, p. 256, and again p. 516; Zimmer, p. 316 (vss. 1–4); Weber, xvii. 306; Grill, 30, 116; Griffith, i. 125; Bloomfield, 134, 361. — Cf. Hillebrandt, *Veda-chrestomathie*, p. 45; Muir, *Metrical Translations from Sanskrit Writers*, p. 139.

1. Like-heartedness, like-mindedness, non-hostility do I make for you; do ye show affection (*hary*) the one toward the other, as the inviolable [cow] toward her calf when born.

Ppp. has *sāṁmasyam* in **a**, and in **c** *anyo 'nyam*, as demanded by the meter. The comm. also reads the latter, and for the former *sāṁmanusyam;* and he ends the verse with *aghnyās*.

2. Be the son submissive to the father, like-minded with the mother; let the wife to the husband speak words (*vác*) full of honey, wealful.

The translation implies at the end *çaṁtivā́m* ⌊BR. vii. 60⌋, which SPP. admits as emendation into his text, it being plainly called for by the sense, and read by the comm. (and by SPP's oral reciter K, who follows the comm.); this ⌊not *çāntivāṁ*⌋ is given also by Ppp. (cf. xii. 1. 59, where the word occurs again). The comm. further has in **b** *mātā́* (two of SPP's reciters agreeing with him).

3. Let not brother hate brother, nor sister sister; becoming accordant (*samyáñc*), of like courses, speak ye words auspiciously (*bhadráyā*).

The comm. reads *dviṣyāt* in **a**. The majority of SPP's *pada*-mss. give *sáovratā* (instead of *-tāḥ*) in **c**. The comm. further reads *vadatu* in **d**, explaining it to mean *vadantu*.

4. That incantation in virtue of which the gods do not go apart, nor hate one another mutually, we perform in your house, concord for [your] men (*púruṣa*).

Weber suggests that "gods" here perhaps means "Brāhmans," but there is no authority nor occasion for such an understanding; the comm. also says "Indra etc."

5. Having superiors (*jyā́yasvant*), intentful, be ye not divided, accomplishing together, moving on with joint labor (*sádhura*); come hither speaking what is agreeable one to another; I make you united (*sadhrī́cīna*), like-minded.

Ppp. reads *sudhirās* in **b**, combines *anyo 'nyasmāi* (as does the comm., and as the meter requires) in **c**, and inserts *samagrāstha* before *sadhrīcīnān* in **d**; the comm. further has *āita* for *eta* in **c** (as have our P.E.). *Jyāyasvant* was acutely conjectured by the Pet. Lex. to signify virtually "duly subordinate," and this is supported by the comm.: *jyeṣṭhakaniṣṭhabhāvena parasparam anusarantaḥ;* Ludwig renders "überlegen." *Sádhura*, lit. 'having the same wagon-pole,' would be well represented by our colloquial "pulling together." *Cittínas* in **a** is perhaps rather an adjunct of *vi yāuṣṭa* = 'with, i.e. in your intents or plans.' The verse (11 + 11 : 12 + 12 = 46) is ill defined by the Anukr., as even the redundant syllable in **d** gives no proper *jagatī* character to the pāda. ⌊Reject *vaḥ* or else read *sadhrī́co?* thus we get an orderly *triṣṭubh*.⌋

6. Your drinking (*prapā́*) [be] the same, in common your share of

food; in the same harness (*yóktra*) do I join ⌊*yuj*⌋ you together; worship ye Agni united, like spokes about a nave.

The comm. explains *prapā* as "drinking saloon" (*pānīyaçālā*). Two of our mss. (P.M.) read at the beginning *samānīm*. ⌊To reproduce (as W. usually does) the radical connection (here between *yóktra* and *yuj*), we may render 'do I harness you.' The Anukr. seems to scan 12+11 : 9+8=40; the vs. is of course 11+11 : 8+8.⌋

7. United, like-minded I make you, of one bunch, all of you, by [my] conciliation; [be] like the gods defending immortality (*amṛ́ta*); late and early be well-willing yours.

We had the first pāda above as vs. 5 **d**; emendation to *sadhrī́cas* would rectify the meter; the Anukr. takes no note of the metrical irregularity; it is only by bad scanning that he makes out any difference between vss. 5 and 7. The translation implies in **b** -*çnuṣṭīn*, which is read by SPP., with the majority of his mss., and supported by the comm's *ekaçnuṣṭim* (explained by him as *ekavidhaṁ vyāpanam ekavidhasyā 'nnasya bhuktiṁ vā*); part of our mss. also (Bp.E.H.Op.) read clearly -*çn*-, while others are corrupt, and some have plainly -*çr*-: cf. the note to 17. 2 above. Ppp. has at the end *susamitir vo 'stu.*

31. For welfare and long life.

[*Brahman.—ekādaçarcam. pāpmahādevatyam. ānuṣṭubham: 4. bhurij; 5. virāṭprastārapañkti.*]

Not found in Pāipp. Reckoned, with iv. 33 and vi. 26, to the *pāpma* (*pāpmahā?*) *gaṇa* (Kāuç. 30. 17, note), and used by Kāuç. (58. 3), with several others, in a ceremony for long life following initiation as a Vedic scholar; and vs. 10 (vss. 10 and 11, comm.) also in the *āgrahāyaṇī* sacrifice (24. 31). In Vāit. (13. 10), vs. 10 is uttered in the *agniṣṭoma* sacrifice by the sacrificer (the comm. says, by the *brahman*-priest) as he rises to mutter the *apratiratha* hymn. And the comm. (without quoting any authority) declares the hymn to be repeated by the *brahman*-priest near water in the *pitṛmedha* rite, after the cremation.

Translated: Weber, xvii. 310; Griffith, i. 127; Bloomfield, 51, 364.

1. The gods have turned away from old age; thou, O Agni, away from the niggard; I away from all evil [have turned], away from *yákṣma*, to union (*sám*) with life-time.

The *açṛtan* of our text is an error for *avṛtan*, which all the mss. (and, of course, SPP.) read; *vi-vṛt* is common in the sense 'part from.' The comm. gives instead *avṛtam*, which he takes as 2d dual, rendering it by *viyojayatam*, and understanding *devā́* (p. *devā́ḥ*) as *devāu*, vocative, namely the two Açvins! and he supplies a *yojayāmi* also in the second half-verse, with an *imam* ⌊referring to the Vedic scholar⌋ for it to govern.

2. The cleansing one [has turned] away from mishap (*ā́rti*), the mighty one (*çakrá*) away from evil-doing; I away from etc. etc.

Pávamāna in **a** might signify either soma or the wind; the comm. understands here the latter.

3. The animals (*paçú*) of the village [have turned] away from those

of the forest; the waters have gone (*sṛ*) away from thirst; I away from etc. etc.

All the mss. leave *āpas* in **b** unaccented, as if vocative; our text makes the necessary correction to *ā́pas*, and so does SPP. in his *pada*-text, while in *saṁhitā* he strangely (perhaps by an oversight?) retains *āpas*. The comm. paraphrases *vi . . . asaran* with *vigatā bhavanti*, not venturing to turn it into a causative as he did *vy avṛtan*. The Anukr. takes no notice of the redundant syllable in **a**.

4. Apart [from one another] go heaven-and-earth here (*imé*), away the roads, to one and another quarter; I away from etc. etc.

Itás in **a** is here understood as 3d dual of *i*, with Weber and with the comm. (= *vigacchatas*), since the meaning is thus decidedly more acceptable; its accent is easily enough explained as that of the verb in the former of two successive clauses involving it (though *avṛtan* was not accented in vs. 1 **a**). The redundancy in **a** is easily corrected by contracting to *-pṛthvī*: the Anukr., however, does not sanction this.

5. Tvashṭar harnesses (*yuj*) for his daughter a wedding-car (*vahatú*); at the news, all this creation (*bhúvana*) goes away; I away from etc. etc.

⌊Discussed at length by Bloomfield, JAOS. xv. 181 ff.⌋ An odd alteration of RV. x. 17. 1 **a**, **b** (our xviii. 1. 53, which see), which reads *kṛṇoti* for *yunakti*, and *sám eti* for *ví yāti*; and it is very oddly thrust in here, where it seems wholly out of place; *ví yāti* must be rendered as above (differently from its RV. value), to make any connection with the refrain and with the preceding verses. Weber's suggestion that it is Tvashṭar's intent to marry his own daughter that makes such a stir is refuted by the circumstance that the verb used is active. According to the comm., *vahatú* is the wedding outfit (*duhitrā saha prītyā prasthāpanīyaṁ vastrālaṁkārādi dravyam*), and *yunakti* is simply *prasthāpayati*. The *pada*-mss., in accordance with the later use of *iti*, reckon it here to pāda **a**.

6. Agni puts together the breaths; the moon is put together with breath: I away from etc. etc.

In this verse and those that follow, the refrain has hardly an imaginable relation with what precedes it; though here one may conjecture that analogies are sought for its last item, *sám ā́yuṣā*. According to the comm., Agni in **a** is the fire of digestion, and the breaths are the senses, which he fits for their work by supplying them nourishment; and the moon is soma ⌊considered as food; for which he quotes a passage quite like to ÇB. xi. 1. 6[19]⌋.

7. By breath did the gods set in motion (*sam-īray*) the sun, of universal heroism: I away from etc. etc.

The comm. treats *viçvatas* and *vīryam* in **a** as independent words, and renders *samāirayan* in **b** by *sarvatra prāvartayan*.

8. By the breath of the long-lived, of the life-makers (*āyuṣkṛ́t*), do thou live; do not die: I away from etc. etc.

In this and the following verse, the comm. regards the young Vedic scholar (*māṇavaka*) as addressed.

9. With the breath of the breathing do thou breathe; be just here; do not die: I away from etc. etc.

Our Bp., with two of SPP's *pada*-mss. ⌊s.m.!⌋, accents *ánu* at end of **a**. The comm. allows the first part of **b** to be addressed alternatively to breath.

10. Up with life-time; together with life-time; up with the sap of the herbs: I away from etc. etc.

The first half-verse, with the first half of our vs. 11, makes a verse occurring in several texts: TS. (i. 2. 8[1]), TA. (iv. 42, vs. 31: agrees precisely with TS.), VS. (Kāṇv. ii. VII. 5), AÇS. (i. 3. 23), PGS. (iii. 2. 14). All these read *svāyúṣā* instead of *sám áyuṣā* in **a**; and VS. and PGS. lack the second pāda. The comm. points out that *asthāma* is to be understood from vs. 11.

11. Hither with Parjanya's rain have we stood up immortal: I away from etc. etc.

The other texts (see under the preceding verse) all begin with *út* instead of *á*; for *vṛṣṭyá*, TS.TA. have *çúṣmeṇa*, VS.AÇS. *dhámabhis*, PGS. *dṛṣṭyā*; for **b**, PGS. gives *pṛthivyāḥ saptadhāmabhiḥ*, all the others *úd asthām amṛ́tāñ ánu*. ⌊Here the comm., in citing the refrain, reads *vyāham*, which, as implying *vy-ā-vṛt*, is equally good.⌋

As in several cases above, it is obvious that this hymn has been expanded to a length considerably greater than properly belongs to it by breaking up its verses into two each, pieced out with a refrain. It would be easy to reduce the whole material to six verses, the norm of this book, by adding the refrain in vs. 1 only (or possibly also in vs. 4, with ejection of the senseless and apparently intruded vs. 5), and then combining the lines by pairs — as the parallel texts prove that vss. 10 and 11 are rightly to be combined. ⌊The critical status of ii. 10 is analogous; see the note to ii. 10. 2.⌋

The sixth and last *anuvāka* has 6 hymns, with 44 verses; and the old Anukr. reads: *caturdaçā 'ntyaḥ* (but further *-ntyānuvākasaç* ⌊*-çaç*?⌋ *ca saṁkhyā vidadhyād adhikāni-mittāt*, which is obscure). ⌊☞ See p. cxl, top.⌋

Here ends also the sixth *prapāṭhaka*.

Not one of our mss. adds a summary of hymns and verses for the whole book.

Book IV.

⌊The fourth book is made up of forty hymns, divided into eight *anuvāka*-groups of five hymns each. The normal length of each hymn, as assumed by the Anukramaṇī, is 7 verses; but this is in only partial accord with the actual facts. There are twenty-one hymns of 7 verses each, as against nineteen of more than 7 verses each. Of these nineteen, ten are of 8 verses each; three are of 9 and three are of 10; two are of 12; and one is of 16 verses. The seven hymns which make the Mṛgāra group (hymns 23–29) have 7 verses each. And they are followed by a group of four Rigveda hymns (30–33). The last two hymns of the book (39–40) have a decided Brāhmaṇa-tinge. The entire book has been translated by Weber, *Indische Studien*, vol. xviii. (1898), pages 1–153.⌋

⌊Weber's statement, that there are twenty-two hymns of 7 verses each and two of 9, rests on the misprinted number (7, for 9) at the end of hymn 20.⌋

⌊The Anukr. states (at the beginning of its treatment of book ii.) that the normal number of verses is 4 for a hymn of book i., and increases by one for each successive book of the first five books. That gives us, for

Book	i.	ii.	iii.	iv.	v.,	as normal number of
Verses:	4	5	6	7	8,	respectively.

In accord therewith is the statement of the Anukr. (prefixed to its treatment of book iv.) that the seven-versed hymn is the norm for this book: *brahma jajñānam iti kāṇḍaṁ, saptarcaṁ sūktam prakṛtir, anyā vikṛtir ity avagachet.*⌋

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1. Mystic.

[*Vena.* — *bārhaspatyam utā "dityadāivatam. trāiṣṭubham: 2, 5. bhurij.*]

Found in Pāipp. v. (in the verse-order 2, 1, 3, 4 cd 5 ab, 6, 4 ab 5 cd, 7). Reckoned by Kāuç. (9. 1) as one of the hymns of the *bṛhachānti gaṇa*, and used in various ceremonies: with i. 4–6 and other hymns, for the health and welfare of kine (19. 1); for success in study and victory over opponents in disputation (38. 23 f.); at the consummation of marriage (79. 11; the comm. says, only vs. 1); and vs. 1 on entering upon Vedic study (139. 10). These are all the applications in Kāuç. that our comm. recognizes; in other cases where the pratīka of vs. 1 is quoted, the vs. v. 6. 1, which is a repetition of it, is apparently intended: see under hymn v. 6. The editor of Kāuç. regards the rest of the *anuvāka*, from vs. 2 to the end of h. 5, to be prescribed for recitation in 139. 11; but this seems in itself highly improbable, and the comm. does not sanction it. In Vāit. (14. 1), vss. 1 and 2 are added to the *gharma*-hymn given for

the *pravargya* rite of the *agniṣṭoma;* and vs. 1 appears again in the *agnicayana* (28. 33) accompanying the deposition of a plate of gold. And the comm. further quotes the hymn as employed by the Nakṣ. K. (18) in the *brāhmī mahāçānti,* and by Pariç. 11. 1 in the *tulāpuruṣa* ceremony. There is nothing at all characteristic or explanatory in any of these uses. The hymn is quite out of the usual Atharvan style, and is, as it was doubtless intended to be, very enigmatical; the comm. does not really understand it or illuminate its obscurities, but is obliged at numerous points to give alternative guesses at its meaning; and the translation offered makes no pretense of putting sense and connection into its dark sayings.

Translated: Ludwig, p. 393; Deussen, *Geschichte,* i. 1. 255; Griffith, i. 129; Weber, xviii. 2.

1. The *bráhman* that was first born of old (*purástāt;* in the east?) Vena hath unclosed from the well-shining edge (*sīmatás;* horizon?); he unclosed the fundamental nearest shapes (*viṣṭhā́*) of it, the womb (*yóni*) of the existent and of the non-existent.

The verse occurs in a large number of other texts: SV. (i. 321), VS. (xiii. 3), TS. (iv. 2. 8[2]), TB. (ii. 8. 8[8]), TA. (x. 1, vs. 42), MS. (ii. 7. 15), K. (xvi. 15 et al.), Kap. (25. 5 et al.), ÇÇS. (v. 9. 5), AÇS. (iv. 6. 3); and its pratīka in AB. (i. 19), GB. (ii. 2. 6)—and, what is very remarkable, everywhere without a variant; it is also repeated below as v. 6. 1. Vena is, even in the exposition of the verse given by ÇB. (vii. 4. 1. 14), explained as the sun, and so the comm. regards it, but very implausibly; the moon would better suit the occurrences of the word. The comm. gives both renderings to *purástāt* in **a**, and three different explanations of the pāda. In **b**, the translation takes *surúcas* as qualifying the virtual ablative *sīmatás* ⌊which Weber takes as *sīm átas!* see also Whitney's note to Prāt. iii. 43⌋; the comm. views it as accus. pl., and so does ÇB.; the latter makes it mean "these worlds," the former either that or "its own shining brightnesses." Pāda **c** is the most obscure of all; ÇB. simply declares it to designate the quarters (*díças*); the comm. gives alternative interpretations, of no value; *upamā́s* (p. *upa॰mā́ḥ,* as if from root *mā* with *upa*) he paraphrases with *upamīyamānāḥ paricchidyamānāḥ.*

2. Let this queen of the Fathers (? *pítryā*) go in the beginning (*ágre*) for the first birth (*janús;* race?), standing in the creation; for it (him?) have I sent (*hi*) this well-shining sinuous one (? *hvārá*); let them mix (*çrī;* boil?) the hot drink for the first thirsty one (? *dhāsyú*).

The connection of the pādas is here yet more obscure than their separate interpretation; the third pāda may perhaps signify the lightning. The verse, with variants, is found in ÇÇS. (v. 9. 6) and AÇS. (iv. 6. 3), and its pratīka in AB. (i. 19) and GB. (ii. 2. 6); the first three read in **a** *pitre* for *pitryā* and *eti* for *etu,* and AB. inserts *vāi* after *iyam;* and Ppp. also has *pitre.* In **b** the two Sūtra-texts give *bhūmaneṣṭhāḥ,* which is perhaps intended by the *bhūminaṣṭāu* of Ppp.; in **d**, the same two have *çrīṇanti prathamasya dhāseḥ,* and Ppp. *-ntu prathamas svadhāsyuḥ.* The comm. takes *pitryā* to mean "come from Prajāpati"; "the queen" is the divinity of speech—or else "this earth," *pitryā* relating to its father Kaçyapa; *dhāsyu* is the god desiring food in the form of oblation, and *surucam hvāram* is *suṣṭhu rocamānaṁ kuṭilaṁ vartamānam,* qualifying *gharmam; ahyam* is an adjective, either *gantavyam,* from the root *ah* 'go,' or "daily," from *ahan* 'day'! and *çrī* is either "mix" or "boil."

3. He who was born forth the knowing relative of it speaks all the births (*jániman*) of the gods; he bore up the *bráhman* from the midst of the *bráhman;* downward, upward, he set forth unto the *svadhā́s.*

This is found elsewhere only in TS. (ii. 3. 14[6]), which, in **a**, **b**, has the less unmanageable *asyá bándhuṁ viçvāni devó ján-*; and, in **d**, *nīcā́d uccā́ svadháyā 'bhí*. Ppp. seems to aim at nearly the same readings with its *bandhuṁ viçvāṁ devā jan-*, and *nīcād uccā svadhayā 'ti*. Most of the mss. (including our P.M.W.E.I.K.Kp.) read *yajñé* for *jajñé* in **a**; our O. omits the *ḥ* of *uccāḥ*, and Op. omits that of *svadhā́ḥ*. The comm. gives alternative explanations of various of the parts of the verse, trying *prá jajñé* both from *jan* and from *jñā* (the translation takes it from *jan*, as no middle form from *pra-jñā* occurs elsewhere in the text); and *svadhā́s* as either object or subject of *pra tasthāu* (in the latter case *tasthāu* being for *tasthire* by the usual equivalence of all verbal forms), and at any rate signifying some kind of sacrificial food.

4. For he of the heaven, he of the earth the right-stander, fixed (*skabh*) [as his] abode (*kṣéma*) the (two) great firmaments (*ródasī*); the great one, when born, fixed apart the (two) great ones, the heaven [as] seat (*sádman*) and the earthly space (*rájas*).

Ppp., after our vs. 3, makes a verse out of our 4 **c**, **d** and 5 **a**, **b**; and then, after our vs. 6, another verse out of our 4 **a**, **b** and 5 **c**, **d**; and TS. (ii. 3. 14[6]) and AÇS. (iv. 6. 3) combine our 4 **c**, **d** and 5 **a**, **b** in the same way (omitting the rest), while AB. (i. 19. 3) virtually supports them, by giving our **c** as a pratīka. All the three read in **c** *astabhāyat* (TS. without accent), and AÇS. intrudes *pitā* after *dyām* in **d**. In our text we ought to have not only (with TS.) *askabhāyat* in **c**, but also *ásk-* in **b**; the accents seem to have been exchanged by a blunder. The comm. makes the sun the "he" of **a**; he renders *kṣémam* in **b** by *avināço yathā bhavati;* and *ví* in **c** apparently by *vyāpya vartamānaḥ*. The Anukr. passes unnoticed the deficiency of a syllable (unless we resolve *pa-árth-*) in **d**. ⌊In a supplementary note, R. reports Ppp. as reading in **a**, **b** *sa hi vṛtha- (?) ṛceṣṭhā mayi kṣāmaṁ bhrajast viṣkabhāyati*, and as giving *jitaḥ* for *sádma* in **d**.⌋

5. He from the fundamental birth (*janús*) hath attained (*aç*) unto (*abhí*) the summit; Brihaspati, the universal ruler, [is] the divinity of him; since the bright (*çukrá*) day was born of light, then let the shining (*dyumánt*) seers (*vípra*) fade out (? *vi-vas*) ⌊shine out?⌋.

⌊Whitney's prior draft reads "dwell apart." This he has changed (by a slip? cf. ii. 8. 2) to "fade out," from *vas* 'shine.' In this case *ví vasantu* would be irregular, for *ví uchantu;* see Weber's note, p. 7.⌋ The other two texts (see preceding note) read our **a** thus: *sá budhnā́d āṣṭa janúṣā 'bhy ágram*, and TS. has *yásya* instead of *tásya* in the next pāda; no variants are reported from Ppp. Some of the AV. mss. also (including our P.M.W.I.K.Kp.) give *budhnā́d;* but all have after it the impossible form *āṣṭra*, which SPP. accordingly retains in his text, though the comm. too gives *āṣṭa;* this is read by emendation in our text. *Vasantu*, of course, might come from *vas* 'dwell' or *vas* 'clothe' ⌊for *vas-atām?!*⌋; the comm. apparently takes it from the former, paraphrasing the pāda by *dīptimanta ṛtvijaḥ svasvavyāpāreṣu vividhaṁ vartantām*, or, alternatively, *havirbhir devān paricarantu*. There is no reason for calling the verse *bhurij*. ⌊AÇS. reads *ugnam* (misprint?) for *agrám*.⌋

6. Verily doth the *kāvyá* further (*hí*) that of him — the abode (? *dhā́man*) of the great god of old (*pūrvyá*); he was born together with many thus, sleeping now in the loosened (*vi-si*) eastern half.

No other text has this verse — save Ppp., which has for **d** *pūrvādarād aviduraç ca sahruḥ*. The comm. reads in **b** *pūrvasya*, and two or three mss. (including our P.) agree with him. Some mss. (including our O.Op.) have at the end *sasám nú;* and the comm. also so reads, explaining *sasa* as an *annanāman;* the true reading is possibly *sasánn u* (but the *pada*-text divides *sasán : nú*). The comm. explains *kāvya* as *yajña* (from *kavi = ṛtvij*), *dhāman* as *tejorūpam maṇḍalātmakaṁ sthānam*, *eṣa* in **c** as the sun, and the "many" his thousand rays, and *viṣita* as *viçeṣeṇa sambaddha*. The last pāda lacks a syllable, unless we resolve *pū́-ru-e*.

7. Whoso shall approach (? *ava-gam*) with homage father Atharvan, relative of the gods, Brihaspati — in order that thou mayest be generator of all, poet, god, not to be harmed, self-ruling (? *svadhā́vant*).

The translation implies in **d** emendation of *dábhāyat* to *dábhāya;* both editions have the former, with all the mss. and the comm. (who comfortably explains it by *dabhnoti* or *hinasti*). The comm. also reads in **b** *bṛhaspatis;* and this is supported by the Ppp. version: *yathā vā 'tharvā pitaraṁ viçvadevaṁ bṛhaspatir manasā vo datsva:* and so on (**c**, **d** defaced). The comm. takes *ava gachāt* as = *jāntyāt*, and *svadhāvān* as 'joined with food in the form of oblation."

2. To the unknown god.

[*Vena.* — *aṣṭarcam. ātmadāivatam. trāiṣṭubham: 6. puro 'nuṣṭubh; 8. upariṣṭājjyotis.*]

Found in Pāipp. iv. (in the verse-order 1, 2, 4, 3, 5, 6, 8, 7). The hymn is mostly a version, with considerable variants, of the noted RV. x. 121, found also in other texts, as TS. (iv. 1. 8), MS. (ii. 13. 23), and VS. (in sundry places), and K. xl. 1. It is used by Kāuç. in the *vaçāçamana* ceremony (44. 1 ff.), at the beginning, with the preparation of consecrated water for it, and (45. 1) with the sacrifice of the fœtus of the *vaçā*-cow, if she be found to be pregnant. In Vāit. (8. 22), vs. 1 (or the hymn?) accompanies an offering to Prajāpati in the *cāturmāsya* sacrifice; vs. 7 (28. 34), the setting of a gold man on the plate of gold deposited with accompaniment of vs. 1 of the preceding hymn (in the *agnicayana*); and the whole hymn goes with the *avadāna* offerings in the same ceremony (28. 5).

Translated: as a RV. hymn, by Max Müller, *Ancient Sanskrit Literature* (1859), p. 569 (cf. p. 433); Muir, OST. iv.[2] 16; Ludwig, no. 948; Grassmann, ii. 398; Max Müller, *Hibbert Lectures* (1882), p. 301; Henry W. Wallis, *Cosmology of the RV.*, p. 50; Peter Peterson, *Hymns from the RV.*, no. 32, p. 291, notes, p. 244; Max Müller, *Vedic Hymns*, SBE. xxxii. 1, with elaborate notes; Deussen, *Geschichte*, i. 1. 132; as an AV. hymn, by Griffith, i. 131; Weber, xviii. 8. — See Deussen's elaborate discussion, l.c., p. 128 ff.; von Schroeder, *Der Rigveda bei den Kaṭhas*, WZKM. xii. 285; Oldenberg, *Die Hymnen des RV.*, i. 314 f.; Lanman, *Sanskrit Reader*, p. 391–3; and Bloomfield, JAOS. xv. 184.

1. He who is soul-giving, strength-giving; of whom all, of whom [even] the gods, wait upon the instruction; who is lord (*īç*) of these bipeds, who of quadrupeds — to what god may we pay worship (*vidh*) with oblation?

In the parallel texts. our vs. 7 stands at the beginning of the hymn. They also combine differently the material of our vss. 1 and 2, making one verse of our 1 **a**, **b** and 2 **c**, **d**, and another of our 2 **a**. **b** and 1 **c**, **d**; and in this Ppp. agrees with them. RV. and VS. (xxiii. 3) read in **c** *íçe asyá*. The comm. renders *ātmadās* "who gives their soul (or self) to all animals"; of course, with the native authorities everywhere, he explains *kásmāi* in **d** as "to Prajāpati." The Anukr. ignores the *jagatī*-character of **c**. ⌊RV.TS.MS.VS. omit the second *yás* of our **c**. MS. has *íçe yó asyá;* TS. has *yá íçe asya* at iv. 1. 8, but *asyá* at vii. 5. 16. Pādas **a–c** recur at xiii. 3. 24. — In view of the history of this hymn in Hindu ritual and speculation (cf. SBE. xxxii. 12; AB. iii. 21), it might be better to phrase the refrain thus: 'Who is the god that we are to worship with oblation?'⌋

2. He who by his greatness became sole king of the breathing, winking animal creation (*jágat*); of whom immortality (*amṛ́tam*), of whom death [is] the shadow — to what god may we pay worship with oblation?

RV.VS. (xxiii. 3) TS. rectify the meter of **b** by adding *íd* after *ékas;* VS. has the bad reading *nimeṣatás*. MS. gives a different version: *nimiṣatáç ca rā́jā pátir víçvasya jágato b-*; and Ppp. agrees with it, except as substituting *vidhartā* for *ca rājā*. "His shadow" (in **c**), the comm. says, as being dependent upon him, or under his control. The Anukr. passes without notice the deficiency in **b**.

3. He whom the (two) spheres (*krándasī*) favor when fixed; whom the terrified firmaments (*ródasī*) called upon; whose is yon road, traverser of the welkin (*rájas*) — to what god may we pay worship with oblation?

The translation implies in **b** *áhvayetām*, as read by the comm., and by one of SPP's mss. that follows him; all the other mss., and both editions, have *-ethām*. The first half-verse is a damaged reflex of RV. 6 **a**, **b**, with which VS. (xxxii. 7 **a**, **b**) and TS. agree: *yáṁ krándasī ávasā tastabhāné abhyā́ikṣetām mánasā réjamāne;* MS. and Ppp. have yet another version: *yá imé dyā́vāpṛthivī́ tastabhāné* (Ppp. *-nā*) *ádhārayad* (Ppp. *dhāred*) *ródasī* (Ppp. *avasā*) *réjamāne*. For **c**, Ppp. gives *yasminn adhi vitata eti sūraḥ*, and MS. the same (save *sū́ra éti*); our **c** agrees most nearly with RV. 5 **c** (TS. and VS. xxxii. 6 the same): *yó antárikṣe rájaso vimā́naḥ*. The comm. apparently takes *ávatas* as *ava-tás* = *avanāt* "by his assistance fixed"; he offers no conjecture as to what "road" may be meant in **c**, but calls it simply *dyulokasthaḥ*.

4. [By the greatness] of whom the wide heaven and the great earth, [by the greatness] of whom yon wide atmosphere, by the greatness of whom yon sun [is] extended — to what god may we pay worship with oblation?

The translation follows the construction as understood by the comm.; it might be also "whose [is] the wide heaven etc. etc., extended by his greatness." "Extended" applies better to earth etc. (**a** and **b**) than to sun; comm. says *vistīrṇā jātā* etc. The verse resembles only distantly RV. 5, with which, on the other hand, Ppp. nearly agrees, reading *yena dyāur ugrā pṛthivī ca dṛça* (RV.VS.MS. *dṛḍhā́*, TS. *dṛḍhé*) *yena sva stabhitaṁ yena nākaṁ* (the rest *-kaḥ*): *yo antarikṣaṁ vimame varīyaḥ* (so MS.; the others as reported above, under vs. 3). Our third pāda most resembles RV. 6 **c**: *yátrā́ 'dhi sū́ra údito vibhā́ti* (so also VS. xxxii. 7; TS. úditāu vyéti). ⌊Cf. MGS. i. 11. 14 and p. 154, *yena dyāur ugrā*.⌋ The Anukr. ignores the marked irregularity of **b**.

5. Whose [are] all the snowy mountains by [his] greatness; whose, verily, they call Rasā in the ocean; and of whom these directions are the (two) arms — to what god may we pay worship with oblation?

The comm. extends his construction of vs. 4 through **a**, **b** here, and is perhaps right in so doing; the translation assimilates them to **c**. The verse corresponds to RV. 4 (with which VS. xxv. 12 precisely agrees); in **a**, RV.VS.TS. have *imé* for *víçve*, and MS. *imé víçve giráyo m-*; for **b**, all of them read *yásya samudrám̐ rasáyā sahā́ "hūs* (save that MS. puts *yásya* after *samudrám̐*; and Ppp. has the same **b** as MS.); in **c**, RV.VS.TS. begin *yásye 'mā́ḥ pr-*, while MS., with Ppp., reads *díço yásya pradíçaḥ* (Ppp. *-çaṣ*) *páñca devī́ḥ*. The "ocean" is of course the atmospheric one; and Rasā, the heavenly river, can hardly help having been originally the Milky Way; but the comm. takes it here as simply a river, representative of rivers in general. Pādas **b** and **c** are irregular, being defective unless we make harsh and difficult resolutions.

6. The waters in the beginning favored (*av*) the all, assuming an embryo, they the immortal, order-knowing ones, over whom, divine ones, the god was — to what god may we pay worship with oblation?

Here **a**, **b** correspond to RV. 7 **a**, **b**, and **c** to RV. 8 **c**, all with important variants, which are in part unintelligent corruptions: RV. reads *ā́po ha yád bṛhatī́r víçvam ā́yan g- d- janáyantīr agním*; and *yó devéṣv ádhi devá éka ā́sīt*; VS. (xxvii. 25 **a**, **b**, 26 **c**) agrees throughout; TS. has *mahatī́r* in **a**, and *dákṣam* (for *gárbham*) in **b**: MS. also has *mahatī́r*, and it lacks **c**. Ppp. has a text all its own: *āpo ha yasya viçvam āyur dadhānā garbham janayanta mātarā: tatra devānām adhi deva āstha ekasthūne vimate dṛḍhe ugre*. And TA. (i. 23. 8), with an entirely different second half, nearly agrees in **a**, **b** with RV., but has *gárbham* for *víçvam*,* and *svayambhúm* for *agním*. All the mss. (except, doubtless by accident, our I.) give in **c** *āsīt*, which SPP. accordingly adopts in his text; ours makes the necessary emendation to *ā́sīt*. The comm. reads in **c** *deveṣu*, as a Vedic irregularity for *-viṣu*: he renders *āvan* in **a** by *arakṣan* or *upacitam akurvan*; perhaps we should emend to *ā́ vran* 'covered.' *⌊Further, TA. has *dákṣam* for *gárbham* of RV.⌋

7. The golden embryo was evolved (*sam-vṛt*) in the beginning; it was, when born, the sole lord of existence (*bhūtá*); it maintained earth and heaven — to what god may we pay worship with oblation?

As noted above, this is the first verse in the other continuous versions of the hymn (it is VS. xiii. 4). The others agree in reading at the end of **c** *pṛthivī́m dyā́m utè 'mā́m*; and, in addition, PB. (ix. 9. 12) gives *bhūtā́nām* in **b**; some of the texts contain the verse more than once. But Ppp. is more original, reading *hiraṇya ulvā "sīd yo 'gre vatso ajāyata: tvam̐ yo dyorvṛbhra (?) vam̐tyoṣpa vy apaçyad ūdur mahiḥ*. The comm. understands *hiraṇyagarbha* as "the embryo of the golden egg." ⌊MGS., i. 10. 10, cites the hymn as one of 8 vss. and as beginning with *hiraṇyagarbha*; see p. 158, s.v. — Kirste, WZKM. ix. 164, reviewing Deussen, suggests that the golden embryo is the yolk of the mundane egg.⌋ The Anukr. makes no account of the deficiency of a syllable in **c**.

8. The waters, generating a young (*vatsá*), set in motion (*sam-īray*) in the beginning an embryo; and of that, when born, the fœtal envelop (*úlba*) was of gold — to what god may we pay worship with oblation?

Ppp. makes *vatsam* and *garbham* change places, and reads *īrayan;* it also omits the refrain, as it has done in vss. 6 and 7. GB. (i. 1. 39) appears to quote the pratīka with *garbham*, or in its Ppp. form ⌊as conjectured by Bloomfield, JAOS. xix.² 11⌋. The comm. paraphrases *garbhaṁ sam āirayan* by *īçvareṇa visṛṣṭaṁ vīryaṁ garbhāçayam prāpayan.* The verse (8+8 : 8+8+11=43) is ill defined by the Anukr.

3. Against wild beasts and thieves.

[*Atharvan.* — *rāudram uta vyāghradevatyam. ānuṣṭubham: 1. pathyāpañkti; 3. gāyatrī; 7. kakummatīgarbho 'pariṣṭādbṛhatī.*]

Found in Pāipp. ii. (except vs. 5, and in the verse-order 1–3, 7, 6, 4). Used by Kāuç. (51. 1) in a rite for the prosperity of kine and their safety from tigers, robbers, and the like; also reckoned (50. 13, note) to the *rāudra gaṇa*.

Translated: Ludwig, p. 499; Grill, 33, 118; Griffith, i. 133; Bloomfield, 147, 366; Weber, xviii. 13.

1. Up from here have stridden three — tiger, man (*púruṣa*), wolf; since hey! go the rivers, hey! the divine forest-tree, hey! let the foes bow.

Ppp. reads for **a** *ud ity akramaṅs trayo;* in **c–d** it gives *hṛk* each time for *hiruk*, and for **c** has *hṛg deva sūryas.* The comm. understands *hiruk* to mean "in secret, out of sight," and *hiruñ namantu* as *antarhitāḥ santaḥ prahvā bhavantu* or *antaritān kurvantu.* The forest-tree is doubtless some implement of wood used in the rite, perhaps thrown in to float away with the river-current; it can hardly be the "stake of *khadira*" which Kāuç. (51. 1) mentions, which is to be taken up and buried as one follows the kine.

2. By a distant (*pára*) road let the wolf go, by a most distant also the thief; by a distant one the toothed rope, by a distant one let the malignant hasten (*ṛṣ*).

The latter half-verse is found again as xix. 47. 8 **a, b.** Ppp's version is *parameṇa pathā vṛkaḥ pareṇa steno rarṣatu: tato vyāghraṣ paramā.* The comm. naturally explains the "toothed rope" as a serpent; *arṣatu* he simply glosses with *gacchatu.*

3. Both thy (two) eyes and thy mouth, O tiger, we grind up; then all thy twenty claws (*nakhá*).

The majority of mss. (including our Bp.I.O.Op.K.D.) read at the beginning *akṣāú*, as do also Ppp. and the comm., but only (as the accent alone suffices to show) by the ordinary omission of *y* after *ç* or *ṣ*; both editions give *akṣyāù.* All the mss. leave *vyāghra* unaccented at the beginning of **b**, and SPP. retains this inadmissible reading; our text emends to *vyā́ghra*, but should have given instead *vyā̀ghra* (that is, *vi-āghra*: see Whitney's *Skt. Gr.* § 314 b). Ppp. reads *hanū* instead of *mukham* in **a.** ⌊Anukr., London ms., has *akṣyāu.*⌋

4. The tiger first of [creatures] with teeth do we grind up, upon that also the thief, then the snake, the sorcerer, then the wolf.

The conversion of *stenám* to *ṣṭe-* after *u* is an isolated case. The verse in Ppp. is defaced, but apparently has no variants.

5. What thief shall come today, he shall go away smashed; let him

go by the falling-off (*apadhvaṅsá*) of roads; let Indra smite him with the thunderbolt.

The first half-verse is identical with xix. 49.9 **a**, 10 **d**. The comm. separates *apa* from *dhvaṅsena*, and construes it with *etu*; *dhvaṅsa* he renders "bad road" (*kaṣṭena mārgeṇa*).

6. Ruined (*mūrṇá*) [are] the teeth of the beast (*mṛgá*); crushed in also [are its] ribs; disappearing be for thee the *godhā́*; downward go (*ayat*) the lurking (? *çaçayú*) beast.

The comm. takes *mūrṇās* from *mūrch*, and renders it *mūḍhās*; in **b** he reads *api çīrṣṇās*, the latter being horns and the like, that grow "on the head." The second half-verse is extremely obscure and doubtful: Ludwig translates "into the depth shall the crocodile, the game go springing deep down"; Grill, "with lame sinew go to ruin the hare-hunting animal." *Ni-mruc* is used elsewhere only of the 'setting' of the sun etc.; the comm. renders it here "disappearing from sight"; and he takes *çaçayu* from *çī* 'lie'; *godhā* is, without further explanation, "the animal of that name." The translation given follows the comm.; it does not seem that a "hare-hunting" animal would be worth guarding against. R. conjectures a figure of a bird of prey, struck in flight: "the sinew be thy destruction; down fall the hare-hunting bird." Pāda **a** lacks a syllable. ⌊W. takes *mūrṇá* from *mṛ* 'crush'; cf. xii. 5.61 and *Index*. — In **a** and **b**, supply "be" rather than "are"?⌋

7. What thou contractest (*sam-yam*) mayest thou not protract (*vi-yam*); mayest thou protract what thou dost not contract; Indra-born, soma-born art thou, an Atharvan tiger-crusher (*-jámbhana*).

The sense of **a**, **b** is obscure; the comm. takes *viyamas* and *saṁyamas* as two nouns. Ppp. makes one verse of our 7 **a**, **b** and 6 **a**, **b** (omitting the other half-verses), and puts it next after our vs. 3; its version of 7 **a**, **b** is *yat saṁ naso vi yan naso na saṁ nasa*. The verse is scanned by the Anukr. as 8+8:6+12=34 syllables. ⌊Read *indrajā́ asi?* — For **a**, **b**, see Griffith.⌋

4. For recovery of virility: with a plant.

[*Atharvan.* — *aṣṭarcam. vānaspatyam. ānuṣṭubham: 4. purauṣṇih; 6, 7. bhurij.*]

Found in Pāipp. iv. (except vs. 7, and in the verse-order 1–3, 5, 8, 4, 6). Used by Kāuç. (40.14) in a rite for sexual vigor.

Translated: Griffith, i. 134 and 473; Bloomfield, 31, 369; Weber, xviii. 16.

1. Thee that the Gandharva dug for Varuṇa whose virility (? *-bhrā́j*) was dead, thee here do we dig, a penis-erecting herb.

The meaning of *bhrāj* ⌊cf. vii. 90.2⌋ has to be inferred from the connection; the comm. paraphrases by *naṣṭavīrya*. The plant intended he declares to be "that called *kapitthaka*" (*Feronia elephantum*). The *pada*-reading of the last word is *çepaḥ-hárṣaṇīm*, and Prāt. ii. 56 prescribes the loss of the *visarga* of *çepaḥ* in *saṁhitā*; the comment to Prāt. iv. 75 gives the reading thus: *çepoharṣaṇīm iti çepaḥ-harṣaṇīm*; and one of our *pada*-mss. presents it in the same form, adding *kramakāle* 'this is the *krama*-reading'; and the comm. has *çepoha-*; but Ppp., *çepaharṣiṇī*. As *çépa* is as genuine and old a form as *çépas*, there seems to be no good reason for the peculiar treatment of the compound.

2. Up, the dawn; up, too, the sun; up, these words (*vácas*) of mine; up be Prajāpati stirring, the bull, with vigorous (*vājín*) energy (*çúṣma*).

Ppp. has a different b, *uc chuṣmā oṣadhīnām* (compare our vs. 4 a); and it has at the end of d *vājinām;* it also inserts between our 1 and 2 this verse: *vṛṣas te khanatāro vṛṣā tvā paçy oṣadhe vṛṣā 'si vṛṣṇyāvatī vṛṣaṇe tvā khanāmasi;* and this is a verse given in full by Kāuç. (40. 14) after the pratīka of vs. 1 of our hymn (with the corrections *vṛṣaṇas* and *khani-* in a and *vṛṣā tvam asy* in b, and the vocative *-vati* in c). The editor of Kāuç. fails to understand and divide rightly the material, and so does not recognize the quotation of this hymn. The first two pādas of the added verse are as it were the reverse of our iv. 6. 8 a, b, which see.

3. As forsooth of thee growing up (? *vi-ruh*) it breathes as if heated (? *abhi-tap*) — more full of energy than that let this herb make for thee.

Altogether obscure, and probably corrupt. No variant is reported from Ppp., which, however, inserts *ūrdhvasrāṇim idaṁ kṛdhi* at the beginning, before *yathā*. The comm. is unusually curt, attempting no real explanation of the verse: he reads *virohitas* instead of *-hat-*, and paraphrases by *putrapāutrādirūpeṇa virohaṇasya nimittam puṁvyañjanam; abhitaptam* he glosses by *phaṇyaṅgam*, and *anati* by *ceṣṭate;* he makes *tatas* mean "so," as correlative to *yathā*, supplies *puṁvyañjana* as object of *kṛṇotu*, and regards the *vīryakāma* person as addressed throughout. ⌊Bloomfield discusses *çuṣma*, ZDMG. xlviii. 573, and cites it from TB. i. 6. 24 as referring to Prajāpati's sexual force. — For *viróhatas*, see BR. vi. 418, and Bloomfield's note. — With *ánati*, cf. *çvasihi*, vi. 101. 1.⌋

4. Up, the energies (*çúṣma*) of herbs, the essences (*sára*) of bulls; the virility (*vṛ́ṣṇya*) of men (*púṁs*) do thou put together in him, O Indra, self-controller.

The corruption of a, b is evidenced by both meter and sense; probably we should read *úc chúṣmā* (i.e. *-mās*; Ppp. has this reading in 2 b) *óṣadhīnām út sárā ṛṣabháṇām* (read *-ṇa-ām*); both editions follow the mss. (p. *çúṣmā* and *sárā*). The Prāt. takes no notice of the passage. The comm. has at beginning of c the unmanageable reading *sampūṣām* (deriving it from root *puṣ* "*puṣṭāu*"), and at the end *tanūvaçam;* and in each case he is supported by one or more of SPP's mss. He takes *çúṣmā* and *sárā* as adjectives fem., qualifying *iyám óṣadhis* of 3 d. In our text, the accent-mark under the *-ṣa-* in b has slipped out of place to the left. The Anukr. scans 12: 8+8=28 syllables.

5. Of the waters the first-born sap, likewise of the forest-trees; also Soma's brother art thou; also virility art thou of the stag.

Ppp. has in a *rasāu 'ṣadhīnām*, and in d *āriṣyam* for *ārçám:* which should have been emended in both editions to the evidently true reading *ārçyám;* it is another case (as in 7 c) of the loss of *y* after *ç*. The comm. evidently reads *ārṣam* (the word itself is lost out of the text of his exposition), and he explains it as "belonging to the seers, Angiras etc."!

6. Now, Agni! now, Savitar! now, goddess Sarasvatī! now, Brahmaṇaspati, make his member taut like a bow.

Ppp. reads *me* instead of *asya* in c. The verse is *bhurij* only if we do not abbreviate *iva* to *'va* in d. ⌊Our c, d is nearly vi. 101. 2 c, d.⌋

7. I make thy member taut, like a bowstring on a bow; mount (*kram*), as it were a stag a doe, unrelaxingly always (?).

The verse is repeated below as vi. 101. 3. It is wanting (as noted above) in Ppp. All our *pada*-mss. make in **c** the absurd division *kráma : svárçaḥ-iva*, instead of *krámasva : ṛçyaḥ-iva*; but SPP. strangely reports no such blunder from his mss. All the mss. agree in *rça* instead of *rçya* ⌊both editions should read *rçya*⌋: the comm. has again *ṛṣa* (cf. 5 **d**), and declares it equivalent to *vṛṣabha!* The Pet. Lex. takes *sádā* at the end as instr. of *sád* "position in *coitus*," and the connection strongly favors this; but the accent and the gender oppose it so decidedly that the translation does not venture to adopt it. The comm. takes *sádā* as "always," and reads before it *anu valgūyatā* (for *ánavaglāyatā*), supplying *manasā* for it to agree with. The verse is *bhurij* only if we refuse to make the common contraction *-rçye 'va* in **c**.

8. Of the horse, of the mule, of the he-goat and of the ram, also of the bull what vigors there are — them do thou put in him, O self-controller.

The omission of *tā́n* would rectify the meter of **d**, and also make more suitable the accentuation *asmín*. The great majority of mss. favor in **c** the reading *átha ṛṣ-*, which SPP. has accordingly adopted (our edition has *átha rṣ-*). The comm. again (as in 4 **d**) has at the end *tanūvaçam*, understanding it adverbially (*çarīrasya vaço yathā bhavati tathā*).

5. An incantation to put to sleep.

[*Brahman.* — *svāpanam, vārṣabham. ānuṣṭubham: 2. bhurij; 7. purastājjyotis triṣṭubh.*]

Found in Pāipp. iv., next after our hymn 4. Part of the verses are RV. vii. 55. 5–8. Used by Kāuç. among the women's rites, in a rite (36. 1 ff.) for putting to sleep a woman and her attendants, in order to approach her safely.

Translated: Aufrecht, *Ind. Stud.* iv. 340; Grill, 51, 119; Griffith, i. 135; Bloomfield, 105, 371; Weber, xviii. 20. — Discussed by Pischel, *Ved. Stud.* ii. 55 f.: see also Lanman, *Reader*, p. 370, and references; further, the RV. translators; and Zimmer, p. 308.

1. The thousand-horned bull that came up from the ocean — with him, the powerful one, do we put the people to sleep.

The verse is RV. vii. 55. 7, without variant. Ppp. reads at the beginning *hiraṇya-çṛñgas*. The comm. takes the "bull" to be the sun with his thousand rays — but that is nothing to make people sleep; the moon is more likely, but even that only as typifying the night.

2. The wind bloweth not over the earth; no one soever seeth over [it]; both all the women and the dogs do thou make to sleep, going with Indra as companion.

Ppp. has in **b** the preferable reading *sūryas* for *káç caná*. Part of our mss. (P.M.W.E.I.H.K.), with apparently all of SPP's, read *svāpáyas** at end of **c**, but both editions accept *svāpáya*, which the comm. also has. The comm. understands the wind to be meant as Indra's companion in **d**. The verse is not *bhurij*, if we read *vā́tó 'ti* in **a**. *⌊And so Op.⌋

3. The women that are lying on a bench, lying on a couch, lying in a litter; the women that are of pure odor — all of them we make to sleep.

For *talpeçayās* in **a**, Ppp. has *puṣṭiç-*, and RV. (vii. 55. 8) *vahyeç-*; both give *talpaçīvarīs* (Ppp. *-rī*) at end of **b**. RV. further mars the meter of **c** by giving *-gandhās.*

4. Whatever stirs have I seized; eye, breath have I seized; all the limbs have I seized, in the depth (*atiçarvará*) of the nights.

Ppp. reads in **d** *uta çarvare;* the comm. explains *atiç-* by *tamobhūyiṣṭhe madhyarātrakāle.*

5. Whoso sits, whoso goes about, and whoso standing looks out — of them we put together the eyes, just like this habitation (*harmyá*).

RV. (vii. 55. 6) rectifies the meter of **a** by adding *ca* before *cárati* (the Anukr. takes no notice of the deficiency of a syllable in our version); its **b** is *yáç ca páçyati no jánaḥ;* and in **c** it has *hanmas* for *dadhmas*, and (as also Ppp.) *akṣāṇi*. The comm. gives no explanation of the obscure comparison in **d**, nor of the word *harmyá*, but simply says "as this *harmya* that we see is deprived of the faculty of sight." ⌊Is not the *tertium comparationis* simply the closing? We close their eyes as we close this house. The comm. renders *sáṁ dadhmas* by *nimīlitāni kurmas.* — For the loss of *ca* before *cárati*, cf. iv. 18. 6 **a** = v. 31. 11 **a** (*sá* before *çaçā́ka?*), and vi. 91. 2 **a** ('*va* before *vāti?*). Other cases (vii. 81. 1 **c**, etc.) cited by Bloomfield, AJP. xvii. 418.⌋

6. Let the mother sleep, the father sleep, the dog sleep, the house-master (*viçpáti*) sleep; let the relatives (*jñātí*) of her sleep; let this folk round about sleep.

For *sváptu* (5 times) and *svápantu*, RV. (vii. 55. 5) gives *sástu* and *sasántu;* also, in **c**, *sárve* 'all' for *asyāi* 'of her' — which latter is to us a welcome indication of the reason for all this putting to sleep, and marks the Atharvan application of the hymn, whether that were or were not its original intent. In **b**, all the mss. have *svā́* instead of *çvā́;* both editions emend to the latter, which is read also by the comm. ⌊For *asyāi*, cf. iii. 25. 6.⌋

7. O sleep, with the imposition (*abhikaraṇa*) of sleep do thou put to sleep all the folk; till sun-up make the others sleep, till dawning let me be awake, like Indra, uninjured, unexhausted.

Several of SPP's mss. have at the beginning *svápnas*. Ppp. reads *svapnādhik-*, and so does the comm. (explaining *adhik-* as *adhiṣṭhānaṁ çayyādi*); the latter has in **d** *āvyūṣam;* and Ppp. gives *caratāt* for *jāgṛtāt*. A *khila* to RV. vii. 55 has a corresponding verse, reading for **a** *svapnáḥ svapnā́dhikáraṇe* (thus rectifying the meter), in **c** *ā́ sūryám*, and for **d** *dvyūṣáṁ jāgriyād ahám*. The Anukr. uses the name *jyotis* so loosely that it is difficult to say precisely how it would have the verse scanned; it is really a *bhurij pañkti*.

The 5 hymns of the first *anuvāka* contain 37 verses; and the old Anukr., taking 30 as norm, says simply *sapta*.

6. Against the poison of a poisoned arrow.

[*Garutman. — aṣṭarcam. takṣakadevatyam. ānuṣṭubham.*]

Found (except vs. 1) in Pāipp. v. Used by Kāuç. (with, as the schol. and the comm. say, the next following hymn also) in a rite (28. 1 ff.) of healing for poison, with homage to Takṣaka, chief of the serpent gods; and the schol. (but not the comm.)

declare it to be employed elsewhere (29. 1; 32. 20) in similar rites involving Takṣaka. There is no specific reference in the hymn to serpent poison, but distinctly to vegetable poison; and the comm. regards *kanda* or *kandamūla* ('tuber' and 'tuber-root') as the plant intended.

Translated: Ludwig, p. 512; Griffith, i. 136; Bloomfield, 25, 373; Weber, xviii. 23. — Cf. Bergaigne-Henry, *Manuel*, p. 145.

1. The Brahman was born first, with ten heads, with ten mouths; he first drank the soma; he made the poison sapless.

The absence of this verse in Ppp., and the normal length of the hymn without it, together with its own senselessness, suggest strongly the suspicion of its unoriginality. To put meaning into it, the comm. maintains that the serpents have castes, as men have; and that their primal Brahman was Takṣaka.

2. As great as [are] heaven-and-earth by their width, as much as the seven rivers spread out (*vi-sthā*), [so far] have I spoken out from here these words (*vāc*), spoilers of poison.

Tā́vatīm in **d** for *tā́m itás* would be a welcome emendation. The first half-verse occurs in VS. (xxxviii. 26 **a**, **b**: not quoted in ÇB.) and TS. (in iii. 2. 6[1]): VS. omits *varimṇā́*; TS. has instead *mahitvā́*; both rectify the meter of **b** by adding *ca* after *yā́vat* (Ppp. adds instead *vā*); and for our rather fantastic *vitaṣṭhiré* (p. *vi॰tasthiré*) VS. has *-tasthiré* and TS. *-tasthús*. The comm. also reads *-sthire*; the lingualization is one of the cases falling under Prāt. ii. 93. The comm. glosses in **b** *sindhavas* by *samudrās*, and *vitasthire* by *vyāvartante*. This irregular *prastāra-paṅkti* is overlooked by the Anukr. in its treatment of the meter.

3. The winged (*garútmant*) eagle consumed (*av*) thee first, O poison; thou hast not intoxicated (*mad*), thou hast not racked (*rup*) [him]; and thou becamest drink for him.

At beginning of **b**, *viṣa* is read only ⌊by Ppp. and⌋ by the comm. and by one of SPP's mss. that follows him: all the rest have the gross blunder *viṣaḥ* (both editions emend to *viṣa*). Ppp. gives *ādayat* in **b**, and its second half-verse reads *nā 'ropayo nā 'mādayo tāsmā bhavan pituḥ*, thus removing the objectionable confusion of tenses made by our text. Our *arūrupas* is quoted as counter-example by the comment to Prāt. iv. 86. The first pāda might be rendered also 'the well-winged Garutmant,' and the comm. so understands it, adding the epithet *vāinateya* to show that *garutmant* = Garuḍa. He also takes the two aorists and the imperfect in **c–d** alike as imperatives (*nā 'rūrupas* = *vimūḍham mā kārṣīḥ*). The Anukr. does not note **a** as irregular.

4. He of five fingers that hurled at thee from some crooked bow — from the tip (*çalyá*) of the *apaskambhá* have I exorcised (*nir-vac*) the poison.

Apaskambhá is very obscure; the Pet. Lex. suggests "perhaps the fastening of the arrow-head to the shaft"; Ludwig guesses "barb," but that we have in vs. 5 — as we also have *çalya*, which seems therefore premature here; and, in fact, Ppp. reads instead of it *bāhvos*; and, as it has elsewhere *apaskantasya bāhvos*, we might conjecture *apa skandhasya* etc., 'from shoulder and arms': i.e. from wounds in them. Or, for *apaskambha* as a part of the body might be compared *Suçruta* i. 349. 20 — unless *apastambhe*

(which at least one good manuscript reads) is the true text there ⌊Calcutta ed. reads *apastambhāu*⌋. The comm. has no idea what *apaskambha* means, but makes a couple of wild guesses: it is the betel-nut (*kramuka*)-tree, or it is an arrow (both based on senseless etymologies). In a, Ppp. reads *-gulis*.

5. From the tip have I exorcised the poison, from the anointing and from the feather-socket; from the barb (*apāṣṭhá*), the horn, the neck have I exorcised the poison.

Ppp. reads *vocam* instead of *avocam* in **a** and **d**, and its **b** is *āñjanāt parṇadher uta*. Prāt. ii. 95 regards *apāṣṭha* as from *apa-sthā*, doubtless correctly; between the "barb" and the "horn" there is probably no important difference. To the comm., the *apāṣṭha* is a poison-receptacle (*apakṛṣṭāvasthād etatsaṁjñād viṣopādānāt*).

6. Sapless, O arrow, is thy tip; likewise thy poison is sapless; also thy bow, of a sapless tree, O sapless one, is sapless.

The comm. strangely takes *arasārasam* at the end (p. *arasa: arasám*) as a reduplicated word, "excessively sapless."

7. They who mashed, who smeared, who hurled, who let loose — they [are] all made impotent; impotent is made the poison-mountain.

That is, as the comm. is wise enough to see, the mountain from which the poisonous plant is brought. "Let loose" (*ava-sṛj*) probably applies to arrows as distinguished from spears; though "hurl" might be used equally of both. Ppp. has in **c** *santu* instead of *kṛtās*. According to SPP., the text used by the comm. combines *ye 'piṣan; apiṣan* is an anomalous form for *apiṅṣan*, with which the comm. glosses it.

8. Impotent [are] thy diggers; impotent art thou, O herb; impotent [is] that rugged (*párvata*) mountain whence was born this poison.

As was pointed out above (under iv. 4. 2), the first half-verse is a sort of opposite of one found in Ppp., and quoted by Kāuç. (at 40. 14). ⌊With *párvata girí* cf. *mṛgá hastín*, xii. 1. 25.⌋

7. Against poison.

[*Garutman. — vānaspatyam. ānuṣṭubham: 4. svarāj.*]

Found in Pāipp., but not all together; vs. 1 occurs in v., vss. 2–6 in ii., and vs. 7 in vi. Not used by Kāuç. unless it is properly regarded by the schol. and the comm. (see under h. 6) as included with h. 6 by the citation (28. 1) of the latter's pratīka (the comm. puts it on the ground of the *paribhāṣā* rule *grahaṇam ā grahaṇāt*, Kāuç. 8. 21).

Translated: Ludwig, p. 201; Grill, 28, 121; Griffith, i. 138; Bloomfield, 26, 376; Weber, xviii. 26.

1. This water (*vā́r*) shall ward off (*vāray-*) upon the Varaṇāvatī; an on-pouring of ambrosia (*amṛ́ta*) is there; with it I ward off thy poison.

The significance of the verse lies in its punning upon *vā́r* and *var;* the name *varaṇāvatī* is not found elsewhere, but has sufficient analogies elsewhere; it is formed, as the comm. points out, from the tree-name *varaṇa* (*Crataeva Roxburghii*). Ppp. has in **b** a different pun: *varuṇād ābhṛtam;* and for **d** it reads *tac cakārā 'rasaṁ viṣam*. The first pāda lacks a syllable, unless we resolve *va-ā́r*. ⌊Cf. x. 3. 1 n.⌋

2. **Sapless is the poison of the east, sapless what is of the north; also this that is of the south is exchangeable with gruel** (*karambhá*).

That is, is no stronger or more harmful than gruel. Except our Bp., which has *adharā́cyàm*, all the mss. accent *-rā́cyam*, and SPP. follows them; our edition emends to *-rācyàm*, to accord with the two adjectives of like formation in **a**, **b**. Ppp. puts *arasam* after *viṣam* in **a**.

3. **Having made gruel of sesame (?), teeming with fat, steaming (?), thou dost not rack, O ill-bodied one, him that has eaten thee merely from hunger.**

The verse is full of difficulties and doubtful points. The translation implies in **d** emendation of *jakṣivā́nt sá* to *jakṣivā́ṅsam*, as suggested by BR., s.v. *rup* (Grill rejects it, but unwisely); Ppp. reads *jakṣivipyasya*. The construction of the augmentless aorist-form *rūrupas* with *ná* instead of *mā́* is against all rule and usage; the easiest emendation would be to *nā́ 'rūrupas;* Ppp. gives *na rūrūpaḥ*. SPP. unaccountably reads *rūrupaḥ* in *pada*-text, both here and in 5 **d** and 6 **d**, against all but one of his *pada*-mss. in this verse, and also against Prāt. iv. 86, which distinctly requires *rurupaḥ;* and (in all the three cases alike) the *pada*-mss. add after the word the sign which they are accustomed to use when a *pada*-reading is to be changed to something else in *saṁhitā*. In **c**, the *pada*-reading is *dustano iti duḥ-tano;* the case is noted under Prāt. ii. 85. *Tiryàm* in **a** is rendered as if *tilyàm*, from *tila* (so the Pet. Lex.): the comm. derives it from *tiras*, and renders it *tirobhavam* 'vanishing,' which is as senseless as it is etymologically absurd; Ppp. reads instead *turīyam*. According to Rājan. xvi. 23, a sort of rice (as ripening in three months) is called *tiriya* (*tirima* ?), but the word appears to be only a modern one, and is hardly to be looked for here. ⌊I cannot find it in the Poona ed.*⌋ Grill makes the very unsatisfactory conjecture *atiriyam* "running over." In **b**, all our mss. (as also the comment on Prāt. ii. 62) read *pības-phākàm* (p. *pībaḥ॰phākàm*, which the comment just quoted ratifies), as our edition reads; SPP., on the other hand, prints *pībaspākàm* (comm. *pīvaspākam*, explained as "fat-cooking") and declares this to be the unanimous reading of his authorities: this discordance of testimony is quite unexplainable. The translation implies emendation of the *pada*-reading to *pībaḥ॰sphākàm*. Ppp. reads *udāhṛtam* for the problematic *udāra-thìm;* but the latter is supported by RV. i. 187. 10 (of whose first two pādas, indeed, our **a**, **b** seem to be a reminiscence): *karambhá oṣadhe bhava pī́vo vṛkká udārathíḥ*. The comm. explains the word as *udriktārtijanakam* (Sāyaṇa to RV. entirely differently). ⌊In a supplementary note, Roth reports: Ppp. has *pīvassākam;* R. has, p.m., *pībaspā-*, corrected to *pībasphā-*; T. has *pīvaspā-*.⌋ ⌊Correct the verse-number: for 6 read 3.⌋ *⌊Or is *nirapa*, at p. 220^{14}, a variant of *tiriya?* The two are easily confused in *nāgarī*.⌋

4. **Away we make thine intoxication fly, like an arrow** (*çarú*), **O intoxicating one (f.); we make thee with our spell** (*vácas*) **to stand forth, like a boiling pot.**

The comm. (with a pair of SPP's mss.) reads *çarúm* in **b***; it also (alone) has *jeṣantam* (= *prayatamānam*) in **c**; one of our mss. (Op.), with two or three of SPP's, give instead *péṣantam*. Ppp. has a peculiar **c**: *pari tvā varmi veçantam*. The verse is regular if we make the ordinary abbreviation of *iva* to *'va* in **b** and **c**. *⌊The reciters K and V gave *çarúm:* comm. renders as if *çárum* 'arrow.' BR. render the

verb in d by 'wegstellen.' When you set the pot aside (take it off the fire), it stops boiling: and so the poison is to stop working. But see also Weber's note.⌋

5. With a spell we cause to stand about [thee] as it were a collected troop (*grā́ma*); stand thou, like a tree in [its] station; spade-dug one (f.), thou rackest not.

The comm., here and in 6 d, reads *abhriṣāte* (*-ṣāte* = *-labdhe*), which looks like a result of the common confusion of *kh* and *ṣ*. SPP. reads in *pada*-text *rūrupaḥ*, and this time without any report as to the readings of his *pada*-mss. — doubtless by an oversight, as all but one of them give *rur-* in both 3 d and 6 d. The true scanning of c is probably *vṛkṣé 'va sthā́-mn-i*.

6. For covers (? *pavásta*) they bought thee, also for garments (? *dūrçá*), for goat-skins; purchasable (? *prakrī́*) art thou, O herb; spade-dug one, thou rackest not.

The comm. knows nothing of what *pavasta* and *dūrça* mean, but etymologizes the former out of *pavana* and *asta* (*pavanāyā 'stāiḥ sammārjanītṛṇāiḥ*), and the other out of *dus* and *ṛçya* (*duṣṭarçyasambandhibhiḥ*)! *Prakrīs* he renders by *prakarṣeṇa krītā*.

7. Who of you did what first unattained deeds — let them not harm our heroes here; for that purpose I put you forward.

This verse occurs again later, as v. 6. 2, and in Ppp. makes a part of that hymn alone. Its sense is very questionable, and its connection casts no light upon it, either here or there; and Grill is justified in omitting it as having apparently nothing to do with the rest of this hymn. All the *pada*-mss. save one of SPP's read *ánaptā* (not *-tāḥ*); and all save our Bp. read *prathamā́ḥ* (Bp. *-mā́*); SPP. gives in his *pada*-text *-tāḥ* and *-mā́ḥ*; the translation here given implies *-tā* and *-mā́*, without intending to imply that the other readings may not be equally good; the comm. takes *ánāptāḥ* (= *ananukūlāḥ* ⌊'unkindly'⌋) as qualifying *çatravas* understood, and *prathamā́* as qualifying *kármāṇi*.

8. Accompanying the consecration of a king.

[*Atharvāñgiras.* — *rājyābhiṣekyam, cāndramasam, āpyam. ānuṣṭubham: 1, 7. bhuriktriṣṭubh; 3. triṣṭubh; 5. virāṭprastārapañkti.*]

Found in Pāipp. iv. (in the verse-order 1–3, 7, 4–6). For occurrences in other texts, see under the verses. Used by Kāuç. (17. 1 ff.), and also in Vāit. (36. 7) in connection with the *rājābhiṣeka* or *rājasūya* ceremony; and Vāit. (29. 12) further employs vs. 5 in the *agnicayana*, with pouring of water around the erected altar.

Translated: Ludwig, p. 458; Zimmer, p. 213; Weber, *Ueber den Rājasūya*, *Berliner Abh.*, 1893, p. 139 (with full discussion); Griffith, i. 139; Bloomfield, 111, 378; Weber, xviii. 30.

1. The being (*bhūtá*) sets milk in beings; he has become the overlord of beings; Death attends (*car*) the royal consecration (*rājasū́ya*) of him; let him, as king, approve this royalty.

The meaning is obscure. Very possibly *bhūtá* is taken here in more than one of its senses, by a kind of play upon the word. Weber renders it the first time by "powerful" (*kräftig*), nearly as the comm., whose gloss is *samṛddhaḥ;* the latter gives it the same

sense the second time, but the third time simply *prāṇinām*. The introduction of "death" in the second half-verse suggests the interpretation (R.) that the deceased predecessor of the prince now to be consecrated is besought to give his sanction to the ceremony from the world of the departed (*bhūtá*). The comm. regards death as brought in in the character of *dharmarāja*, as he who requites good and evil deeds. TB. (in ii. 7. 15[1]) is the only other text that has this verse, reading in **a** *carati práviṣṭaḥ* (for *pádya ā́ dadhāti*) and in **c** *mṛtyāú*: the variants are of a character to make us distrust the value of the matter as admitting any consistent interpretation. Ppp. reads in **c** *sa te* for *tásya*.

2. Go forward unto [it]; do not long (? *ven*) away, a stern (*ugrá*) corrector (*cettár*), rival-slayer; approach (*ā-sthā*), O increaser of friends; may the gods bless (*adhi-brū*) thee.

Found, with vs. 3, in TB. (in ii. 7. 8[1]), and also, with the remainder of the hymn, in K. (xxxvii. 9). ⌊It seems to be a reminiscence of the Indra-verse, RV. v. 31. 2, applied, like vs. 3 of this hymn, to the king.⌋ TB. reads in **a** (for *mā́ 'pa venas*) *vīráyasva*, and Ppp. has *vīḍayasva*; TB. gives, as also the comm., the nom. *mitravárdhanas* (a later repetition of the verse, in ii. 7. 16[4], presents *vṛtrahántamas* instead); and it ends with *bravan*,* which is better, and might have been read in our text, as near half the mss. give it; but SPP. also accepts *bruvan*, with the comm. The comm. takes the "throne" as object of the first verb, and renders *mā́ 'pa venas* by *apakāmam anicchām mā kārṣīḥ* ⌊cf. *vi-ven* in BR.⌋. (Weber renders *ven* by "see.") *⌊But the Poona ed., p. 716, has *bruvan*.⌋

3. Him approaching all waited upon (*pari-bhūṣ*); clothing himself in fortune, he goes about (*car*), having own brightness; great is that name of the virile (*vṛ́ṣan*) Asura; having all forms, he approached immortal things.

This is a RV. verse (iii. 38. 4: repeated without variant as VS. xxxiii. 22), transferred from Indra to the king; RV. reads, as does Ppp., *çríyas* in **b**. TB. (as above) has *svárocās* at end of **b**, and *asyá* for *vṛ́ṣṇas* in **c**. At the beginning of **c**, the comm. has *mahas* (but explains it as = *mahat*) *tad viṣṇo*, and a couple of SPP's mss. support him. He renders *pári abhūṣan* either *alaṁkurvantu* or *sevantām*: that the form is imperative is the point he is sure of; and as alternative value of *asurasya* he gives *çatrūṇām nirasituḥ!* ⌊Is not *ásurasya nā́ma* a simple periphrasis of *asuryàm*, 'the divinity' that "doth hedge a king," in which gods are said to clothe themselves at RV. iii. 38. 7? *Nā́ma* might then be construed with *vásānas*, or else as above.⌋

4. A tiger, upon the tiger's [skin], do thou stride out unto the great quarters; let all the people (*viças*) want thee, the waters of heaven, rich in milk.

That is, let the rains not desert thee (so the comm. also). This verse and the two following are found, in the same order, in TB. ii. 7. 15[3-4]; it puts *ádhi* after *vāíyyāghré* (*sic*) in **a**, reads *çrayasva* in **b**, and has for **d** *mā́ tvád rāṣṭrám ádhi bhraçat* (found below as vi. 87. 1 **d**, and in other texts: see under that verse). Ppp. gives *yanti* ⌊or *yānti?*⌋ instead of *vāñchantu* in **c**.

5. The waters of heaven that revel with milk, in the atmosphere or also on the earth — with the splendor of all those waters do I pour upon (*abhi-sic*) thee.

The version of the first half-verse given by TB. is quite different: *yā́ divyā́ ā́paḥ páyasā sambabhūvúḥ: yā́ antárikṣe utá pā́rthivīr yā́ḥ;* and Ppp. so far agrees as to have *uta pārthivā yāḥ;* TB. also reads *rucā́* for *apā́m* in **c**. The comm. renders *madanti* as if causative: *prāṇinas tarpayanti.* The *abhiṣeka* process, instead of an anointing with oil, is a pouring of water upon the person to be consecrated. The verse (11+10 : 8+8=37) lacks three syllables of being complete, rather than two. ⌊Put another *yā́s* at the beginning of **b** and the verse is orderly, 11+11 : 8+8.⌋

⌊Perhaps *mad* here approaches its physical meaning, 'boil (cf. ÇB. iii. 4. 3 end, and my *Reader*, p. 211), bubble over, overflow'; used of the rains that 'drip abundantly with' *páyas* or life-giving moisture. W's prior draft rendered *mad* by "intoxicate"; over this he interlined "revel." — This, says Weber, is the verse of the act of consecration proper. The celebrant transfers to the king the *várcas* or glory-giving vigor of the waters of all three worlds.⌋

6. The heavenly waters, rich in milk, have poured upon thee with splendor; that thou be an increaser of friends, so shall Savitar make thee.

Instead of our *asiñcan*, SPP. gives, as the reading of all his authorities, *asican*, which is decidedly preferable, and implied in the translation (our Bp. is doubtful; other mss. possibly overlooked at this point); TB. has instead *asicam;* Ppp. and the comm., *asṛjan*. Then, for **b**, TB. and Ppp. give *divyéna páyasā* (Ppp. *pāy-*) *sahá;* and in **c** TB. has *rāṣṭravárdh-*, which is better, and before it *yáthā́sā* (regarded by its commentary as *yáthā : ā́sa*).

7. Thus, embracing the tiger, they incite (*hi*) the lion unto great good-fortune; as the well-being ones (*subhū́*) the ocean that stands, do they rub thoroughly down the leopard amid the waters.

Found also in TB. (ii. 7. 16⁴) and MS. (ii. 1. 9: besides K.). In **b**, MS. has *mṛjanti* for *hinvanti*, and *dhánāya* (which rectifies the meter) for *sāúbhagāya*. For **c**, MS. has a much less unmanageable version, *mahiṣáṁ naḥ subhvàm*, and Ppp. supports it by giving *mahiṣaṁ nas subhavas:* thus, in each pāda the king is compared to a different powerful animal — which is the leading motive of the verse. But TB. differs from our text only by giving *suhávam** for *subhúvas*. *Subhvàm*, with a further slight emendation of *samudrám* to *-dré*, would give a greatly improved sense: "him who stands comfortable in the ocean, as it were," or bears himself well under the water poured upon him. The phrase *samudráṁ ná subhvàḥ* occurs also at RV. i. 52. 4 **b** (and its occurrence here in such form may be a reminiscence of that); Sāyaṇa there understands *subhvàs* of the "streams" that fill the ocean; and our comm. gives a corresponding interpretation here (*nadīrūpā āpaḥ*); *samudrám* he allows us alternatively to take as = *varuṇam*. He also, most ungrammatically, takes *enā́* at the beginning as *enās* "those [waters]." Ppp. further has *pari mṛjyante* for *marm-* in **d**. *⌊Poona ed., p. 750, reads *suhúvam*.⌋

9. For protection etc.: with a certain ointment.

[*Bhṛgu.* — *daçarcam. trāikakudāñjanadāivatam. ānuṣṭubham: 2. kakummatī; 3. pathyāpan̄kti.*]

Found mostly in Pāipp. viii. (in the verse-order 9, 3, 2, 5, 6, 8, 10, 4, 7). Used by Kāuç. (58. 8) with the binding on of an ointment-amulet, in a ceremony for long life of the Vedic pupil after his initiation. And the comm. quotes it from the Nakṣ. K. (19) ⌊error for Çānti, says Bl.⌋, as employed in the *mahāçānti* called *āirāvatī*.

Translated: Ludwig, p. 507; Grill, 35, 123; Griffith, i. 141; Bloomfield, 61, 381; Weber, xviii. 32. — As for ointment and ointment-legends, see Bloomfield, AJP. xvii. 404 ff.

1. Come thou, rescuing the living one; of the mountain art thou for the eyes (?), given by all the gods, an enclosure (*paridhí*) in order to living.

Jīvám in **a** might also be coördinate with *trā́yamāṇam;* the comm. understands it as translated. The meter indicates that the true reading at the end of **b** is *ákṣyam*, and this is read by SPP., with the alleged support of all his authorities save one, which follows the comm. in giving *ákṣam;* our Bp. has *ákṣam*, and our edition accepted that (our Op. has *akṣyàm*, our I. *ákṣyàm*); but *akṣya* is unknown elsewhere, and its meaning in this connection is quite obscure; perhaps allusion is intended to a legend reported in MS. iii. 6. 3 (p. 62. 8; cf. also TS. vi. 1. 15 and ÇB. iii. 1. 3. 12): "Indra verily slew Vṛtra; his eye-ball flew away; it went to Trikakubh: that ointment of Trikakubh he spreads on." The ointment of this mountain is most efficacious for the eyes, and hence also for the other purposes here had in view. The comm. gives *cakṣus* as the value of his *akṣam*. Grill suggests emendation to *akṣayyam* or *akṣaram*. We have to make the harsh resolution *vi-çu-e-* in **c** or leave the pāda defective.

2. Protection (*paripā́ṇa*) of men (*púruṣa*), protection of kine art thou; in order to the protection of coursing (*árvant*) horses hast thou stood.

The comm. says in **c** "of horses and of mares (*vaḍavānām*)." The resolution *ár-va-ta-ām* fills up **c** quite unsatisfactorily; the Anukr. refuses all resolution, and counts the pāda as of 6 syllables.

3. Both art thou a protection, grinder-up of familiar demons (*yātú*), O ointment, and of what is immortal thou knowest; likewise art thou gratification (*-bhójana*) of the living, likewise remedy of jaundice (*hárita-*).

Contrary to rule, the *a* of *asi* in **d** has to be elided after *átho* in **d**; probably emendation to *áthā 'si* is called for; one of our mss. (O.) reads *átho 'si*. Ppp. rectifies the meter of **a** by giving *ute 'vā 'si;* for **c**, **d** it has *utā 'mṛtatvesye* "*çiṣa utā 'saṣ pitṛbhojanam*. The comm. takes *amṛtasya* as the drink of immortality, and *-bhojana* as either *aniṣṭanivartanena pālaka* or *bhogasādhana*. The last pāda hardly belongs with the rest.

4. Of whomsoever, O ointment, thou creepest over limb after limb, joint after joint, from thence thou drivest away the *yákṣma*, like a formidable mid-lier (*madhyamaçī*).

Found also as RV. x. 97. 12 (repeated, without variant, as VS. xii. 86), which version, however, begins with *yásyāu 'ṣadhīḥ prasárpatha*, and has in **c** correspondingly *bādhadhve*. The comm. has in **c** *bādhate*, but regards it as for *bādhase*. Ppp. reads *tasmāt* for *tatas*. *Madhyamaçī* is of obscure meaning; "arbiter," as conjectured by BR., seems very implausible ⌊BR. express their conjectural meaning by the Latin word *intercessor;* by which, I suspect, they intend, not 'mediator,' but rather 'adversary' or 'preventer' of the disease, which would be plausible enough⌋; more probably "mid-

most man," like *madhyameṣṭhā́* or chief (see under iii. 8. 2), and *madhyamaçī* used especially of the leader about whom his men encamp, for his greater safety, in the night. JB. has *madhyamaçīvan* at ii. 408, but the passage is too corrupt to cast valuable light upon the word. To the comm., it is either Vāyu, the wind in mid-air, or else the king, viewed as surrounded first by foes, and further by their foes, his friends (on the principle of *arir mitram arer; mitram*) ⌊*mitra-mitram ataḥ param* etc. I find the verse at Kāmandakīya Nītisāra, viii. 16. To judge from the Later Syriac Version (Kalilah and Dimnah, Keith-Falconer, p. 114), one would expect to find it in Pañcatantra ii., colloquy of mouse and crow, in Kosegarten's ed., p. 110 or thereabouts. Cf. Manu vii. 158 and the comm.⌋

5. Curse attains him not, nor witchcraft, nor scorching; *víṣkandha* reaches him not who beareth thee, O ointment.

Ppp. reads *tam* for *enam* in **a**, and *niṣkandham* in **c**. ⌊It inserts just before our vs. 7 the vs. given under vi. 76. 4 and ending with *yas tvāṁ bibharty āñjana.*⌋

6. From wrong spell, from evil dreaming, from evil deed, from pollution also, from the terrible eye of an enemy — therefrom protect us, O ointment.

Ppp. has, for **b**, *kṣetriyāc chapathād uta*. The Pet. Lexx. understand *asanmantrá* as simply "untrue speech" (so Grill, "Lügenrede"); the comm. reads instead *-ntryāt*, as adjective qualifying *duṣvapnyāt*, and signifying "produced by base bewitching spells." *Durhā́rdas* in **c** might well be adj., 'hostile' (so comm.).

7. Knowing this, O ointment, I shall speak truth, not falsehood; may I win (*san*) a horse, a cow, thy soul, O man (*púruṣa*).

The latter half-verse is RV. x. 97. 4 **c, d** (which is also, without variant, VS. xii. 78 **c, d**), where we read *vā́sas* instead of *ahám*; Ppp., too, gives *vāsās*. All the mss. and the comm. have at the end the absurd form *puruṣas* (nom., but without accent): the comm. (whose text, as SPP. points out in more than one place, is unaccentuated) understands "I, thy man (retainer)." Both editions make the necessary emendation to *puruṣa* ⌊s. *pūruṣa*⌋. Ppp. gives *pāuruṣa*. SPP. makes a note that *saneyam* is so accented by all his authorities — as if anything else were possible ⌊does he have in mind *sáneyam*? see Whitney, *Roots*, p. 183⌋. The first pāda is defective unless we resolve *vi-du-ā́n* ⌊or *ā-añjana*⌋. — ⌊R's supplementary report of Ppp. readings ends **a** with *āñjanas* and has for **d** *āñjana taṁva pāuruṣaḥ*. As noted above, this vs. stands at the end in Ppp. and before it is inserted the vs. given under vi. 76. 4.⌋

8. Three are the slaves (*dāsá*) of the ointment — fever (*takmán*), *balása*, then snake: the highest of mountains, three-peaked (*trikakúd*) by name, [is] thy father.

For the obscure *balāsa*, the comm. gives the worthless etymology *balam asyati*, and adds *saṁnipātādiḥ* 'collision [of humors] or the like'; "snake" he explains as for snake-poisoning; perhaps, if the reading is genuine, it is rather the name of some (constricting?) disease.

9. The ointment that is of the three-peaked [mountain], born from the snowy one (*himávant*) — may it grind up all the familiar demons and all the sorceresses.

Pāda **b** is repeated below as v. 4. 2 **b**. The first half-verse is, without variant, TA. vi. 10. 2, vs. 9 **a**, **b**; and it occurs also in HGS. (i. 11. 5), which reads *upari* at the end for *pari* ⌊and so at MP. ii. 8. 11 **a**, **b**⌋. The second half is VS. xvi. 5 **c**, **d**, and also found in TS. iv. 5. 1[2] and MS. ii. 9. 2; all these have *áhīn* instead of *yātū́n*, and read *jambháyan* (pres. pple.); and our *jambháyat* may, of course, be pres. pple. neut.; some of the mss. (including our Bp.M.I.) indeed read *-yan* here, though no masc. subject is implied; the comm. paraphrases with *nāçayad vartate*. SPP., with his customary defiance of grammar upon this point, reads *sárvān* instead of *-āṅ* or *-ā̃n* ⌊cf. i. 19. 4, note⌋.

10. If thou art of the three-peaked [mountain], or if thou art called of the Yamunā — both thy names are excellent; by them protect us, O ointment.

Te in **c** might perhaps be emended with advantage to *té*. The Yamunā is not elsewhere mentioned in AV. *Nā́mnī* is to be read, of course, as of three syllables, and there is no reason why the text should not give us *nā́manī*.

10. Against evils: with a pearl-shell amulet.

[*Atharvan. — çaṅkhamaṇisūktam. taddāivatam. ānuṣṭubham: 6. pathyāpaṅkti; 7. 5-p. parānuṣṭup çakvarī.*]

Found (except vs. 5) in Pāipp. iv. Used by Kāuç. (58. 9) in the same ceremony with the preceding hymn, but with an amulet of mother-of-pearl; the schol. (not the comm.) also add it in an earlier part of the ceremony (56. 17). The comm. quotes it further from Nakṣ. K. (19), as employed in a *mahāçānti* named *vāruṇī*.

Translated: Ludwig, p. 462; Grill, 36, 124; Griffith, i. 142; Bloomfield, 62, 383; Weber, xviii. 36. — Bloomfield cites an article in ZDMG. (xxxvi. 135) by Pischel, who, in turn, cites a lot of interesting literature about pearl.

⌊Although rain-drops are not expressly mentioned in this hymn nor in xix. 30. 5 (which see), I think it safe to say that the bit of Hindu folk-lore about the origin of pearls by transformation of rain-drops falling into the sea (*Indische Sprüche*, 344) is as old as this Vedic text and the one in xix. The references here to sky and sea and lightning, and in xix. to Parjanya and thunder and sea, all harmonize perfectly with that belief, which is at least ten centuries old (it occurs in Rājaçekhara, 900 A.D.) and has lasted till today (Manwaring's *Marāṭhī Proverbs*, no. 1291). See my translation of *Karpūra-mañjarī*, p. 264 f., and note 5. Pischel, l.c., reports as follows: "According to Aelian (περὶ ζῴων, x. 13), a pearl forms when the lightning flashes into an open sea-shell; according to an Arabic writer, when rain-drops fall into it, or, according to Pliny (ix. 107), dew." — The persistency of popular beliefs in India is well illustrated by the curious one concerning female snakes: see my note to *Karpūra-mañjarī*, p. 231.⌋

1. Born from the wind out of the atmosphere, out from the light of lightning, let this gold-born shell, of pearl, protect us from distress.

Of course, all the four nouns in the first half-verse may be coördinate ablatives. The beauty and sheen of the material connect it traceably with gold and lightning, but how even a Hindu *ṛṣi* can bring it into relation with wind from (or and) the atmosphere is not easy to see. *Kṛ́çana* ought to mean the pearl itself, and is perhaps used in the hymn appositively = "which is itself virtually pearl"; the comm. explains it in this verse as *karçayitā çatrūṇām tanūkartā*. Ppp. has in **c** *hiraṇyadās*.

2. Thou that wast born from the top of the shining spaces (*rocaná*),

out of the ocean — by the shell having slain the demons, we overpower the devourers.

Ppp. combines in **a** *ya 'grato r-*. Grill takes *agratas* as "first"; and the comm. as = *agre*, and not qualifying *jajñiṣe*: "at the top or front of shining things, such as stars."

3. By the shell [we overpower] disease, misery; by the shell also the *sadánvās*; let the all-healing shell, of pearl, protect us from distress.

Ppp. has in **a** *avadyam* instead of *ámatim*. The comm. takes *ámatim* from root *man* ⌊see BR's note, s.v. 3 *ámati*⌋: "ignorance, the root of all mishap (*anartha*)"; and, forgetting his explanation of only two verses ago, he this time declares *kṛçana* a "name of gold."

4. Born in the sky, ocean-born, brought hither out of the river, this gold-born shell [is] for us a life-prolonging amulet.

Ppp. has *samudratas* at end of **a**, and in **c** again (as in 1 **c**) *hiraṇyadās*. Nearly all our mss. (except O.K.), and some of SPP's, with the comm., read in **d** *āyuḥpr-* ⌊cf. Prāt. ii. 62 n.⌋: but the point is one in regard to which each ms. is wont to follow its own course, regardless of rule, and both editions very properly give *āyuṣpr-*, as required by the Prāt.

5. The amulet born from the ocean, born from Vṛtra, making day — let it protect us on all sides from the missile of gods and Asuras.

The comm. makes Vṛtra here signify either the demon Vṛtra or the cloud; doubtless the latter is intended: then he explains *divākara* as the sun, and *jāta* as "released," and renders "as brilliant as the sun freed from the clouds," which is extremely artificial; *divākara* need mean no more than 'flashing with light.' The comm. also foolishly understands in **d** *hetyā* instead of *-ās* (p. *hetyā́ḥ*). ⌊*Dev-*, ablative by attraction, from gen. — cf. *Skt. Gram.* §982 a.⌋ The first pāda is deficient by a syllable, unless we resolve *samudrā́t* into four syllables.

6. One of the golds art thou; out of soma wast thou born; thou art conspicuous on the chariot, lustrous (*rocaná*) on the quiver thou. May it prolong our lives!

The last pāda, which occurs in four other places (ii. 4. 6 etc.), looks like a late addition here; as elsewhere, some of the mss. (five of SPP's) read *tārṣat*. Except our Op., all the *pada*-mss. blunderingly resolve *sómātvám* (as it would be permissibly and customarily read by abbreviation: see Whitney, *Skt. Gr.* §232) into *sómā : tvám* instead of *sómāt : tvám*; the comm. understands *sómāt*, and both editions give the full reading. Here one is strongly tempted to translate *soma* by "moon," and the comm. takes it so (*amṛtamayāt somamaṇḍalāt*); but Ppp. discourages it by reading *sa hoṣād* (for *-mād?*) *adhi*. The comm. glosses *rocana* by *rocamāna dīpyamāna*. For **c**, Ppp. has *ratheṣu darçatam*.

7. The gods' bone became pearl; that goes about within the waters, possessing soul; that do I bind on thee in order to life-time, splendor, strength, to length of life for a hundred autumns: let [the amulet] of pearl defend thee.

Karçanás in **e**, though read by all our mss. and nearly all of SPP's, is hardly to be tolerated; we should have either *kṛ́çanas*, as above, or *kārçanas*, which the comm.

offers, with two or three mss. that follow him, and which SPP. accordingly adopts ⌊*kārçanás*⌋; our edition gives *karç-*; Ppp. has *kārṣiṇas*. Ppp. also has simply *ca* for our whole **d** (after *balāya*). The comm. reads *asti* instead of *asthi* in **a**. The verse (11+11 : 14+11+8=55) lacks a syllable of being a full *çakvarī*. ⌊Reject either *āyuṣe* or *varcase* and the meter is good.—In **c**, *te* 'for thee' (comm., as gen.), is, I suppose, virtually = 'on thee.'⌋

The second *anuvāka*, ending with this hymn, contains 5 hymns and 39 verses; the Anukr. quotation is *nava ca*.

11. In praise of the draft-ox.

[*Bhṛgvañgiras.—dvādaçarcam. ānaḍuham. trāiṣṭubham: 1, 4. jagatī; 2. bhurij; 7. 3-av. 6-p. anuṣṭubgarbho 'pariṣṭājjāgatā nicṛcchakvarī; 8–12. anuṣṭubh.*]

Found in Pāipp. iii. (in the verse-order 1, 4, 2, 5, 3, 6, 11, 12, 9, 8, 10, 7). Used by Kāuç. (66. 12) in a *sava* sacrifice, with the draft-ox as *sava*. The hymn offers an example of that characteristic Hindu extollation, without any measure or limit, of the immediate object of reverence, which, when applied to a divinity, has led to the setting up of the baseless doctrine of "henotheism."

Translated: Muir, OST. v. 399, 361 (about half); Ludwig, pp. 534 and 190; Deussen, *Geschichte*, i. 1. 232; Griffith, i. 144; Weber, xviii. 39.—Cf. Deussen, l.c., p. 230 f. Weber entitles the hymn "Verschenkung eines Pflugstieres zur Feier der Zwölften (i.e. nights of the winter solstice—see vs. 11)."

1. The draft-ox sustains earth and sky; the draft-ox sustains the wide atmosphere; the draft-ox sustains the six wide directions; the draft-ox hath entered into all existence.

That is, the ox in his capacity of draft-animal: the comm. says, *çakaṭavahanasamartho vṛṣabhaḥ*; later in the hymn he is treated as female, without change of the name to a feminine form (the fem. *-ḍuhī* or *-ḍvāhī* does not occur before the Brāhmaṇa-period of the language). But the comm. also allows us the alternative of regarding *dharma*, in ox-form, as subject of the hymn. The "directions" (*pradíç*) are, according to him, "east etc."; and the "six wide" are "heaven, earth, day, night, waters, and plants," for which AÇS. i. 2. 1 is quoted as authority. With the verse compare x. 7. 35, where nearly the same things are said of *skambha*. Ppp. reads in **a** *-vīm dyām uta 'mūm*. In the second half-verse, two accent-marks have slipped out of place in our edition: in **c**, that under *ṣa* should stand under *ḍu*; and, in **d**, that under *mā* should stand under *na*. The verse is *jagatī* by count, but not by rhythm. ⌊If, with Weber, we pronounce *naḍvā́n*, it becomes a regular *triṣṭubh*.⌋

2. The draft-ox [is] Indra; he looks out from (for?) the cattle; triple ways the mighty one (*çakrá*) measures out (traverses?); yielding (*duh*) the past (?*bhūtá*), the future, existing things (*bhúvana*), he goes upon (*car*) all the courses (*vratá*) of the gods.

Ppp. reads in **a** *indrasya* for *indraḥ sa*, and in **c** it adds *sam* before *bhūtam*, and has *bhuvanam* instead of *-nā*. The comm. has in **b** the curious reading *stiyān* for *trayā́n*, and hence we lose his guess as to what may be meant by the "triple ways." He takes *paçubhyas* in **a** first as dative, and then as ablative. He understands *bhúvanā* as virtually "present"; more probably it has its usual sense of 'existences,' and the two preceding adjectives qualify it distributively, or are in apposition with it: "all existing

things, both what is and what is to be." ⌊If we pronounce again *naḍvā́n*, the vs. loses its *bhurij* quality. The cadence of **b** is bad.⌋

3. Born an Indra among human beings (*manuṣyà*), he goes about (*car*) shining brightly, a heated hot-drink (*gharmá*); he, being one of good offspring, shall not go in mist (? *udārá*) who, understanding [it], shall not partake of (*aç*) the draft-ox.

The verse is obscure, and the translation in various points very doubtful. The second pāda is apparently a beginning of the identification of the ox with the *gharma*, a sacrificial draught of heated milk, which we find further in vss. 5, 6; he is, since his kind yield warm milk, as it were an incorporation of that sacrifice. And the second half-verse is then a promise to whoever shall abstain from using the ox as food. Ppp. reads *eṣa* instead of *jātas* in **a**, and *saṁçiçānas* at end of **b**. In **c**, **d** the comm. reads *sam* for *san*, *ud āre* as two words, and *no 'çniyāt*, and of course makes very bad work of its explanation, finding metempsychosis in *sam . . . sarṣat* (*na saṁsarati punaḥ saṁsāradharmān na prāpnoti*). *Gharma* he takes first as "blazing sun," and then, alternatively, in its true sense. There is no other occurrence of an *s*-aorist from *sṛ*; and it is altogether against rule and usage to employ a subjunctive and an optative (*açnīyāt*) in two coördinate clauses ⌊this seems to me to be a slip — see *Skt. Gram.* § 575 b; and the clauses are hardly coördinate⌋; so that the reading is very suspicious. A few of our mss. (P.M.W.E.) read *ná* after *udāré*. ⌊Ludwig conjectures *suprayā́s* for *-jā́s*.⌋

4. The draft-ox yields milk (*duh*) in the world of the well-done; the purifying one fills him up from in front; Parjanya [is] his streams, the Maruts his udder, the sacrifice his milk, the sacrificial gift the milking of him.

Ppp. appears to have read in **b** *pyāyet*, which would rectify the meter; in **c** it combines *maruto "dho*. *Pávamāna* in **b** might signify the wind (then *purástāt* 'from the east'?) or soma; the comm. takes it as the latter (*pavitreṇa çodhyamāno 'mṛtamayaḥ somaḥ*): and "the sacrifice" in **d** as "the *sava* sacrifice now performed." The verse is rhythmically a *triṣṭubh* with redundant syllables (11 + 13 : 12 + 11 = 47). ⌊On *dakṣiṇā*, see Bloomfield, AJP. xvii. 408 f.⌋

5. Of whom the lord of the sacrifice is not master (*īç*), nor the sacrifice; not the giver is master of him, nor the acceptor; who is all-conquering, all-bearing, all-working — tell ye us the hot-drink which [is] four-footed.

"Which" in **d** is *yatamá*, lit. 'which among the many.' The intended answer, of course, is that this wondrous sacrificial drink is the ox. Ppp. begins **c** with *yo viçvadṛg viçvakṛd v-*. The comm. declares the first half-verse to convey the universal masterhood and not-to-be-mastered-hood of the ox; in **d** *gharma* is, according to him, "the blazing sun, which the four-footed one tells us" (*brūta* is read, but declared equivalent to *brūte!*).

6. By whom the gods ascended to heaven (*svàr*), quitting the body, to the navel of the immortal, by him may we go to the world of the well-done, desiring glory, by the vow (*vratá*) of the hot-drink, by penance.

Ppp. appears to have read in **a** *suvā ruhanta;* in **b** it has *dhāma* instead of *nābhim;* and it ends **d** with *yaçasā tapasyā.* The comm. has *jeṣma* (= *jayema*) in **c** ⌊instead of *geṣma* (*Skt. Gram.* § 894 c)⌋: *gharma* is to him once more "the blazing sun." ⌊As to the stock-phrase in **c**. cf. Bloomfield, AJP. xvii. 419.⌋ The verse (10+11: 10+13=44) is a very poor *triṣṭubh.*

7. Indra by form, Agni by carrying (*váha*), Prajāpati, Parameshṭhin, Virāj; in Viçvānara he strode, in Vāiçvānara he strode, in the draft-ox he strode; he made firm, he sustained.

This is the obscurest verse of this obscure hymn, and no attempt will be made to solve its riddles. Ppp. has a quite different text: *indro balenā 'sya parameṣṭhī vratenāi 'na gāus tena vāiçvadevāḥ: yo 'smān dveṣṭi yaṁ ca vayaṁ dviṣmas tasya prāṇān asavahes tasya prāṇān vi varhaḥ.* The two concluding clauses of our text most obviously belong with vs. 7 rather than vs. 8, and both editions so class them; but SPP. states that all his authorities reckon them to vs. 8, ending vs. 7 with the third *akramata* (which some of the mss., including our P.M.W.E.O.Op., mutilate to *akramat*). He adds that the Anukr. does the same; but this is evidently an oversight, our mss. of the Anukr. calling vs. 8 a simple *anuṣṭubh* (*madhyam etad anaḍuha iti pañcā 'nuṣṭubhaḥ*) and giving of vs. 7 a lengthy definition (see above), implying the division 9+10: 8+8+8: 12=55 (restoring both times the elided initial *a* in **f**): perhaps, then, SPP. is also mistaken in regard to the unanimity of his "mss. and Vāidikas"; at any rate, part of our mss. (Bp.I.H.Op.K.) divide with the editions. The comm., however, does not; as, indeed, he is repeatedly at discordance with the Anukr. on such points. He explains *váha* in **a** as "the part that carries (*vahati*) the yoke; the shoulder," and has nothing of any value to say as to the general sense of the verse. ⌊The identification of the draft-ox with Agni seems to rest on Agni's chief function of "carrying"; cf. RV. x. 51. 5 **d**; 52. 1 **d**, 3 **d**, 4 **a**.⌋

8. That is the middle of the draft-ox, where this carrying (*váha*) is set; so much of him is in front (*prācīna*) as he is put all together on the opposite side.

The virtual meaning of the second half-verse appears plainly to be that the two parts of the ox, before and behind the point where the pull comes (i.e. where the yoke rests) are equal; but it is strangely expressed, and the reason why the point is insisted on does not appear. The comm. so understands it: *evam prākpratyagbhāgāv ubhāv api samānāu;* he renders *vaha* this time by *bhāra;* Ludwig takes it as "the hump." ⌊In *this* verse, **b** can hardly mean "where the pull comes," but rather 'where the burden is put,' i.e. the back; cf. Deussen, l.c., p. 231. Nevertheless, see BR. under *vaha*, 2 a and 2 b.⌋

9. Whoso knows the milkings of the draft-ox, seven, unfailing, both progeny and world he obtains: so the seven seers know.

Ppp. reads *anapadasyatas* both here (**b**) and at 12 **d**; it also combines *saptarṣ-* in **d**, as does the comm., and a couple of SPP's authorities. For consistency, our text ought to combine in **a**–**b** *dóhānt s-*; SPP. also leaves out here the connecting *t*. The comm. explains the seven milkings or yields of milk alternatively as "the seven cultivated plants, rice etc." or "the seven worlds and oceans"—not happening, apparently, to think of any other heptad at the moment. He quotes the names of the seven seers from Āçvalāyana. ⌊The number of this vs. is misprinted.⌋

10. With his feet treading down debility (*sedí*), with his thighs (*jáñghā*) extracting (*ut-khid*) refreshing drink — with weariness go the draft-ox and the plowman unto sweet drink (*kīlā́la*).

The verse seems rather out of place here. As both *n* and *m* final are assimilated to an initial palatal, the *pada*-text commits the blunder in **b** of understanding *irām* to be for *irān*; and, as is usual in such cases, a part of our mss. read *irān j-* (so P.M.W.E.I.); SPP. very properly emends his *pada*-text to *irām*. The comm. reads in **d** *kīnāçasya* for *-çaç ca* (one of SPP's authorities following him: "with the old accent," SPP. remarks, as if the change of reading involved a change of accent), and makes *gachatas* a genitive agreeing with it — against the accent; but this he regularly ignores. *Irām*, it may be added, he glosses with *bhūmim*!

11. Twelve, indeed, they declare those nights of the vow (*vrátya*) of Prajāpati; whoso knows the *bráhman* within them (*tátró 'pa*) — that verily is the vow of the draft-ox.

Or, "those twelve nights they declare to be for the vow" etc.: it is uncertain what is object and what objective predicate in the sentence. Ppp. reads and combines *vrātyā "huṣ pr-* in **b**; for the unusual phrase *tatro 'pa* in **c** it gives *tad vā 'pi*; and in **d** it has *balam* instead of *vratam*. For Weber's conjectures as to the twelve nights and the draft-ox of this hymn, see his *Omina und Portenta*, p. 388; compare also ⌊Weber's other references, *Ind. Stud.* xviii. 45, and⌋ Zimmer, p. 366. The comm. glosses *vratya* by *vratārha*, and quotes TS. v. 6. 7[1] as to the twelve nights of consecration.

12. He milks (*duh*) at evening, he milks in the morning, he milks about midday; the milkings of him that come together, those unfailing ones we know.

Ppp. has for **a**, **b** *duhe vā 'naḍvān sāyaṁ duhe prātar duhe divā*, and at the end (as above noted) *anapadasyatas*. The comm. supplies to *duhe* either *anaḍvāham* as object (with the worshiper as subject), or *anaḍvān* as subject (with the performer of the *sava* sacrifice as beneficiary): *saṁ yanti* he explains by *phalena saṁgacchante*.

12. To heal serious wounds: with an herb.

[*Ṛbhu.* — *vānaspatyam.* *ānuṣṭubham*: *1. 3-p. gāyatrī*; *6. 3-p. yavamadhyā bhuriggāyatrī*; *7. bṛhatī.*]

Found in Pāipp. iv. (in the verse-order 3–5, 1, 2, 7, 6). Used by Kāuç. (28. 5) in a healing rite: Keçava and the comm. agree in saying, for the prevention of flow of blood caused by a blow from a sword or the like; boiled *lākṣā*-water is to be poured on the wound etc. The schol. to Kāuç. 28. 14 also regard the hymn as included among the *lākṣāliñgās* prescribed to be used in that rule.

Translated: Kuhn, KZ. xiii. 58, with Germanic parallels; Ludwig, p. 508; Grill, 18, 125; Griffith, i. 146; Bloomfield, 19, 384; Weber, xviii. 46. — Cf. Hillebrandt, *Vedachrestomathie*, p. 48.

1. Grower art thou, grower; grower of severed bone; make this grow, O *arundhatī*.

Arundhatī, lit. 'non-obstructing,' appears to be the name of a climbing plant having healing properties; it is mentioned more than once elsewhere, and in v. 5 (vss. 5 and 9) along with *lākṣā* (vs. 7) 'lac'; and the comm. to the present hymn repeatedly declares

lākṣā to be the healing substance referred to in it; probably it is a product of the *arundhatī*. Ppp. has every time *rohiṇī* instead of *rohaṇī*, and so the comm. also reads; the manuscripts of Kāuç., too, give *rohiṇī* in the pratīka, as does the schol. under 28. 14. There is evident punning upon the name and the causative *rohaya-* 'make grow'; perhaps the true reading of **a** is *róhaṇy asi rohiṇi* 'thou art a grower, O red one,' bringing in the color of the lac as part of the word-play; the comm. assumes *rohiṇi*, voc., at end of **a** (*he lohitavarṇe lākṣe*). Ppp. further reads *çīrṇasya* instead of *chinnásya;* and has, in place of our **c**, *rohiṇyām arha ātā 'si rohiṇyā 'sy oṣadhe*, making the verse an *anuṣṭubh*. The comm. gives *asnas* for *asthnas* in **b**.

2. What of thee is torn (*riç*), what of thee is inflamed (*? dyut*), is crushed (*? péṣṭra*) in thyself — may Dhātar excellently put that together again, joint with joint.

Ppp. reads in **a** *çīrṇaṁ* for *riṣṭam;* it reads *tā "tmanaḥ* in **b**; and in **c**, **d** it has *tat sarvaṁ kalpayāt saṁ dadat*. The comm. (with one of SPP's mss.) reads *presṭham* (=*priyatamam*) for the obscure *péṣṭram* in **b** (found elsewhere only in vi. 37. 3 below, where the comm. has *peṣṭam*); the conjecture "bone" of the Pet. Lex. seems altogether unsatisfactory; it is rendered above as if from *piṣ*. The comm. paraphrases *dyuttám* by *dyotitam, vedanayā prajvalitam iva*, which seems acceptable.

3. Let thy marrow come together with marrow, and thy joint together with joint; together let what of thy flesh has fallen apart, together let thy bone grow over.

Ppp. rectifies the meter of **a** by omitting *te*, and has for **d** ⌊? **b**?⌋ *saṁstrāvam asu parva te*. A few of the mss. (including our H.O.Op.) give *viçrastam* in **c**. The comm. reads *çam* instead of *sam* in every pāda. A couple of SPP's mss., by a substitution found also elsewhere ⌊see ii. 12. 7, note⌋, have *manyā́* for *majjñā́* in **a**. The Anukr. ignores the redundant syllable in the first pāda.

4. Let marrow be put together with marrow; let skin (*cárman*) grow (*ruh*) with skin; let thy blood, bone grow; let flesh grow with flesh.

The third pāda is translated as it stands ⌊cf. vs. 5 **c**⌋, but we can hardly avoid emending *ásṛk* to *asthnā́*, or else *ásthi* to *asnā́*, to agree with the others; the comm. ⌊as an alternative⌋ fills it out to two parallel expressions, for both blood and bone. Ppp. has, for **b–d**: *asthnā 'sthi vi rohatu snāva te saṁ dadhmas snāvnā carmaṇā carma rohatu*.

5. Fit thou together hair with hair; fit together skin (*tvác*) with skin; let thy blood, bone grow; put together what is severed, O herb.

The prolongation of the final vowel of a pāda is so anomalous that we can hardly help regarding *kalpayā* in **a** as wrong, perhaps imitated from **b**; Ppp. avoids the difficulty by reading in **a** *saṁ dhīyatām*. ⌊For **c**, compare vs. 4.⌋ Ppp. also has for **d** our 4 **d**.

6. Do thou here stand up, go forth, run forth, a chariot well-wheeled, well-tired, well-naved; stand firm upright.

Ppp. is very different: *ut tiṣṭha pre 'hi samudhā hi te paruḥ: saṁ te dhātā dadhātu tan no viriṣṭaṁ rathasya cakra py upavaryathāir yathāi 'ti sukhasya nābhiṣ prati tiṣṭha evaṁ*. The Anukr. scans the verse as 9 + 11 : 5 = 25 syllables.

7. If, falling into a pit, he hath been crushed (*sam-çṛ*), or if a stone hurled (*pra-hṛ*) hath smitten [him] — as a Ṛbhu the parts of a chariot, may it put together joint with joint.

A number of the mss. (including our P.M.O.Op.) read *kártum* for *kartám* in **a**; the comm. explains *kartam* as meaning *kartakaṁ chedakam āyudham*, and makes it subject of *saṁçaçré* = *saṁhinasti*; he takes *ṛbhus* as one of the three Ṛbhus (quoting RV. i. 111. 1), not giving the word any general sense. Ppp. again has an independent text: *yadi vajro visṛṣṭā sthārakā jātu patitrā yadi vā ca riṣṭam: vṛkṣād vā yadi vā vibhyasi çirṣa rbhūr iti sa evaṁ saṁ dhāmi te paruḥ.* The verse is a *bṛhatī* only by number of syllables (10+10:8+8=36). ⌊The comm. makes the "Atharvanic spell" the subject in **d**.⌋

13. For healing.

[*Çaṁtāti.* — *cāndramasam uta vāiçvadevam. ānuṣṭubham.*]

Found in Pāipp. v. (in the verse-order 1, 5, 2–4, 6, 7). Vss. 1–5, 7 are in RV. x. 137, and vs. 6 occurs elsewhere in RV. x. Only vss. 1–3 have representatives in Yajur-Veda texts. The hymn is called *çaṁtātīya* in Kāuç. (9. 4), in the list of the *laghuçānti gaṇa* hymns; and our comm. to i. 4 counts it also to the *bṛhachānti gaṇa* (reading in Kāuç. 9. 1 *uta devās* for the *tad eva* of the edited text), but he makes no mention of it here; he further declares it to belong among the *aṅholiṅgās* (for which see Kāuç. 32. 27, note): the schol., on the other hand, put it in the *āyuṣyagaṇa* (54. 11, note). It is used (58. 3. 11) in the ceremonies for long life that follow the initiation of a Vedic student. In Vāit. (38. 1) it appears, with ii. 33 and iii. 11 etc., in a healing ceremony for a sacrificer ⌊see comm.⌋ who falls ill.

Translated: by the RV. translators: and Aufrecht, ZDMG. xxiv. 203; Griffith, i. 147; Weber, xviii. 48. — See Lanman's *Reader*, p. 390.

1. Both, O ye gods, him that is put down, O ye gods, ye lead up again, and him that hath done evil (*ágas*), O ye gods, O ye gods, ye make to live again.

Found without variant as RV. x. 137. 1, and also in MS. (iv. 14. 2.) But Ppp. reads *uddharatā* for *ún nayathā* in **b**, and its second half-verse is *tato manuṣyaṁ taṁ devā devāṣ kṛṇuta jīvase.* The comm. explains *avahitam* as *dharmaviṣaye sāvadhānam, apramattam*, or alternatively, *avasthāpitam*; supplying to it *kuruta*, and making of **b** an independent sentence, with double interpretation; and he says something in excuse of the four-fold repetition of the vocative.

2. These two winds blow from the river as far as the distance; let the one blow hither dexterity for thee; let the other blow away what complaint (*rápas*) [thou hast].

Besides RV. (vs. 2), TB. (ii. 4. 17) and TA. (iv. 42. 1, vs. 6) have this verse. Both accent in **c** *ā́vātu*, as does SPP's text, and as ours ought to do, since all the mss. so read, and the accent is fully justified as an antithetical one; our text was altered to agree with the *ā́ vātu* of RV., which is less observant of the antithetical accent than AV., as both alike are far less observant of it than the Brāhmaṇas. All the three other texts have *párā* for *ví* at beginning of **d**: and TB.TA. give *me* instead of *te* in **c**. The second pāda is translated in attempted adaptation to the third and fourth; of course,

the two ablatives with *ā* might properly be rendered coördinately, and either 'hither from' or 'hence as far as'; the comm. takes both in the latter sense.

3. Hither, O wind, blow healing; away, O wind, blow what complaint [there is]; for thou, all-healing one, goest [as] messenger of the gods.

TB.TA. (as above) put this verse before the one that precedes it here and in RV. All the three read in **c** *viçvábheṣajas*, and Ppp. intends to agree with them (*-bhejajo de-*). The comm. offers an alternative explanation of *devānām* in which it is understood as = *indriyāṇām* 'the senses.' ⌊Von Schroeder gives **a**, **b**, *Tübinger Kaṭha-hss.*, p. 115.⌋

4. Let the gods rescue this man, let the troops of Maruts rescue, let all beings rescue, that this man may be free from complaints.

In RV., this verse and the following one change places. In **a**, RV. reads *ihá* for *imám*, and in **b** the sing. *trấyatām . . . gaṇáḥ*. Ppp. ends **b** with *maruto gaṇāiḥ*, and **d** with *agado 'sati*. The first pāda is defective unless we make a harsh resolution of a long *ā*. We had **d** above as i. 22. 2 **c**.

5. I have come unto thee with wealfulnesses, likewise with uninjurednesses; I have brought for thee formidable dexterity; I drive (*sū*) away for thee the *yákṣma*.

The RV. text has in **c** *te bhadrám ấ 'bhārṣam*; both editions give the false form *ấ 'bhāriṣam*, because this time all the mss. (except our E.p.m.) chance to read it; in such cases they are usually divided between the two forms, and we need not have scrupled to emend here; the comm. has *-rṣam*. Ppp. reads in **c** *te bhadram āriṣaṁ*, and, for **d**, *parā suvāmy ānuyat*.

6. This is my fortunate hand, this my more fortunate one, this my all-healing one; this is of propitious touch.

This is, without variant, RV. x. 60. 12; it takes in our hymn the place of RV. x. 137. 6.

7. With (two) ten-branched hands — the tongue [is] forerunner of voice — with (two) disease-removing hands: with them do we touch thee.

RV. (vs. 7) has for **c**, **d** *anāmayitnúbhyāṁ tvā tấbhyāṁ tvó 'pa spṛçāmasi*. The Anukr. takes no notice of the redundancy in our **c**.

14. With the sacrifice of a goat.

[*Bhṛgu.* — *navarcam. ājyam, āgneyam. trāiṣṭubham: 2, 4. anuṣṭubh; 3. prastārapañkti; 7, 9. jagatī; 8. 5-p. atiçakvarī.*]

Verses 1–6 are found also in Pāipp. iii. (in the verse-order 1, 2, 5, 4, 6, 3), and in various Yajur-Veda texts (vss. 1 and 6 not in company with the rest); vss. 7–9, in Pāipp. xvi. The hymn is used in Kāuç. (64. 23 ff.) in the *sava* sacrifices, with goat or goat-rice-mess (*ajāudana*) as *sava*: vss. 2–4, at 68. 24–27 (and also, the comm. says, in recitation in all *sava* sacrifices); vs. 5, at 63. 9 (the comm. says, with oblation in all); vs. 6, at 64. 17; vs. 7 (vss. 7 and 8, according to the comm.), at 64. 18–20 (with setting up the goat); vs. 9, at 64. 22 (with offering the skin having head and feet left attached to it). In Vāit., vs. 1 is used (29. 3) in the *agnicayana*, with building in a goat's head; vss. 2–5 (29. 17), in the same ceremony as the priests mount the altar;

vs. 5 (8. 17), in the *parvan* sacrifices, with transfer of the fires, and again, in the *agniṣṭoma* (15. 9), when the fire is brought to the *uttaravedi;* and the comm. regards vs. 3 as quoted at 27. 6, in the *vājapeya* rite.

Translated: Griffith, i. 149; Weber, xviii. 51 (elaborate comment).

1. Since the goat has been born from the heat of Agni (the fire), it saw [its] generator in the beginning; by it the gods in the beginning attained (*i*) [their] godhead; by (with?) it the sacrificial ones (*médhya*) ascended the ascents (*róha*).

Found also in VS. (xiii. 51), MS. (ii. 7. 17: like VS. throughout), and TS. (iv. 2. 10⁴). VS. and MS. have in **c**, **d** *devátām ágram āyan̄s téna róham āyann úpa médh-.* TS. has at the beginning *ajā́*, and, correspondingly, *sā́* (with *vāí* added) in **b**, and *táyā* in **c** and **d**; it also reverses the order of **c** and **d**, agreeing otherwise with VS.MS. in **d**, but having *ágre*, like AV., in **c**; it also replaces *çókāt* by *gárbhāt* in **a**. We have **a** again below as ix. 5. 13 **a**: and **c** is nearly equivalent to iii. 22. 3 **c**: moreover the *pada*-mss., here as there, misinterpret *āyan̄* before *téna* as *āyam*, which SPP. properly corrects to *āyan* in his *pada*-text; all our *saṁhitā*-mss. read *āyan̄*. The comm. declares *hí* in **a** to be intended to intimate that the same statement was made in another text also; and he quotes TS. ii. 1. 1⁴; *róha* he explains by *svargādiloka; téna* he takes both times as designating the means. The Anukr. takes no notice of the deficiency of a syllable in **b**. ⌊As to *ajá*, see Weber, *Berliner Sb.*, 1895, p. 847 n.⌋

2. Stride ye with the fire to the firmament (*nā́ka*), bearing in your hands vessel-[fires] (*úkhya*); having gone to the back of the sky, to the heaven (*svàr*), sit ye mingled with the gods.

The other texts (VS. xvii. 65; TS. iv. 6. 5¹; MS. ii. 10. 6) differ but slightly from ours: all have the sing. *úkhyam* at beginning of **b**, and TS.MS. combine *diváḥ p-* in **c**. Ppp. reads *agnibhis* in **a**, and *ekṣām* for *úkhyān* in **b**; for the latter, the comm. (with one of SPP's mss.) gives *akṣān*, which he defines as *akṣavat prakāçakān anuṣṭhitān yajñān*. As usual, the mss. vary at the end between the equivalent *ādhvam* and *āddhvam;* our text reads the latter, SPP's the former.

3. From the back of earth I have ascended to the atmosphere; from the atmosphere I have ascended to the sky; from the back of the sky, of the firmament (*nā́ka*), I have gone to heaven (*svàr*), to light.

The other three texts (VS. xvii. 67; TS. and MS. as above) agree in omitting *pṛṣṭhā́t* in **a** and adding *úd* after *ahám* before *antárikṣam*. In this verse, the comm. takes *svàr* as the sun (in vs. 2, as the *svarga loka*). It is too irregular (14+9:7+8=38) to be so simply defined as it is by the Anukr. ⌊If we omit the first *ahám*, and combine *dívā́ruham* in **b** and resolve *-āát suar* in **cd**, we get an orderly *purastādbṛhatī.*⌋

4. Going to heaven (*svàr*) they look not away; they ascend to the sky, the two firmaments (*ródasī*) — they who, well-knowing, have extended the everywhere-streaming sacrifice.

The other texts (VS. xvii. 68; TS. and MS. as above) have no variants; but Ppp. ends **b** with *rohantu rādhasaḥ*. The comm. again takes *svar* as *svarga;* and *viçvatodhāram* as either *sarvato dhārakam* or else *sarvato 'vicchinnaphalaprāptyupāyā yasmin.*

5. O Agni, go forth first of the divinities, eye of gods and of human beings (*mắnuṣa*) — pressing on (? *íyakṣa-*) in unison with the Bhṛgus, let the sacrificers go to heaven (*svàr*), to well-being.

The other texts (VS. xvii. 69; TS. and MS. as above) all read *mártyānām* at end of **b**; and for *devátānām* in **a** VS.TS. have *devayatā́m*, MS. *devāyatā́m*; and Ppp. also reads *martyānām* and *devayatām*; in **c**, MS. has *sahá* for *sajóṣās*. The comm. paraphrases *cakṣus* by *cakṣurindriyavat priyaḥ*, and *iyakṣamāṇās* by *yaṣṭum icchantaḥ*.

6. With milk, with ghee, I anoint the goat, the heavenly eagle, milky, great; by it may we go to the world of the well-done, ascending the heaven (*svàr*), unto the highest firmament (*nắka*).

TS. (iv. 7. 13) and MS. (ii. 12. 3) have a parallel verse, with which Ppp. also corresponds in the first half: *agním* (Ppp. *-nīm*) *yunajmi çávasā ghṛténa divyáṁ suparṇáṁ* (Ppp. *samudraṁ*) *váyasā* (MS. *vayasám*; but Ppp. *payasaṁ*) *bṛhántam* (Ppp. *ruhantam*); as second half, they read: *téna vayáṁ patema bradhnásya viṣṭápaṁ súvo* (MS. *svò*) *rúhāṇā ádhi nắka uttamé*, while Ppp. differs from our text only by having at beginning of **d** *saruhāṇā adhi*. The second half-verse is repeated below as xi. 1. 37 **c**, **d**. The comm. reads in **b** *payasam*, but regards it as *vayasam* with Vedic substitution of *p* for *v*; *svàr* this time is either *svarga* or *sūryātmakam paramaṁ jyotiḥ*. The *triṣṭubh* is irregular in its last two pādas. ⌊Pronounce *gā-iṣma* in **c** (? in spite of *Gram.* § 894 c, end). Pāda **d** is simply acatalectic. Ought we perhaps to read *sū́āróh-*, i.e. *súar róh-* (root *ruh* without *ā*, as at x. 2. 8; xii. 3. 42; xix. 6. 2)?⌋

7. Accompanied by five rice-messes (*-odaná*), by the five fingers, with the spoon, take thou up five-fold that rice-mess. In the eastern quarter set thou the head of the goat; in the southern (*dákṣiṇa*) quarter set his right (*dákṣiṇa*) side.

Verses 7–9 are not found in other texts, not even in Ppp.* The comm. (against the accent) explains *páñcāudanam* as *pañcadhā vibhaktam odanam*; *uddhara* as "take out of the kettle (*sthālī*) and set on the *barhis*"; and, both here and in the following verse, he substitutes for the actual part of the animal the cooked meat taken from such part, with the share of rice-mess that goes with it. The verse is a *jagatī* only by number of syllables (11 + 13 : 11 + 13 = 48; each pāda ⌊save **b**⌋ has trochaic close). ⌊Reject *diçí* in **d** and scan as 11 + 12 : 11 + 11.⌋ *⌊In a supplementary note, Roth says that they do occur (as noted above) in Ppp. xvi.⌋

8. In the western quarter set his rump (*bhasád*); in the northern (*úttara*) quarter set his other (*úttara*) side; in the upward quarter set the goat's back-bone; in the fixed quarter set his belly (? *pājasyà*); midway in the atmosphere his middle.

The comm. explains *pājasyàm* thus: *pāja iti balanāma: tatra hitam udaragatam ūvadhyam*; and *dhehi* in connection with it as meaning *ni khana* — which looks quite improbable. It is only by violence that this verse can be extended to 60 syllables, as the Anukr. requires. ⌊Reject *diçí* in **b** and **c**, as in vs. 7, and combine *bhasádāsya*, and we get five good *triṣṭubh* pādas.⌋ Our edition inserts after *pājasyàm* an *avasāna*-mark which is wanting in the mss. and in SPP's text.

9. Do thou envelop with cooked skin the cooked goat, brought

together with all his limbs, all-formed. Do thou rise up from here unto the highest firmament (*nā́ka*); with thy four feet stand firm in the quarters.

One would expect in a rather *áçṛtayā*, as the hide can hardly have been cooked; the comm. reads instead *çrathayā*, explaining it as *viçasanena vibhaktayā;* but no such word as *çratha* appears to be found elsewhere, and both it and its interpretation are very implausible. To *tvacā* he adds "having the feet, tail, and head on." The verses read as if the goat himself, after cooking whole, were set up in position, the head to the east. The Anukr. does not heed that the second and fourth pādas are *triṣṭubh.* ⌊Ppp. has *çrutam ekaṁ çrutayā.*⌋

15. For abundant rain.

[*Atharvan.* — *ṣoḍaçarcam. marutparjanyadevatyam. trāiṣṭubham: 1, 2, 5. virādjagatī; 4. virāṭpurastādbṛhatī; 7. [8.] 13. [14.] anuṣṭubh; 9. pathyāpañkti: 10. bhurij; 12. 5-p. anuṣṭubgarbhā bhurij; 15. çañkumaty anuṣṭubh.*]

Found (except vss. 2 and 15) in Pāipp. v. (in the verse-order 1, 3, 6, 5, 4, 7, 9, 10, 8, 11–14, 16). This hymn and vii. 18 appear to be called *mārutāni* in Kāuç. (26. 24: see note to this rule); they are specified as used together in a rite for procuring rain (41. 1 ff.); also in expiation of the portent of *upatārakās* 'inundations' (103. 3); further, vss. 10 and 11, with oblations respectively to Agni and Prajāpati, in expiation of the portent of obscuration of the seven seers (127. 8, 9). In Vāit. (8. 9) vs. 6 appears in the preparations of the *cāturmāsya* sacrifice. And the comm. quotes vs. 11 as employed by the Nakṣ. K. (18) in a *mahāçānti* called *prājāpatī.*

Translated: Bühler, *Orient und Occident*, i. 219; Griffith, i. 150; Weber, xviii. 58. — See also Weber's references to Ludwig and Zimmer. Cf. introduction to iii. 13.

1. Let the directions, full of mist (*nábhasvant*), fly up together; let clouds, wind-hurried, come together; let the lowing [cows] of the resounding misty great bull, the waters, gratify the earth.

Ppp. combines in **d** *vāçrā 'paḥ;* the comm., in **c**, *mahars-* ⌊as the meter requires⌋; this happens to be a case where all the mss. agree in *mahars-*. The meaning in **a** probably is the confusion of the directions by reason of the mists; the comm. renders *nábhasvatīs* in **a** by *nabhasvatā vāyunā yuktāḥ*, and *nabhasvatas* in **c** by *vāyupreritasya meghasya sambandhinyaḥ.* ⌊The second half-verse recurs at 5, below; see note.⌋

2. Let the mighty (*taviṣá*), liberal (*sudā́nu*) ones cause to behold together; let the juices (*rása*) of the waters attach themselves (*sac*) to the herbs; let gushes (*sárga*) of rain gladden (*mahay-*) the earth; let herbs of all forms be born here and there (*pṛ́thak*).

The "mighty ones" in **a** are doubtless the Maruts; *īkṣay-* is perhaps an error which has blundered in from the next verse, for *ukṣay-* (though no causative of *ukṣ* occurs elsewhere in AV.); the comm. supplies for it *vṛṣṭim* as object; the translation implies something like "attract every one's attention." It would be easy to rectify the meter of **d** by reading *óṣadhīr virūpāḥ;* **a** is the only real *jagatī* pāda; and even by count the verse is only *nicṛt* (12+11 : 11+13=47).

3. Do thou make the singers (*gā́yant*) to behold together the mists;

let rushes (*véga*) of waters rush (*vij*) up here and there; let gushes of rain gladden the earth; let plants of all forms be born here and there.

Ppp. has for **a** *samikṣad viçvag vāto napāṅsy;* at end of **b**, *patantu* for *vijantām;* in **d**, *oṣadhayas* (as in 2 **d** ⌊of the editions⌋). The comm. regards **a** as addressed to the Maruts (*he marudgaṇa*), and "the singing ones" as "us who are praising": and *vega* as "swift stream." The Anukr. ignores the extra syllable in **d** ⌊rectify as in 2 **d**, *virūpās?*⌋.

4. Let the troops of Maruts sing unto thee, O Parjanya, noisy here and there; let gushes of raining rain rain along the earth.

Pṛthak, lit. 'severally, separately,' is used in these verses rather in the sense of 'all about, everywhere.' Ppp. has in **d** *sṛjantu* for *varṣantu*. The Anukr. makes the pāda-division after *mā́rutās*, and the *pada*-mss. mark it accordingly, thus leaving *parjanya* without excuse for its accentlessness; but all the mss. read so, and both editions follow them. Doubtless either *mā́rutās* or *parjanya* is an intrusion; so the meter indicates. The comm. gives in **c** *varṣantas*.

5. Send up, O Maruts, from the ocean; brilliant [is] the song; ye make the mist fly up; let the lowing [cows] of the resounding misty great bull, the waters, gratify the earth.

We had the second half-verse as 1 **c, d**; but Ppp. gives an original half-verse instead: *pra varṣayanti tamiṣā sudānavo 'paṁ rastr oṣadhī sacantām*. The first half is translated literally as it stands; but it is pretty certainly corrupt. Ppp. reads *īrayanta, tveṣā 'rkā, pātayantu*;* and the true reading is perhaps *tveṣā́ arkā́ nábha út pātayantu* 'let our brilliant songs make' etc. The comm. finds no difficulty, since his ideas of grammar allow him to make *tveṣā́s* and *arkā́s* qualify *nábhas* (*tveṣo dīptimad arko 'rcanasādhanam udakaṁ tadyuktaṁ nabhaḥ*). TS. (in ii. 4. 8²) and MS. (in ii. 4. 7) have a first pāda nearly agreeing with our **a** (TS. *īrayathā*, MS. *-yatā*), the rest of the verse being wholly different. A couple of our mss. (O.Op.), with two or three of SPP's, read *samudrajā́s* at end of **a**. *⌊Roth, in his collation, gives *pātayanta;* in his notes, *-tu*.⌋

6. Roar on, thunder, excite (*ard*) the water-holder; anoint the earth, O Parjanya, with milk; by thee poured out, let abundant rain come; let him of lean kine, seeking refuge, go home.

That is, let the herdsman whose animals have been thinned by the drought, now be even driven to shelter by the abundance of rain. Ppp. makes *sṛṣṭam* and *varṣam* change places, and is defaced at the end. The first three words are those of RV. v. 83. 7. The comm. (with two or three of SPP's mss. that follow him) reads in **d** *āsārāiṣī*, and renders it "seeking concurrence of streams"; our O.Op. have *-rāiçī*. The comm. makes *kṛçagus* signify "the sun, with his rays made slender"! and, of course, he is to "set" (*astam i*), or be made invisible by the clouds. The Anukr. makes no account of the fact that **a** is *jagatī*. ⌊For *āçāra*, see Lanman, *Trans. American Philological Association*, xv. (1884), p. vii.⌋

7. Let the liberal ones favor (*sam-av*) you, also the fountains, great serpents (*ajagarā*); let the clouds, started forward by the Maruts, rain along the earth.

Ppp. omits *vas* in **a**, and combines *sudānavo 'tsā 'jagarā;* and its second half-verse

is *vātā varṣasya varṣatuṣ pravahantu pṛthivīm anu*. The comm. renders ***avantu*** by *tarpayantu*; *ajagarās* here by *ajagarātmanā vitarkyamānāḥ*, and under vs. 9 by *ajagarasamānākārāḥ*: i.e. "that look like great serpents as they wind sinuously along"; he takes *sudānavas* in **a** alternatively as vocative, notwithstanding its accent.

8. Let it lighten to every region (*díçā*); let the winds blow to (from?) every quarter; let the clouds, started forward by the Maruts, come together along the earth.

Ppp. has in **d** *varṣantu*, as our text in the preceding verse. The comm. also points out the possibility of taking *diçás* as either accus. pl. or abl. sing. The Anukr. somehow omits to define the metrical character of this verse and of vs. 14.

9. Waters, lightning, cloud, rain—let the liberal ones favor you, also the fountains, great serpents; let the clouds, started forward by the Maruts, show favor (*pra-av*) along the earth.

Ppp. begins with *vātas* instead of *āpas*, and omits (as in 7 **a**) *vas* in **b**; and, for the last two pādas, it reads *prā pyāyasva pra pitṛsva saṁ bhūmiṁ payasā sṛja*. The comm. again takes *sudānavas* as vocative, and makes the elements mentioned in **a** subjects of *sam avantu*; in **d** he reads *plāvantu* but regards it as for *prā 'vantu* ⌊parallel with *palāyate* etc. (W's *Gram.* § 1087 c), for which he cites Pāṇini viii. 2. 19⌋.

10. Agni, who, in unison with the waters' selves (*tanū́*), hath become overlord of the herbs—let him, Jātavedas, win (*van*) for us rain, breath for [our] progeny, *amṛ́ta* out of the sky.

The comm. paraphrases *amṛtam* with *amṛtatvaprāpakam*. The Anukr. duly notes the redundant syllable in **d**.

11. May Prajāpati from the sea, the ocean, sending waters, excite the water-holder; let the seed of the stallion (*vṛ́ṣan áçva*) be filled up; come hitherward with that thunder,—

To this verse really belongs the first pāda of our vs. 12, as the sense plainly shows, as well as its association in RV. (v. 83. 6 **b**, **c**, **d**) with the two closing pādas here. ⌊Cf. Lanman, *Reader*, p. 370; misdivision as between hymns.⌋ But the mss., the Anukr., the comm., and both editions, end vs. 11 with *é 'hi*. RV. reads in our **c** *pinvata* for *pyāyatām*, and *dhā́rās* for *rétas*. Ppp. combines in **b** *āp' irayann*, and begins **c** with *prā py-*. The comm. gives *viṣṇos* instead of *vṛṣṇas* in **c**, and explains both it and *salilād* in **a** by *vyāpanaçīla*, which is one of his standing glosses for obscure words; *ardayāti* he paraphrases with *raçmibhir ādānena pīḍayatu*, and *udadhim* simply by *jaladhim*. This verse is as much *bhurij* as vs. 10, unless we combine *ā́pe "rdyan* in **b**. ⌊For *-núnéhi*, see Prāt. iii. 38, note.⌋

12. Pouring down waters, our Asura father.

Let the gurgles of the waters puff, O Varuṇa; let down the descending waters; let the speckled-armed frogs croak (*vad*) along the water-courses (*íriṇa*).

What is left of the verse after transferring its first *triṣṭubh* pāda to vs. 11, where it belongs, is (but for the intruded word *varuṇa*, which is wanting in Ppp.) a regular *anuṣṭubh*, having its *avasāna* division after *sṛja*; and this is the division actually made

in all the mss., and in SPP's text. Ppp. combines *gargarā 'pām*. The comm. declares *gargara* an imitative word (*ûrgdhvaniyuktāḥ pravāhāḥ*), and the translation so renders it; as second pāda of the *anuṣṭubh* he reads *avanicir* (*avanim añcanti*, i.e. *bhūmim gacchanti!*) *apa sṛja;* his first account of *asura* is as from *as* 'throw' (*meghānām kṣeptā*). ⌊Discussed and translated, apropos of *tṛiṇa*, by Pischel, *Ved. Stud.* ii. 223.⌋

13. Having lain for a year, [like] Brahmans performing a vow, the frogs have spoken forth a voice quickened by Parjanya.

The mss. (except one of SPP's, which follows the comm.) absurdly read *vā́tam* at beginning of c; both editions emend to *vā́cam*, which the comm. gives, and which is also read in the corresponding RV. verse, vii. 103. 1. Ppp. has *māṇḍūkā* in d. In our edition, correct two printer's errors, reading *saṁvatsarā́m* and *brāhmaṇā́*. ⌊Bloomfield discusses this vs. and the following, JAOS. xvii. 174, 179.⌋

14. Speak forth unto [it], O she-frog; speak to the rain, O *tādurī*; swim in the midst of the pool, spreading thy four feet.

Many of our mss. (P.M.E.I.H.K.) accent *úpa* ⌊cf. Prāt. iv. 3⌋ at the beginning. Ppp. reads *māṇḍūki* in a, and *tāṁdhuri* in b. The comm. defines *tādurī* as "she-offspring of the *tadura*," but gives no explanation of *tadura*. The verse is also found in a *khila* to RV. vii. 103, reading in a *upaplávada*, and in c *plavásva*. ⌊For 14, 15, see Weber, *Berliner Sb.*, 1896, p. 257. As to metrical definition of 14, see vs. 8 n.⌋

15. O *khaṇvakhā!* O *khāimakhā!* in the middle, O *tadurī!* win ye rain, O Fathers; seek the favor (*mánas*) of the Maruts.

The verse (as already noted) is unfortunately wanting in Ppp. The first pāda is misprinted as regards accentuation in our edition, being marked as if the final syllables were *kampa*, instead of mere protractions. ⌊That is, the horizontal under the first syllable *kha-* should be deleted; and the signs above and below the two *3*'s should also be deleted. They are printed aright, *khá̄ṇvakhā́3i khāimakhā́3i*, in *nāgarī*, by Whitney, Prāt. p. 392, footnote, and on p. 400, and by SPP.⌋ Prāt. i. 105 quotes the words (with the two that follow) in its list of words showing protraction; and i. 96 points out that the final *i* in each is grave. The comm. says that the three vocatives (he quotes the stems as *khaṇvakhā ṣāimakhā tadurī*) are special names for kinds of she-frogs — which seems likely enough; the two former appear to involve imitations of croaking (but in LÇS. iv. 3. 18 the householder's female slaves are to call out *hāimahā3*, as they circumambulate the *mārjālīya*, filling new water-holders). SPP. (p. 598, note) asks why, if the words are vocatives, they are not accented simply *khā́ṇvakhā3i khāī makhā3i* — being apparently ignorant of the fact that a protracted final syllable is regularly and usually accented, without regard to any other accent the word may have (see Whitney, *Skt. Gr.* § 78 a). Several of our mss. (E.I.H.O.Op.), and a couple of SPP's, leave the first syllable of each word unaccented. It would much help both meter and sense to supply *hradásya* (or else *plavasva*) after *mádhye* in b; the comm. either supplies *hradasya* or reads it in his text. All our mss., and our printed text, have at the end *ichataḥ;* SPP. follows the comm. and about a third of his manuscript authorities in reading *ichata*, which is doubtless the true text, and implied as such in the translation above. The comm. explains *pitaras* as *pālayitāro maṇḍūkāḥ!* SPP. regards him as reading *mārutam* in d, but this appears doubtful. ⌊The Anukr. scans 8+5 : 8+8.⌋

16. The great vessel (*kóça*) do thou draw up (*ud-ac*); pour on; let

there be lightnings; let the wind blow; let them extend the sacrifice, being manifoldly let loose; let the herbs become full of delight.

Ppp. reads *mahantam* at beginning of **a**, and *visṛṣṭam* at end of **c**. The first pāda is nearly RV. v. 83. 8 **a**, which, however, reads *úd acā ní ṣiñca*. Our P.M.W. read *tanvántām* in **c**. The comm., doubtless correctly, understands the waters as the "them" of **c**: *úd aca* he explains as *samudrād udakapūrṇam uddhara;* he supplies *antarikṣam* to *savidyutam;* the expression is better understood as an impersonal one. ⌊With **b. d.** cf. RV. v. 83. 4 **a. b.**⌋

Here ends the third *anuvāka*, having 5 hymns and 51 verses; the quoted Anukr. says *ekaviṅçatiḥ*.

16. The power of the gods.

[*Brahman. — navarcam. satyānṛtānvīkṣaṇasūktam. vāruṇam. trāiṣṭubham: 1. anuṣṭubh; 5. bhurij: 7. jagatī: 8. 3-p. mahābṛhatī; 9. virāṇnāmatripādgāyatrī.*]

Five verses of this hymn (in the verse-order 3, 2, 5, 8, 7) are found together in Pāipp. v., and parts of vss. 4 and 6 elsewhere in the same book. It is used by Kāuç. (48. 7) in a rite of sorcery against an enemy who "comes cursing"; and vs. 3 also in the portent-ceremony of the seven seers (127. 3), with praise to Varuṇa.

By reason of the exceptional character of this hymn as expression of the unrestricted presence and influence of superhuman powers, it has been a favorite subject of translation and discussion. Translated: Roth, *Ueber den AV.*, p. 29; Max Müller, *Chips from a German Workshop*, i. 41 (1867); Muir, OST. v. 63; Ludwig, p. 388; Muir, *Metrical Translations*, p. 163; Kaegi, *Der Rigveda*[2], p 89 f. (or p. 65 f. of R. Arrowsmith's translation of Kaegi), with abundant parallels from the Old Testament; Grill, 32, 126; Griffith, i. 153; Bloomfield, 88, 389; Weber, xviii. 66. Some of the above do not cover the entire hymn. — See also Hillebrandt, *Veda-chrestomathie*, p. 38; Bergaigne-Henry, *Manuel*, p. 146; further, Grohmann, *Ind. Stud.* ix. 406; Hermann Brunnhofer, *Iran und Turan* (1889), p. 188–196; Weber, *Berliner Sb.*, 1894, p. 782 f.

⌊Weber entitles the hymn "Betheuerung der Unschuld, Eidesleistung"; see his instructive note, *Ind. Stud.* xviii. 66, note 2. "Comes cursing" hardly takes account of the voice of *çapyamānam* as used by Kāuç. 48. 7.⌋

1. The great superintendent of them sees, as it were, from close by; whoever thinks to be going on in secret, all this the gods know.

The verse is altogether wanting in Ppp. All the mss. read in **a–b** *-tā́ ant-* (p. *-tā́: ant-*), with irregular absence of combination across the cesura; the case might be one of those contemplated by Prāt. iii. 34, although not quoted in the comment on that rule; SPP. reads with the mss., and our edition might perhaps better have done the same (it is emended to *-tā́ 'nt-*). But SPP. also reads in **c** *yás tā́yat*, instead of *yá* (i.e. *yáḥ*) *stā́yat**, while nearly all his *pada*-mss. (with all of ours) require the latter; his wholly insufficient reason seems to be that the comm. adopts *tāyat;* the comm. also has, as part of the same version, *carat*, and views the two words as contrasted, "stable" (*sāṁtatyena vartamānaṁ sthiravastu*) and "transient" (*caraṇaçīlaṁ naçvaraṁ ca vastu*), which is absurd: "he is great, because he knows (*manyate=jānāti!*) all varieties of being." The comm. understands *eṣām* as meaning "of our evil-minded enemies," and keeps up the implication throughout, showing no manner of comprehension of the meaning of the hymn. *⌊See Prāt. ii. 40, note, p. 426 near end.⌋

2. Whoso stands, goes about, and whoso goes crookedly (*vañc*), whoso goes about hiddenly, who defiantly (?*pratáñkam*) — what two, sitting down together, talk, king Varuṇa, as third, knows that.

Ppp. reads in **a** *manasā* instead of *carati*, and in **b** *pralāyam* instead of *pratañkam*; and for **c** it has *dvāu yad avadatas saṁniṣadya*. The *pada*-mss. give in **b** *ni-láyan*, as if the assimilated final nasal before *c* were *n* instead of *m*; and SPP. unwisely leaves this uncorrected in his *pada*-text, although the comm. correctly understands *-yam*. The comm. regards **a** and **b** as specifying the "enemies" of vs. 1 **a**; *vañcati* he paraphrases by *kāuṭilyena pratārayati*, and *pratañkam* by *prakarṣeṇa kṛcchra-jīvanam prāpya; nilāyam** he derives either from *nis+i* or from *ni+lī*. The true sense of *pratañkam* is very obscure; the translation seeks in it a contrast to *niláyam*; the translators mostly prefer a parallel "gliding, creeping," or the like. The Anukr. apparently balances the redundant **a** with the deficient **c**. *⌊Note that W's version connects it with *ní-līna* of vs. 3; cf. *Gram.* § 995 a, and my *Reader*, p. 394.⌋

3. Both this earth is king Varuṇa's, and yonder great sky with distant margins (*-ánta*); also the two oceans are Varuṇa's paunches; also in this petty water is he hidden.

Ppp. has, for **a**, **b**, *ute 'yam asya pṛthivī samīcī dyāur bṛhatīr antarikṣam;* and, at end of **d**, *udakena maktāḥ*. The comm. declares that the epithets in **b** belong to "earth" as well as to "sky"; *kukṣī* he paraphrases by *dakṣiṇottarapārçvabhedenā 'vasthite dve udare*.

4. Also whoso should creep far off beyond the sky, he should not be released from king Varuṇa; from the sky his spies go forth hither; thousand-eyed, they look over the earth.

Only the second and third pādas are found in Ppp. (and, as noted above, not in company with the main part of the hymn), which gives *iha* for *divas* and *ime 'sya* for *idam asya* (both in **c**). The *saṁhitā*-mss., as usual, vary between *diváḥ* and *divá* before *sp-*. The comm. has *purastāt* in **a**.

5. All this king Varuṇa beholds (*vi-cakṣ*) — what is between the two firmaments (*ródasī*), what beyond; numbered of him are the winkings of people; as a gambler the dice, [so] does he fix (?*ni-mi*) these things.

Ppp. reads for **d** *akṣān na çvaghnī bhuvanā mamīte*, which gives a rather more manageable sense; our text is probably corrupt (*vi cinoti ?*); the comm. explains *ni minoti* by *ni kṣipati;* and to the obscure *tāni* (not relating to anything specified in the verse) he supplies *pāpinām çikṣākarmāṇi*. He has again (as in 4 **a**) *purastāt* in **b**; and in **c** he understands *saṁkhyātā* (not *-tāḥ*), as "enumerator," and *nimiṣas* as gen. with *asya*. He also reads in **d** *svaghnī*, and quotes and expands Yāska's derivation of the word from *sva + han*. The verse is *bhurij* if we insist on reading *iva* instead of *'va* in **d**. ⌊Read *'va*, or *akṣā́n çvaghnī́va*, or with Ppp.?⌋

6. What fetters (*páça*) of thine, O Varuṇa, seven by seven, stand triply relaxed (*vi-si*), shining — let them all bind him that speaks untruth; whoso is truth-speaking, let them let him go.

Our *sinántu*, at beginning of **c**, is our emendation, obviously necessary; a few mss. (including our Bp.E.H.) have *çinántu*, and the rest *chin-* (our P.M. *dhin-*, doubtless

meant for *chin-*), which SPP. accordingly retains; the comm. has *chinattu*, explaining it as for *chindantu*. Ppp's version of the verse is found with that of the half of vs. 4; it reads *chinadya*; it also has *saptasaptatīs* in **a**, and *ruṣatā ruṣantaḥ* at end of **b**; and its **d** is *yas sabhyavāg ati taṁ sṛjāmi*. The comm. also reads in **b** *ruṣantas*, which is, as at iii. 28. 1, an acceptable substitute for the inept *ruç-*; in **b** he apparently has *visitās*, and takes it as *tatra tatra baddhās*, while the true sense obviously is "laid open ready for use"; the "triply" he regards as alluding to the three kinds of fetter specified in vii. 83. 3 **a**, **b**.

7. With a hundred fetters, O Varuṇa, do thou bridle (*abhi-dhā*) him; let not the speaker of untruth escape thee, O men-watcher; let the villain sit letting his belly fall [apart], like a hoopless vessel, being cut round about.

The two editions read in **c** *çrañçayitvā́*, with the majority of the mss.; but nearly half (including our P.M.W.H.Op.) have *çraṅsay-*, and two of ours (K.Kp.) *srañçay-* — all of them misreadings for *sraṅsay-*, which the comm. gives (= *jalodararogeṇa srastaṁ kṛtvā*). ⌊The disease called "water-belly," to which **c** and **d** refer, is dropsy, Varuṇa's punishment for sin.⌋ In **d**, SPP. reads *abandhás* with the comm., but against all his mss. and the majority of ours (P.p.m.M.W.O.Op. have *-dhas*), which have *-dhrás*; *bandhra* (i.e. *banddhra*, from *bandh + tra*) is so regular a formation that we have no right to reject it, even if it does not occur elsewhere. Ppp. puts *varuṇa* in **a** before *abhi*, omitting *enam*, thus rectifying the meter (which might also be done by omitting the superfluous *varuṇa*); and it omits the *ñ* of *-vāñ* in **b**. There is not a *jagatī* pāda in the verse, and **d** becomes regularly *triṣṭubh* by combining *kóçe 'vā-*.

8. The Varuṇa that is lengthwise (*samāmyà*), that is crosswise (*vyāmyà*); the Varuṇa that is of the same region (*saṁdeçyà*), that is of a different region (*videçyà*); the Varuṇa that is of the gods, and that is of men —

If the word *váruṇas*, thrice repeated, were left out, there would remain a regular *gāyatrī*; and the meaning would be greatly improved also; if we retain it, we must either emend to *varuṇa*, vocative, or to *vāruṇás* 'of Váruṇa,' i.e. 'his fetter,' or else we must understand *váruṇas* as here strangely used in the sense of *vāruṇás*: the comm. makes no difficulty of doing the last. ⌊Ppp. reads in **a**, *yas sāmānyo*; in **b**, *yaç çyaṁdeçyo* (or *çyaṁ-*); in **c**, *yo dāivyo varuṇo yaç ca mānuṣassa*; and adds *tvāṅs tv etāni prati muñcāmy atra*.⌋ For the first two epithets compare xviii. 4. 70; the next two are variously understood by the translators; they are rendered here in accordance with the comm. Though so differently defined by the Anukr. ⌊cf. ii. 3. 6 n.⌋, the verse as it stands is the same with vs. 9, namely 11 × 3 = 33 syllables.

9. With all those fetters I fasten (*abhi-sā*) thee, O so-and-so, of such-and-such a family, son of such-and-such a mother; and all of them I successively appoint for thee.

If the verse is regarded as metrical, with three pādas (and it scans very fairly as such), we ought to accent *ásāu* ⌊voc. of *asāú*⌋ at beginning of **b**. The comm. perhaps understands *anu* in **c** as independent, *ánu* (SPP. so holds). The last two verses are, as it were, the practical application of vss. 6 and 7, and probably added later. ⌊As to the naming of the names, see Weber's note, p. 73.⌋

17. Against various evils: with a plant.

[*Çukra.—caturviñçarcam trayam̃ sūktānām. apāmārgavanaspatidevatyam. ānuṣṭubham.*]

Verses 1–6 are found as a hymn in Pāipp. v., and hymns 18 and 19 follow it there, with some mixture of the verses. Vs. 8 is found separately in ii. Hymns 17–19 are called by the comm. *āvapanīya* 'of strewing.' They are used together by Kāuç. (39.7), with ii. 11 and iv. 40 and others, in the preparation of consecrated water to counteract hostile sorcery; and vs. 17. 5 is reckoned by the schol. (46.9, note) to the *duḥsvapna-nāçana gaṇa*.

Translated: Zimmer, p. 66; Grill, 37, 130; Griffith, i. 155; Bloomfield, 69, 393; Weber, xviii. 73.

1. Thee, the mistress of remedies, O conquering one (*ujjeṣá*), we take hold of; I have made thee a thing of thousand-fold energy (*-vīryà*) for every one, O herb.

Ppp. reads for **b** *nijeṣā 'gṛṇīmahe*. We should expect in **c** *-vīryām*, and three of SPP's mss. (none of ours) so read; but he has not ventured to admit it into his text; the comm. gives *-yam*, but explains as if *-yām* (*aparimitasāmarthyayuktām*). The comm. regards the plant *sahadevī* (name of various plants, including *Sida cordifolia* and *rhombifolia*, OB.) as addressed. He takes *ujjeṣe* in **b** as dative, = *ujjetum*.

2. The truly-conquering, the curse-repelling, the overcoming, the reverted one (*punaḥsará*)—all the herbs have I called together, saying "may they (?) save us from this."

The last pāda is translated in accordance with the better reading of Ppp.: *ato mā pārayān iti*. In **b**, Ppp. gives *punaçcarā*; SPP. presents *punaḥs-*, in closer accordance with the mss. than our *punass-*. The comm. does not recognize the meaning 'reverted' (i.e. 'having reverted leaves or fruit') as belonging to *punaḥsará*, but renders it as "repeatedly applied" (*ābhīkṣṇyena bahutaravyādhinivṛttaye sarati*). He reads in **a** *çapathayopanīm*, and in **c** *abhi* (for *ahvi*): and one or two of SPP's mss. support him each time; our O.Op. give *addhi*, by a recent copyist's blunder; the comm. supplies *gacchanti* for his *sam-abhi* to belong to. The Anukr. takes no notice of the excess of two syllables in **a**.

3. She that hath cursed with cursing, that hath taken malignity as her root, that hath seized on [our] young to take [its] sap — let her eat [her own] offspring.

The verse is a repetition of i. 28. 3. and the comm. again, as there, reads *ādade* at end of **b**. He notes that a full explanation has been already given, but yet allows himself to repeat it in brief; this time he gives only *mūrchāpradam* as the sense of *mūram*. Ppp. (which has no version of i. 28) gives here, for **c**, **d**, *yā vā rathasya prāsāre hy ato 'gham u tvasaḥ*. As i. 28. 3, the verse was properly called *virāṭpathyābṛhatī*. ⌊Correct the verse-number from 6 to 3 in the edition.⌋

4. What [witchcraft] they have made for thee in the raw vessel (*pátra*), what they have made in the blue-red one, in raw flesh what witchcraft they have made — with that do thou smite the witchcraft-makers.

The verse is nearly accordant with v. 31. 1 below. Ppp. reads in **b** *yā sūtre nīl-*. A raw vessel is one of unburnt clay (*apakve mṛtpātre*, comm.). The comm. defines "the blue-red one" as fire, blue with smoke, red with flame*; and the "raw flesh" as that of a cock or other animal used for the purposes of the charm. The *kṛtyā* appears to be a concrete object into which an evil influence is conveyed by sorcery, and which then, by depositing or burying, becomes a source of harm to those against whom the sorcery is directed (*mantrāuṣadhādibhiḥ çatroḥ pīḍākarīm*, comm. to iv. 18. 2). The comm. reads *tvayā* in **d**, and first pronounces it used by substitution for *tvam*, then retains it in its proper sense and makes *jahi* mean *hantavyās:* both are examples of his ordinary grammatical principles. The Anukr. ignores the metrical irregularity of **c** ⌊reject *yā́m?*⌋. *⌊Bloomfield, on the basis of Kāuç., interprets it as a thread of blue and red; and this is confirmed by the Ppp. *sūtre.*⌋

5. Evil-dreaming, evil-living, demon, monster (*abhvà*), hags, all the ill-named (f.), ill-voiced — them we make disappear from us.

Ppp. has in **a** *dussvapnaṁ durjīvataṁ*, and, for **c**, **d**, *durvācas sarvaṁ durbhūtaṁ tam ito nāç-*. A couple of our mss. (I.H.p.m.) read *abhúm* in **b**. The comm. gives *-jīvatyam* in **a** (with two of SPP's mss.), and (with our P.M.W.E.) *asmín* instead of *asmā́n* in **d**. He first defines *abhvam* simply as "great," and then as a special kind of demon or demoniac (quoting RV. i. 185. 2); and the *durṇāmnīs* as *piçācīs* having various bad appellations, such as *chedikā* and *bhedikā*. The verse is repeated as vii. 23. 1.

6. Death by hunger, death by thirst, kinelessness, childlessness — through thee, O off-wiper (*apāmārgá*), we wipe off all that.

The translation implies the obvious emendation of *anapadyátām* (p. *anapa॰dyátam*) in **b** to *-apatyá-*, which is read by the comm. and by three of SPP's mss. which follow him; SPP. very properly admits *-apatyá-* into his text (but forgets to emend his *pada*-text thoroughly, and leaves in it the absurd division *anapa॰tyátām.*) ⌊Weber, however, discussing *avadya*, *Berliner Sb.*, 1896, p. 272, defends the reading *apadya-*.⌋ The comm. says nothing of the sudden change here from *sahadevī* to *apāmārga*, which ought to be another plant (*Achyranthes aspera:* a weed found all over India, having very long spikes of retroflected flowers), but may possibly be used here as a synonym or appellation of the other. In his introduction, he speaks of *darbha*, *apāmārga*, and *sahadevī* as infused in the consecrated water.

7. Death by thirst, death by hunger, likewise defeat at dice — through thee, O off-wiper, we wipe off all that.

Ppp. omits this variation on vs. 6.

8. The off-wiper is indeed of all herbs the sole controller (*vaçín*); with it we wipe [off] what has befallen (*ā́sthita*) thee; then do thou go about free from disease.

Ppp. (in book ii.) has for **b** *viçvāsām eka it patiḥ*, combines in **c** *mṛjmā ''sthitam*, and reads at the end *caraḥ*. *Āsthitam* (also vi. 14. 1 and VS. vi. 15) has perhaps a more special sense than we are able to assign to it; the comm. paraphrases by *kṛtyādibhir āpatitaṁ rogādikam*.

18. Against witchcraft: with a plant.

[*Çukra.* — (etc.: see under hymn 17). *6. bṛhatīgarbhā.*]

Found in Pāipp. v. (vs. 6 before 5). Used by Kāuç. only in company with h. 17, as there explained.

Translated: Grill, 25, 131; Griffith, i. 156; Bloomfield, 70, 396; Weber, xviii. 77.

1. The same light with the sun — night possesses the same with the day; I make what is effective (*satyá*) for aid; sapless be the makers (f.) [of witchcraft].

Kṛtvarīs at the end borrows a special sense from its relationship with *kṛtyā́* ⌊a case of "reflected meaning" — see note to iii. 11.8⌋. The construction in the first half-verse (if here rightly understood) is peculiarly intricate: *samám jyótis* is, as it were, coördinate with the *samá* of *samā́vatī*, as if it were *samajyotiṣmatī*: i.e. "night has its light as good as the sun's or the day's." Or else *jyótis* (R.) is to be taken outright as "moon-light" (= later *jyotsnā*). Ppp. begins with *samā bhūmis sū-*, and has in c *sabhya* for *satyam*. One of our *pada*-mss. (Op.), like one of SPP's, divides in b *samaā́vatī*; the comm. defines the word by "of equal length" (*samānāyāmā*); and *kṛtvaris* by *kartana-çīlās* (taking it from *kṛt* 'cut'). In our text, the *ṛ*-sign has dropped out from under the *k*-sign in this word.

2. Whoso, O gods, having made witchcraft, shall take it to the house of one unknowing — let it, like a sucking (*dhārú*) calf to its mother, go back unto him.

The comm., with one or two of SPP's mss., reads *árāt* instead of *hárāt* in b; *dhārús* he defines by *stanapānaṁ kurvan*. There is a redundant syllable in c unless we abbreviate *iva* to *'va*.

3. Whoso, having made evil at home, desires to slay another with it — numerous stones make a loud crash when it (f.) is burned.

Ppp. is partly defaced in this verse; and it gives us no aid in solving the difficulties of the second half. The discordance between the masculines *yás* and *pāpmā́nam* in a, b and the feminine *tásyām* is perhaps best removed by supposing *kṛtyā* to have been mentally substituted for *pāpman* (the comm. supplies *kṛtyāyām* to *tasyām*); Grill violently emends *amā́* in a to *āmā́yām* (sc. *pātryā́m**), and thinks that this raw vessel bursts noisily in pieces when burnt; R. conjectures that thick stones crack when the *kṛtyā* is burnt, perhaps so as to wake the intended victim. The comm. paraphrases *amā* by *anukūla iva saha sthitaḥ*, i.e. an assistant or confederate, and reads in c *dugdhāyām* "drained" or made ineffective; the stones are produced by the counter-magic, and are called on to do (*karikrati* = *punaḥ-punaḥ kurvantu*: a convenient substitution of the imperative!) damage (*phaṭ* = *hiṅsanam*) to the *kṛtyā-kṛt*. The translation given above implies a threat of the destruction of the *kṛtyā* by burning and by stones tumbling crash! (*phaṭ* for *phaṣ?*) upon it. The harsh resolution *kṛtu-ā́* makes the verse a full *anuṣṭubh*. ⌊Bp. also has *dugdhā́yām*.⌋ *⌊Oxytone, not perispome.⌋

4. O thou of a thousand abodes (?-*dhā́man*), do thou make them lie (?) crestless, neckless; take back the witchcraft to him that made it, like a sweet-heart (*priyā́*) to a lover (*priyā́vant*).

For *vīçikhān* in a, Ppp. reads *viṣākhāṁ* (our P.M.W.E. have *vīçīṣān*, our Bp.I.H.

viçiṣān). In b, SPP. reports all his authorities as reading *çāyayā* (p. *-ya*); no such form has been noted among our mss. ⌊but Ppp. has *çāyā tvam;* Benares ms. R., *chāyayā;* and T., *chayayā*⌋: in most mss. *y* and *p* are but imperfectly distinguished, and, as some of SPP's authorities are oral, he is to be presumed right; and the translation implies *çāyaya* ⌊for the *saṁdhi*, Prāt. ii. 17⌋. The comm. reads instead *kṣāyaya*, from *kṣi* (= *kṣayam prāpaya*). He rehearses the series of diverse senses given by Yāska to *dhāman*, and declares them all intended by the word in a. The verse he regards as addressed to the *sahadevī*.

5. I, with this herb, have spoiled all witchcrafts — what one they have made in the field, what in the kine, or what in thy men (*púruṣa*).

Ppp. reads in c and d the datives *gobhyas* and *puruṣebhyas;* the comm. explains *puruṣeṣu* as "in a place frequented by them"; for *vā te* he reads *vāte* 'in the wind.' A few of our mss. (P.M.W.) have *adūduṣan* in b. The Anukr. takes no notice of the deficiency of a syllable in d.

6. He who hath made hath not been able to make; he hath crushed (*çr̥*) a foot, a finger; he hath made what is excellent for us, but for himself a burning (*tápana*).

The verse is repeated below as v. 31. 11, but with a different last pāda, which reads: *abhagó bhágavadbhyaḥ*. Ppp's version of a–b is *yāṁ cakāra na çaçākha çaçire pādam aṅgulim* (omitting *kartum*); *yām* ⌊sc. *kr̥tyā́m* ?⌋ is a preferable reading. The comm. also has *aṅgulim;* our *-rim* is authenticated by the comment to Prāt. i. 66. Ppp's d reads as does our v. 31. 11 d, but with *abhagā* for *-gó*. The verse is metrically defined in the same way as here at v. 31. 11 ⌊the Anukr. seems to scan it as 8+9: 8+8 (cf., for example, iii. 8. 4)⌋: but *kártum* is evidently ⌊as the accent of *çaçré* shows⌋ to be reckoned to a, and the *pada*-mss. so divide. ⌊The suspicion is natural that a *sá* has been lost between *ná* and *çaçā́ka*. So *ca* has been lost at iv. 5. 5 a (cf. RV. vii. 55. 6 a). If we are right in restoring *sá*, and if we pronounce *çaçr-é* (as the Ppp. reading suggests), we should then scan 11+8: 8+8. — The accent of *çaçā́ka* can hardly be more than a blunder. — The comment to this verse seems to have failed of thorough revision at W's hands.⌋

7. Let the off-wiper wipe off the *kṣetriyá* and whatever curse [there is]; [wipe] off, forsooth, the sorceresses, off all the hags.

Ppp. reads in c *-dhānyas*, rectifying the meter. The comm. here defines *kṣetriya* as hereditary disease (*kṣetraṁ mātāpitr̥çarīraṁ tatsakāçāt*).

8. Having wiped off the sorcerers, off all the hags, O off-wiper, with thee do we wipe off all that.

Ppp. is defaced in this verse. The comm. first explains *apamr̥jya* in a into an imperative, *apamr̥ḍḍhi;* but then, as an alternative, he allows it its own proper sense.

19. Against enemies: with a plant.

[*Çukra.* — (etc.: see hymn 17). *2. pathyāpaṅkti.*]

Found also, in connection with the two next preceding hymns, in Pāipp. v. Used by Kāuç. only in company with hymns 17 and 18, as described under h. 17. ⌊But vs. 2 is reckoned to the *abhaya gaṇa*, employed as battle-charms; see Kāuç. 16. 8, note.⌋

Translated: Grill, 34, 132; Griffith, i. 157; Bloomfield, 71, 397; Weber, xviii. 81.

1. Both art thou not relative-making, and now art thou kin-making; also do thou cut off (? *ā-chid*) the progeny of the witchcraft-maker, like a reed of the rainy season (*vā́rṣika*).

Or, perhaps, 'a last year's reed' (but comm., *varṣāsu bhavam*). The first half-verse is very obscure, and the translation follows the text as closely as possible (Ppp. differs only by beginning *ute 'vā 'sy*), understanding *a-bandhukṛt*, and not *abandhu-kṛt* (which would be accented on *-kṛ́t*); possibly the sense is "thou makest common cause with some and not with others." The comm. takes *-kṛt* both times from *kṛt* 'cut' (which is not impossible): = *kartaka* or *chedaka*; and he cites RV. iv. 4. 5 "slaughter thou our foes, the related and the unrelated." *Naḍám* he explains as *etatsaṁjñaṁ succhedaṁ tṛṇaviçeṣam*. The Anukr. seems to sanction abbreviation to *'va* in **d**.

2. Thou art bespoken (?) by a Brāhman, by Kaṇva son of Nṛshad; thou goest like a brilliant army (?); there is no fear (*bhayá*) there where thou arrivest (*pra-āp*), O herb.

Ppp. has in **a** *pariyukto 'si*, and this is very probably the true form of the word here used; the difficulty is that neither *yuj* nor *vac* is anywhere else found used with *pari*; *prayukta* ⌊'employed'⌋ is what we should expect. We have "Kaṇva's plant" mentioned at vi. 52. 3. The imperfect meter of **b** (which the Anukr. fails to notice, as it does also the like deficiency in **d**) gives a degree of plausibility to Grill's suggestion that the pāda is intruded on an original *anuṣṭubh*. The *pada*-mss. waver between *nārsadéna* and *nārṣ-* (our Bp. emends *ṣ* to *s*; Op. is altered obscurely; D.K. have *s*), but *s* is certainly the true reading, as required by Prāt. iv. 83; SPP. has wrongly chosen *ṣ* for his *pada*-text. The comm., with a couple of SPP's authorities that follow him, reads *tviṣīmate* in **c** (our P.M.W.E. have *tviṣimati*.) The mss., without any statable reason, accent *ásti* in **d**, and our edition follows them; SPP. strangely gives *ásti* in *saṁhitā-*, but *asti* in *pada*-text. ⌊Are not *páryuktā* and *pariyuktā* alike awkward phonetic renderings of *prá-yuktā*? Cf. Ppp. *çaçire* (= *çaçr-e*), iv. 18. 6: and *dadhire* (= *dadhre*, Roth, ZDMG. xlviii. 116).⌋

3. Thou goest to the head (*ágra*) of the herbs, causing to shine (*dīp*) upon [us] as it were with light; also rescuer art thou of the simple (*pā́ka*), likewise slayer art thou of the demoniac.

Ppp. puts *pākasya* before *trātā* in **c**; the comm. paraphrases it with *paktavya-prajñasya* ⌊'one whose wisdom (*prajñā*) is yet to be matured'⌋ *durbalasya*.

4. When yonder, in the beginning, the gods by thee removed (*nis-kṛ*) the Asuras, from thence, O herb, wast thou born, an off-wiper.

Ppp. has in **b** the older form *akṛṇvata*, and for **c** reads *tasmād dhi tvam oṣadhe ap-*. The comm. takes *adhi* in **c** as meaning *upari vartamānaḥ* or *çreṣṭhaḥ san*.

5. Splitting apart (*vi-bhid*), hundred-branched — "splitting apart" by name is thy father; in return (*pratyák*), do thou split apart him who assails us.

Ppp. has sundry corruptions: *vivindati* in **a**, *vibinda* in **b**, *taṁ tvā* at end of **c**. The comm. omits *vi* in **c**. Pāda **c** needs some such emendation as to *tám tu-ám*.

6. The non-existent came into being (*sam-bhū*) from the earth; that

goes to the sky, the great expanse (*vyácas*); let that, verily, fuming abroad, come back thence on the maker.

The translation implies the obvious emendation, made in our text, of *tád dyā́m* for *tád yā́m*, which is read by all the mss. and by the comm., and retained in SPP's text, though in a note he approves our alteration; it is only another example of mistaking an abbreviated for a full reading (*dy* for its grammatical equivalent *ddy*: compare ⌊i. 22. 1, and Roth, ZDMG. xlviii. 104⌋). Ppp. reads in **b** *bṛhat vacas;* and it has for **c** *ud it vaco vyadhūmayat*. The comm. gives *bhūmyām* for *-yās* in **a**, and *tvat* for *tat* at beginning of **b**. He renders *asat* by *asatkalpaṁ kṛtyārūpam*, or, alternatively, by *açobhanaṁ kṛtyārūpam*. The accent *-dhūpā́yat* is contrary to all rule, and doubtless false; MS. (i. 10. 20; p. 160. 1) has *-pāyát*, which is correct. The general sense of the verse is obscure; but it appears to parallel the return of the charm upon its producer with the action of water in exhaling from the earth and coming back as rain.

7. Since thou hast come into being reverted (*pratyáñc*), having reverted fruit, do thou repel (*yu*) from me all curses, [repel] very far the deadly weapon.

The verse is nearly repeated as vii. 65. 1. Ppp. has for **c**, **d** *pratiṣkṛtyā amuṁ kṛtyākṛtaṁ jahi*. The comm. reads in **b** *-phala*, vocative; regarding, of course, the *apāmārga* plant as addressed.

8. Protect me around with a hundred; defend me with a thousand; may the forceful (*ugrá*) Indra, O lord of the plants, assign force (*ojmán*) unto thee.

Ppp. has for **d** *bhadro 'jmānam ā dadhuḥ*. It can hardly be that the writer does not use here *ugrá* and *ojmán* as words felt to be related; but the comm. gives for the former his standing and always repeated *udgūrṇabala*, and paraphrases the other with *ojasvitva*.

20. To discover sorcerers: with an herb.

[*Mātṛnāman.* — *navarcam. mātṛnāmaddivatam. ānuṣṭubham: 1. svarāj; 9. bhurij.*]

Found in Pāipp. viii. (in the verse-order 1-4, 7, 6, 8, 9, 5). Reckoned by Kāuç. (8. 25) to the *cātanāni;* and by the schol. (8. 24, note) added to the *mātṛnāmāni:* with good reason, if we may trust the Anukr. (which adds to what is given above: *anena mātṛnāmnā 'ṣadhim evā 'stāut*); but the comm. says nothing about it. The hymn is used by itself (28. 7) to accompany the binding on of an amulet of *sadampuṣpā* 'ever-flowering' (or, as the comm. and schol. say, *trisandhyā*) in a healing ceremony (the comm. says, against *brahmagraha* and the like).

Translated: Ludwig, p. 525; Grill, 2, 133; Griffith, i. 159; Bloomfield, 68, 398; Weber, xviii. 84.—See also Hillebrandt, *Veda-chrestomathie*, p. 48.

1. He (?) looks on, he looks toward, he looks away, he looks: the sky, the atmosphere, then the earth — all that, O divine one (f.), he looks at.

Ppp. has the 2d sing. *paçyasi* all the five times, and it is an easier reading (adopted by Grill in his translation), especially in **d**, unless we may emend *devi* to *devī́;* according to the comm., the subject throughout is the wearer of the amulet, and the divine one, as is also indicated by Kāuç., is the *sadampuṣpā* plant, a plant evidently having something about it that resembles or suggests eyes. Ppp. reads *ā* for *āt* in **c**. ⌊Read *prá* for *práti* in **a**? Pronounce *divāntar-* in **c**.⌋

2. Three skies, three earths, and these six directions severally — by thee let me see all beings, O divine herb.

Ppp. has *mahī* (for *-īḥ*) instead of *pṛthak* in b, and in the second half-verse, *tathā 'haṁ sarvā yātṝṇa paçyāmi*. Some of our mss. (P.M.) give *pāsyāṇi* in d. Pāda a is redundant by a syllable, unless we pronounce *pṛthvīs*. ⌊For the triplicity, comm. cites RV. ii. 27. 8 and AB. ii. 17 end.⌋

3. Of that heavenly eagle art thou the eye-pupil; thou here hast ascended the earth as a wearied bride (*vadhū*) a litter.

Ppp. puts *divyasya* after *suparṇasya*. The ground of the comparisons made in the verse is altogether obscure, and the comm. casts no light upon them. ⌊Bloomfield discusses this vs., AJP. xvii. 402.⌋

4. May the thousand-eyed god set it in my right hand; with it do I see every one, both who is Çūdra and [who] Āryan.

Ppp. has *hast' ādadat* at end of b, and, for second half-verse, *tato 'haṁ sarvaṁ paçyāmi adbhūtaṁ* (sic) *yac ca bhavyam*. *Paçyāni* would be an acceptable emendation in c. The comm. (with one of SPP's mss.) reads *tvayā* in c; he regards the "god" in a as Indra.

5. Make manifest [thy] forms; do not hide thyself away; then mayest thou, O thousand-eyed one, look upon the *kimīdíns*.

Literally (in d) 'meet with thy look.' Ppp. begins c with *evā* instead of *atho*, and ends d with *paçyāmy āyata*. The abbreviation in c of the stem *-cakṣus* to *-cakṣu* is one of those noted in the Prāt. rules ii. 59 and iv. 100.

6. Show me the sorcerers; show the sorceresses; show all the *piçācás*: with this intent I take hold of (*ā-rabh*) thee, O herb.

For second half-verse, Ppp. has *āpaspṛg eva tiṣṭhantaṁ darçaya māṁ kimidinam*.

7. The eye of Kaçyapa art thou, and of the four-eyed bitch; conceal thou not the *piçācá*, like the sun gliding (*sṛp*) in the clear sky (*vīdhrá*).

That is, allow him to be no more concealed than the sun etc. Both editions read *-akṣyā́s* at end of b, but it is against the authority of the mss., all of which (save two of SPP's which follow the comm. in giving the true reading) omit, as in numerous other cases, the *y* after the sibilant. The comm. regards Saramā as referred to; and, in futile attempt at explaining her possession of four eyes, says *etenā 'pradhṛṣyatvam uktam*. ⌊Cf. Weber, *Berl. Sb.*, 1895, p. 849, n. 3.⌋ He explains the reference to eyes by the resemblance of the flowers of the plant in question; but this looks rather like a plausible guess than like a statement on any authority. Ppp. has for first half-verse *kaçyapasya caturakṣas syāntyāç caturakṣā*. The comm. derives *vīdhra* from *vi-idh*, and glosses it with *antarikṣa*. The Anukr. appears to approve the abbreviation to *sūryam 'va* in c. ⌊Bloomfield thinks that *kaçyapa* punningly suggests *paçyaka* 'seer,' and cites TA. i. 8. 8, *kaçyapaḥ paçyako bhavati yat sarvam paripaçyati*.⌋

8. I have seized (*ud-grabh*) out of his shelter (*paripā́ṇa*) the sorcerer, the *kimīdín*; with it do I see every one, both Çūdra and Āryan.

Ppp. has in a, b *-pāṇaṁ yātudhānāt kimīdinaḥ*. The comm. makes *tena* refer here to *yātudhānam*, and supplies *graham* to *sarvam* — evidently without reason.

9. Whichever flies through the atmosphere, and whichever creeps across the sky; whichever thinks the earth a refuge (*nāthá*) — that *piçācá* do thou show forth.

Ppp. has for **b** *bhomiç co 'pasarpati*, and in **c** *divam* for *bhūmim;* and its **d** is *tvaṁ piçācaṁ dṛçe kuru.* The comm. (with a couple of SPP's mss.) has *adhi-* instead of *ati-* in **b**; he glosses *nātham* with *svāminam.* The verse is not *bhurij* if we combine *yò 'ntár-* in **a**. ⌊Correct the misprinted verse-number.⌋

Here, at the end of the fourth *anuvāka*, with 5 hymns and 42 verses, the old Anukr. says *atha kuryād dvādaça.*

Here ends also the seventh *prapāṭhaka.*

21. Praise of the kine.

[*Brahman. — gavyam. trāiṣṭubham. 2-4. jagatī.*]

This hymn is not found in Pāipp., but it occurs in the Rig-Veda (vi. 28. 1–7; vs. 8, in a different meter, is perhaps a later addition), and also in TB. (ii. 8. 8[11-12]). It is used by Kāuç. (19. 1), with i. 4–6 and others in a rite for ailing kine, and also (21. 8 ff.) in one for the prosperity of kine, vs. 7 being specifically mentioned as repeated when they go forth to pasture; vs. 7 appears further to be quoted at 19. 14, in a rite for the cow-stall; but the comm. declares two verses to be intended, and, if so, they must be vii. 75. 1, 2, since there is here no following verse. In Vāit. (21. 24), in the *agniṣṭoma*, the cows intended as sacrificial gifts are greeted with this hymn. The schol. (Kāuç. 16. 8) reckons vs. 4 to the *abhaya gaṇa*. The comm. ⌊and Keçava's scholion to Kāuç. 27. 34⌋ declare hymns 21–30 to be *mṛgāra*-hymns (Kāuç. 27. 34; 9. 1), but the name would seem properly to belong only to hymns 23–29, which form a related group, and are by the Anukr. ascribed to Mṛgāra as author.

Translated: by RV. translators; and Griffith, i. 161; Weber, xviii. 87.

1. The kine have come, and have done what is excellent; let them stay (*sad*) in the stall (*goṣṭhá*); let them take pleasure with us; may they be rich in progeny here, many-formed, milking for Indra many dawns.

The other texts have no variants for this verse. The comm., after his wont, turns the two aorists in **a** into imperatives; he renders *raṇayantu* alternatively by *ramayantu* and *ramantām;* and he takes "dawns" as equivalent to "days" (*divasān*). ⌊'Full many a morning yielding milk for Indra.'⌋

2. To the sacrificer and singer, to the helpful one (?), Indra verily gives further, steals not what is his; increasing more and more the wealth of him, he sets the godly man (*devayú*) in an undivided domain (?*khilyá*).

The other texts have in **a** the decidedly better reading *pṛṇaté ca çikṣati* of which ours is simply a corruption; the comm., heedless of the accent, takes our *çíkṣate* as a verb (= *gāḥ prayacchati*). In **d** they have the better accent *ábhinne;* and TB. reads *khillé;* most of our mss. could be better understood as *khilpé* than as *khilyé;* the comm. defines *khila* as *aprahataṁ sthānam*, and *khilya* as *tatrabhava;* R. conjectures "stone-wall" for *khilya.* All our mss., and part of SPP's, read *mukhāyati* in **b**.

3. They shall not be lost; no thief shall harm [them]; no hostile

[person] shall dare attack their track (?); with whom he both sacrifices to the gods and gives, long verily with them does the kine-lord go in company.

Both the other texts* accent *vyáthis* in **b**, as does one of our mss. (O.), and one of SPP's. Before this word TB. has *nā́t 'nā amitró.* The comm. explains *vyathis* as *vyathājanakam āyudham.* The pāda is very obscure as it stands. ⌊An earlier draft of the translator's ms. reads: "*Naçanti*, by its association, and its difference from *naçyanti*, must be meant as subjunctive (aor.), notwithstanding its ending." I am tempted to suggest *ná tā́ naçan; tā́* (acc. pl. fem.) *ná dabhāti táskaras.* — BR., vi. 1438, take *vyáthis* as 'unbemerkt von,' with genitive, *āsām.* But see Geldner's discussion of the combinations of *vyáthis* with *ā-dhṛṣ*, *Ved. Stud.* ii. 29. — Note that TB's *ámitró* (both ed's read so in the text and both have *á-* in the comm.) is neither *amítro* nor *āmitró.*⌋ *⌊In TB., the *pratīkas* of vss. 3 and 4 stand in RV. order at ii. 8. 8[11]; but the vss. are given in full at ii. 4. 6[9].⌋

4. No dust-raising horseman (?*árvan*) reaches them; not unto the slaughter-house (?) do they go; those kine of that sacrificing mortal roam over wide-going fearlessness.

RV. differs only by retaining the *a* of *açnute* in **a**, as do one or two of our mss. (O.K.) and half of SPP's; and its *pada*-text divides *saṁskṛta-tra* in **b**, while the AV. *pada*-mss. (except our Op.) leave the word undivided (by an oversight, the AV. *Index Verborum* gives the RV. form). The comm. explains *arvā* by *hiṅsako vyāghrādiḥ*, and *-kakāṭa* by *udbhedaka;* also *saṁskṛtatra* by *māṅsapācaka* (because *viçasitaṁ trāyate pālayati*), quoting from an unknown source the line *saṁskṛtaḥ syād viçasitaḥ saṁskṛtatraç ca pācakaḥ.* The comment to Prāt. ⌊iv. 58⌋ makes the word come from the root *kṛ.* TB. ⌊also retains the *a* of *açnute* and it⌋ has in **d** *mártyasya.* In our printed text, the upper accent-mark in *reṇúkakāṭo* is over the wrong *k*.

5. The kine [are] Bhaga; Indra has seemed to me the kine; the kine [are] the draught of first soma; these kine — that, O people, [is] Indra; with whatever heart [and] mind I seek Indra.

The translation implies in **a** the RV. reading *achān*, of which our *ichāt* seems merely an unintelligent and unintelligible corruption; TB. has instead *acchāt*, and our O.K. give the same. Both the other texts add *íd* after *ichā́mi* in **d**. The comm. translates in **a** "may Indra desire that there be kine for me." ⌊The latter part of **c** is of course the well-known refrain of RV. ii. 12.⌋

6. Ye, O kine, fatten whoever is lean; the unlovely (*açrīrá*) one ye make of good aspect; ye make the house excellent, O ye of excellent voice; great is your vigor (*váyas*) called in the assemblies (*sabhā́*).

The RV. version agrees at all points with ours; TB. accents *kṛ́çam* in **a** and has *açlīlā́m* in **b** (its *kṛṇuthāt* is a misprint, as its commentary shows). The comm. reads *kṛṇuta* in **c**; *sabhāsu* in **d** he paraphrases with *janasamūheṣu.*

7. Rich in progeny, shining in good pasture, drinking clear waters at a good watering-place — let not the thief master you, nor the evil-plotter; let Rudra's weapon avoid you.

The translation of **a** follows our text, though the false accent *ruçántīs* (TB. has the same reading) shows that the word is only a corruption of the RV. reading *riçántīs* 'cropping, grazing.' The comm., though reading *ruçantīs*, renders it *tṛṇam bhakṣayantīs*. ⌊The TB. comm. in both ed's reads *riçantīs*.⌋ Both the other texts have in **a** *sūyávasam*, and at the end *hetī́ rudrásya vṛjyāḥ* (TB. *vṛñjyāt*). With our **c**, **d** compare also TS. i. 1. 1 (differing only in the order of words in **d** ⌊*rudrásya hetíḥ pári vo vṛṇaktu*, which is metrically much better than our AV. order, albeit the RV. order is as good as that of TS. if we pronounce *rudr-ásya*⌋). The comm. supplies to *aghaçaṅsas* in **c** *vyāghrādir duṣṭamṛgaḥ*. ⌊For *īçata*, see *Skt. Gram.* § 615.⌋

22. For the success and prosperity of a king.

[*Vasiṣṭha* (*? Atharvan ?*). — *āindram. trāiṣṭubham.*]

Found in Pāipp. iii. (with vs. 3 before vs. 2), and most of it also in TB. (ii. 4. 7[7-8]). Used by Kāuç. (14. 24) in a rite for victory in battle (the editor of Kāuç. regards the next hymn also as included, but evidently by an error), and also in the ceremony of consecration of a king (17. 28) ⌊Weber, *Rājasūya*, p. 142⌋; and the comm. mistakenly regards it as quoted at 72. 7, giving the pratīka as *imam indra*, instead of *imam indram*, as Kāuç. really reads (xii. 2. 47, evidently the verse intended). The Anukr. spreads itself at very unusual length over the character of the hymn: *imam indra vardhaye 'ti vasiṣṭha āindraṁ trāiṣṭubhaṁ so 'tharvā kṣatriyāya rājñe candramase prathamābhiḥ pañcabhir niramitrikaraṇamukhyene 'ndram aprārthayad grāmagavāçvādi sarvaṁ rājyopakaraṇaṁ ca tataḥ parābhyām antyābhyām indrarūpeṇa svayam eva kṣatriyaṁ rājānaṁ candramasam āçiṣā prāṇudad iti.* Probably *Vasiṣṭha* is the intended *ṛṣi*-name, and *so 'tharvā* (one ms. *sāuth-*) a misreading for something else.

Translated: Ludwig, p. 457; Zimmer, 165; Grill, 67, 135; Griffith, i. 162; Bloomfield, 115, 404; Weber, xviii. 91. — Cf. Hillebrandt, *Veda-chrestomathie*, p. 43.

1. Increase, O Indra, this Kshatriya for me; make thou this man sole chief of the clans (*víç*); unman (*nis-akṣ*) all his enemies; make them subject to him in the contests for preëminence.

The comm. (with one of SPP's mss.) has in **b** the strange reading *vṛṣām* for *viçām*; and it treats *aham* and *uttareṣu* in **d** as two separate words. He takes *akṣṇuhi* as from *akṣ* 'attain' (*akṣū vyāptāu*), and so explains it (*nirgatavyāptikān kuru*). ⌊See Delbrück's discussion, *Gurupūjākāumudī*, p. 48–9.⌋ TB. combines **a** of this verse (reading *kṣatriyāṇām* for *-yam me*) with **b**, **c**, **d** of our vs. 3. In our edition, an *anusvāra* is substituted for an accent-mark over the syllable *-nra-* in **d**.

2. Portion thou this man in village, in horses, in kine; unportion that man who is his enemy; let this king be the summit of authorities (*kṣatrá*); O Indra, make every foe subject to him.

Ppp. elides the *a* of *amitras* in **b**, and in **c** has the better reading *varṣman* 'at the summit,' which is also offered by the comm., and by three of SPP's mss. TB. has *várṣman*, but as first word of a very different half-verse, our iii. 4. 2 **c**, **d**, which it adds to our first half-verse here to make a complete verse; in **a** it has *imám ā́* instead of *é 'mám*, and in **b** *nír amúm* instead of *nís tám*, thus rectifying the meter (the Anukr. takes no notice of the metrical irregularity of our **b**); and it leaves *asya* without accent at the end. Nearly half the mss. (including our P.M.W.I.K.) have in **d** *çátrūn*, and the comm. seems to understand *çatrūn*. ⌊TB. combines *yò 'mitro*, against the meter.⌋

3. Let this man be riches-lord of riches; let this king be people-lord of people; in him, O Indra, put great splendors; destitute of splendor make thou his foe.

As noted above, TB. combines the last three pādas of this verse with our 1 **a**: it reads *asmā́t* instead of *asmín* at beginning of **c**. The comm. foolishly gives himself much vain trouble to prove that the epithets in **a** and **b** are not repetitious.

4. For him, O heaven-and-earth, milk ye much that is pleasant (*vāmá*), like two milch kine that yield the hot-draught (*gharmá-*); may this king be dear to Indra, dear to kine, herbs, cattle.

Ppp. combines *dughe 'va* in **b**, and has *bhūyās* in **c**; and at the end it agrees with TB. in reading *utá 'pā́m* for *paçūnā́m*. TB. further has *asmé* in **a**, and *-dúghe 'va dhenúḥ* in **b** ⌊but see Prāt. i. 82 n.⌋; and it prefixes *sám* to *duhāthām*. Probably it is the loss of that prefix or of some other that causes *duhāthām* to stand in all the mss. without accent at the beginning of the pāda: an inadmissible anomaly, though read in both texts; we ought to have emended to *duhā́thām*. The comm. explains that *gharma-* in **b** signifies the *pravargya*. ⌊The meter requires the prefix.⌋

5. I join to thee Indra who gives superiority (?*uttarā́vant*), by whom men conquer, are not conquered; who shall make thee sole chief of people (*jána*), also uppermost of kings descended from Manu.

Ppp. reads in **a** *tam uttarāvantam indra*. TB. has in **b** *jáyāsi* and *parājáyāsāi*, and in the second half-verse *sá tvā 'kar ekavṛṣabháṁ svā́nām átho rājann utt-*. The comm. explains *uttarā́vantam* by *atiçayitotkarṣavantam*.

6. Superior [art] thou, inferior thy rivals, whosoever, O king, are thine opposing foes; sole chief, having Indra as companion, having conquered, bring thou in the enjoyments (*bhójana*) of them that play the foe.

Ppp. has in **a** *adhare santv anye*. TB. puts together **a** and **c** as first half of a verse to the other half of which our text has nothing corresponding; and it reads *ékavṛṣā* for *ekavṛṣás*. The comm. takes *prati* and *çatravas* in **b** as two independent words; he paraphrases *bhójanāni* by *bhogasādhanāni dhanāni*.

7. Of lion-aspect, do thou devour (*ad*) all the clans (*víç*); of tiger-aspect, do thou beat down the foes; sole chief, having Indra as companion, having conquered, seize thou on (*ā-khid*) the enjoyments of them that play the foe.

Ppp. has only the second half-verse, and reads for **d** *çatrūyatām abhi tiṣṭhā mahāṅsi* (our vii. 73. 10 etc.: see under that verse). The whole verse is wanting in TB. The comm., with one of SPP's mss., reads *ápa* for *áva* in **b**. He paraphrases *addhi* (which is a frequent expression for the action of a ruler upon his subjects) very properly by *bhuñkṣva*; and *ā khida*, less acceptably, by *ācchindhi*.

23. Praise and prayer to Agni.

[*Mṛgāra.* — *sapta mṛgārasaṁjñakāni sūktāni nānādevatyāni. trāiṣṭubhāni: 3. purastājjyotiṣmatī; 4. anuṣṭubh; 6. prastārapañkti.*]

Found,* with the six hymns that follow, all together (but in the order 23, 25, 27, 26, 28, 29, 24), in Pāipp. iv. The seven are known by Kāuç. (9. 1) as the *mṛgāra* hymns (also by the schol., as by the Anukr.; that the comm. to h. 21 gives the name to 21–30 was there remarked: here he speaks of "a heptad of hymns" as intended in 9. 1); they are reckoned (9. 1) to the *bṛhachāntigaṇa*, and also (32. 27, note) to the *añholiñga gaṇa;* and they are employed in a healing rite (27. 34). In Vāit. the hymn accompanies the kindling of the fire in the *parvan* sacrifices (2. 11), and vs. 4 is similarly used (5. 15) in the *agnyādheya*. It was noted under the preceding hymn that the editor of Kāuç. mistakenly regards this one as included in Kāuç. 14. 24. The first and last verses ⌊of each⌋ of the *mṛgāra* hymns are given also by TS. (iv. 7. 15), MS. (iii. 16. 5), and K. (xxii. 15); only the hymn to Bhava and Çarva (our 28) is omitted, and, on the other hand, those texts have similar invocations to the Açvins and to all the gods. And the comm. to our h. 24 quotes also TS. vii. 5. 22, where a *mṛgāreṣṭi* with ten oblations, to the divinities worshiped with the verses in question, is prescribed. ⌊See further, as to this litany, Weber's note, p. 95 f. — The *mṛgāra*-verses occur in TS. and MS. at the very end of the *kāṇḍas* (iv. and iii.) concerned.⌋ *⌊In the verse-order 1, 4. 2, 3. 5. 6. 7.⌋

Translated: Griffith, i. 163; Weber, xviii. 94.

1. I reverence (*man-u*) first the forethoughtful (*prácetas*) Agni, him of the five peoples, whom men kindle in many places; we pray to him who hath entered (*pra-viç*) into clans after clans (*víç*): let him free us from distress.

Ppp. has in **b** *pañcaj-*; the comm., *pāñcayajñasya*, for which he gives three different interpretations, the last one making *-yajñasya* equivalent to *-janasya*. *Manve* he paraphrases by *jānāmi*. In **a**, MS. has *amṛ́tānām* for *prácetasas;* for **b**, TS.MS. give *yám pā́ñcajanyam bahávaḥ samindháte;* and, for **c**, *viçvasyā́ṁ viçí praviviçivā́ṅsam īmahe.* ⌊The "absence of reduplication" (*Skt. Gram.* § 803 a) is doubtless due to the oft-repeated syllable *vi* or *viç*. The pratīka is cited, MGS. i. 5. 5 — cf. p. 145.⌋ The Anukr., at the end of the descriptions of the seven hymns, says that all the verses contain — i.e. end with — an *anuṣṭubh* pāda. Its definitions of the meters in detail are too inaccurate to be worthy of attention throughout.

2. As thou carriest the oblation, O Jātavedas; as, foreknowing, thou adaptest the sacrifice — so do thou convey to us favor from the gods: let him free us from distress.

Ppp. offers no variants in vss. 2–4, but puts 4 next after 1. The comm. takes *devebhyas* in **c** first as dative and then as ablative.

3. Put to service at every course (*yáman*), best carrier, sharer (*ábhaga*) at every rite, Agni I praise, demon-slayer, sacrifice-increaser, offered to with ghee: let him free us from distress.

All the mss. (and SPP. with them) make the division of the verse, with obvious impropriety, before instead of after *agním īḍe*, being apparently led into the blunder by

remembering the two words as beginning the Rig-Veda. The comm. gives the right division, as does also our edition by emendation. Nearly all the mss. (not our I.K.) read *báhiṣṭham* at end of **a**; both editions give *váh-*, with the comm. The comm. paraphrases *ā́bhagam* by *ābhaktavyam āsevyam evaṁguṇaviçiṣṭam*. ⌊The vs. scans as 11+11 : 12+8=42. Even with the misdivision (11+7 : 8+8+8), it is no *purastājjyotiṣmatī* (44).⌋

4. The well-born Jātavedas, the mighty (*vibhú*) Agni belonging to all men (*vāiçvānará*), the carrier of oblations, we call on: let him free us from distress.

The verse, as already noticed, comes second in the Ppp. version of the hymn. The comm. explains *vibhu* as "pervading" (*vyāpaka*).

5. With whom as ally the seers made [their] strength shine out; with whom they repelled the wiles of the Asuras; with whom, Agni, Indra conquered the Paṇis — let him free us from distress.

Ppp. makes in **a** the combination *yena ṛṣ-*, and reads in **b** *idyotayan*; for the latter, the comm. (with two or three of SPP's mss.) gives *uddyotayan*; a few of the mss. (including our Bp.K.) have *-tayam*.

6. By whom the gods discovered the immortal; by whom they made the herbs rich in honey; by whom the gods brought the heaven (*svàr*) — let him free us from distress.

The comm. takes *amṛta* in **a** as meaning the drink of immortality; more probably it signifies immortality itself.

7. In whose direction [is] whatever shines forth (*vi-ruc*) here, what is born and to be born, all of it — I praise Agni, [as a] suppliant I call loudly on [him] — let him free us from distress.

TS. and MS. have a quite different first half-verse: *yásye 'dám prāṇán nimiṣád yád éjati yásya jātám jánamānaṁ ca kévalam*. The comm. renders *nāthitas* first by *nāthamānaḥ, phalaṁ kāmayamānaḥ*, and then by *nāthaḥ svāmī saṁjāto 'sya*.

24. Praise and prayer to Indra.

[*Mṛgāra*. — (see h. 23). *1. çakvarīgarbhā puraḥçakvarī*.]

Found in Pāipp. iv., with the other *mṛgāra* hymns, and used by Kāuç. only as one of the group (see under h. 23); its first and last verses occur in the same Black Yajur-Veda texts (do.).

Translated: Griffith, i. 165; Weber, xviii. 100.

1. We reverence Indra; constantly do we reverence him; these praise-hymns (*stóma*) of the Vṛtra-slayer have come unto me; he who goes to the call of the worshiper (*dāçváṅs*), of the well-doer — let him free us from distress.

Ppp. has in **a** *indrasya manve çaçvad yasya manvire*, which is better, in both sense and meter. TS. and MS. (agreeing throughout) read *índrasya manve prathamásya prácetasaḥ* in **a**; in **b**, *úpa mā́m upā́ 'guḥ*; and, in **c**, *hávam úpa gántā*. The verse

is properly enough *puraḥçakvarī*, but there is no reason why it should be called in addition *çakvarīgarbhā*.

2. He who, having formidable arms, is repeller (?*yayú*) of the formidable ones (f.); who battered the strength of the Dānavas; by whom are conquered the rivers, by whom the kine — let him free us from distress.

Ppp. has in **a** *yo 'grāṇām* and omits *yayus;* and at end of **b** it reads *āsasāda*. The first pāda is full of questionable points, and probably corrupt; the comm. explains *yuyus* (though SPP. says in a note that his text reads *yayus*), and by *yāvayitā pṛthakkartā;* to *ugrīṇām* he supplies *çatrusenānām*.

3. He who is filler of people (*carṣaṇí-*), bull, heaven-finder (*svarvíd*); for whom the pressing-stones proclaim [his] manliness; whose is the sacrifice with seven priests, most intoxicating — let him free us from distress.

Ppp. has *carṣaṇi* instead of *vṛṣabhas* in **a**, and, for **c**, *yasyā 'dhvaryus saptahotā mudicyut*. The comm. renders *carṣaṇi-* by *manuṣya-*.

4. Whose are cows (*vaçá*), bulls, oxen; for whom, the heaven-finder, sacrificial posts (*svárụ*) are set up; for whom the bright (*çukrá*) [soma] purifies itself, adorned with sacred words (*bráhma-*) — let him free us from distress.

Ppp. has in **c** *yasmiṅ çukras pravartate*. The comm. explains *vaçā* in **a** as "barren cow" (*vandhyā gāuḥ*), and *svaru* as *yūpāvatakṣaṇaçakala*, used for *yūpa*. ⌊Cf. RV. vi. 16. 47.⌋

5. He whose enjoyment (*júṣṭi*) the offerers of soma desire; whom, possessed of arrows, men call on in the cattle-raid (*gáviṣṭi*); on whom depends song (?*arká*), on whom force — let him free us from distress.

Ppp. reads in **b** *iṣuvantam*. Prāt. ii. 23 teaches the form of *gaviṣṭi*. The comm. explains *arkas* as *arcanasādhanabhūto mantraḥ stutaçastrādilakṣaṇaḥ*.

6. He who was born first for the doing of deeds; of whom first the heroism was noted; by whom brandished (*ud-yam*) the thunderbolt went at (*abhi-i*) the dragon — let him free us from distress.

As in one or two other cases,* the mss. have in **a** *yajñé* instead of *jajñé;* but one or two of SPP's follow the comm., who reads *jajñé*, as does also Ppp.; and both of the editions give this. In **b** the comm., with three of SPP's authorities, gives *anubaddham;* in **c** he derives *āyata* from root *yam*, and renders it by *ahiṅsīt;* we might emend to *abhyāyató 'him* and get a form from that root, which would yield a preferable sense. ⌊For the use of *abhi-i* with *vajra* as subject and with acc., Whitney has noted the excellent parallel, RV. i. 80. 12.⌋ *⌊So x. 10. 18.⌋

7. He who, controlling, leads together hosts (*saṁgrāmá*) for fighting; who mingles (*sam-sṛj*) the possessions (*puṣṭá*) of the two parties — I

praise Indra, [as a] suppliant I call loudly on [him]: let him free us from distress.

Ppp. has in b *puṣṭyā nas*. TS. and MS. read in a (as does also the comm.) the sing. *saṅgrāmám*, and they put *yudhé* after *vaçī*; at end of b they give *trayā́ṇi* instead of *dvayā́ni*. The comm. thinks *dvayāni* to be *strīpuṁsātmakāni mithunāni*.

25. Praise and prayer to Vāyu and Savitar.

[*Mṛgāra*.— (see h. 23). *3. atiçakvarīgarbhā jagatī; 7. pathyābṛhatī*.]

Found in Pāipp. iv. (in the verse-order 1–3, 6, 5, 4, 7, and after our hymn 23). The Black Yajur-Veda texts (see under hymn 23) put their passages corresponding to our hymn 29 (to Mitra and Varuṇa) between those corresponding to our 24 and 25. For the use of the hymn as one of the *mṛgāra* hymns in Kāuç., see under hymn 23: the comm. further quotes it as employed by Nakṣ. K. 18, in a *çānti* ceremony named *vāyavyā*. The metrical irregularities are not worth the trouble of detailing.

Translated: Griffith, i. 166; Weber, xviii. 102.

1. Of Vāyu, of Savitar we reverence the counsels (*vidátha*): ye who enter and who defend what has life (*ātmanvánt*); ye who have become encompassers of the all — do ye free us from distress.

TS. and MS. read *bibhṛtás* (for *viçáthas*) and *rákṣatas* in b, and TS. *babhūvátus* in c; and both have *ā́gasas* in the refrain. MS. further combines *yā́ āt-* in b, and has *tā́ no m-* in the refrain. The comm. is uncertain as to the sense of *vidátha*. ⌊Geldner renders, "Wir gedenken des Bundes zwischen V. und S.," ZDMG. lii. 746: cf. Foy, KZ. xxxiv. 226.⌋ Doubtless it is a metrical consideration that causes the change from 3d to 2d person in the refrain of hymns 25, 26, and 28. ⌊Grammar and meter favor restoration of the older and longer form *paribhū́vā* in c — see Lanman, JAOS. x. 413.⌋

2. Of whom are numbered the widths of the earth; by whom the welkin (*rájas*) is made fast (*yup*) in the atmosphere; whose progress no one soever has reached (*anu-aç*) — do ye free us from distress.

Ppp. has in a *varimāṇi pārthivā*, which improves the meter: also *gusthitām* for *yupitam* in b, and *prayām* for *prāyam* in c. *Yupitám* (perhaps 'smoothed out, spread uniformly' ⌊cf. Bloomfield AJP. xii. 418, 419⌋) the comm. explains by *mūrchitam sad dhāryate*. The *pada*-text divides in c *praᵒāyám*, for which SPP., on the authority of only one of his mss., unaccountably substitutes *praᵒaydm* (a number of our mss. give instead *-yān*) ⌊cf. BR. v. 1635⌋.

3. In [conformity with] thy course (*vratá*) people (*jána*) go to rest; when thou art risen, they go forth, O thou of beauteous luster; ye, O Vāyu and Savitar, defend beings — do ye free us from distress.

Ppp. has *yachatas* for *rakṣathas* at end of c: the comm., with a couple of SPP's mss., reads *rakṣatas*; and he paraphrases it, without a word of remark, with *pālayathas*.

4. Away from here, O Vāyu and Savitar, drive (*sidh*) ye what is ill-done, away the demons and Çimidā; for ye unite (*sam-sṛj*) [men] with refreshment (*ūrjá*), with strength — do ye free us from distress.

Nearly all the mss. read in c *sṛjátha* (instead of *-thas*). The comm., with two

or three of SPP's mss., reads *samidām* (for *çlmidām*) in his text in **b**, but explains *samidhām* (by *saṁdīptāṁ kṛtyāṁ ca*): *itás* in **a** he takes from root *i*, and paraphrases by *gamayathas!* Emendation in **a** to *duṣkṛ́tam*, 'evil-doer,' would be acceptable; the comm. takes it as accented (= *asmadīyam pāpam*).

5. Let Savitar and Vāyu engender (*ā-sū*) in my body (*tanū́*) wealth, prosperity, very propitious dexterity; do ye put here freedom from *yákṣma*, greatness; do ye free us from distress.

Tanū́ in **b** is translated as a locative because so regarded by the Prāt. (under i. 74), as it is also by the comm. (= *tanvām, asmadīye çarīre*); it might be nom. dual; or, yet better, it might be emended to *tanū́dakṣám*. Ppp. reads *aveyakṣmatāṁ suhasmāsu dhattam* for **c**. The comm. paraphrases *ā́ suvatām* with *prerayatām prayacchatām*.

6. O Savitar, Vāyu, [give] forth favor in order to aid; ye cause to revel in the intoxicating jovial [soma]; hitherward from the height (*pravát*) confirm ye of what is pleasant (*vāmá*); do ye free us from distress.

The strong ellipses in the first half-verse are filled by the comm. in accordance with the translation. Ppp. reads in **b** *mādayetām*, and in **c** *pravatā ni yachatas*. The comm. makes *pravátas* (= *prakarṣavatas*) coördinate with *vāmásya*, qualifying *dhanasya* understood. ⌊Pischel, *Ved. Stud.* ii. 74, takes it as acc. pl. with *vāmasya*, 'streams of *vāma*,' and compares *rāyó dhā́rā, vásvo arṇavá*, etc. — Render the subjunctive in **b** by 'cause ye' etc.?⌋

7. The best blessings (*āçís*) have come unto us in the domain (*dhā́man*) of the two gods; I praise god Savitar and Vāyu: do ye free us from distress.

Ppp. combines to *nā 'çiṣo* in **a**. MS. reads *āçīras* for *āçīṣas*; for *dhā́man* in **b** it has *dhármās*, and TS. *dhárme*; for **c**, both give *stāúmi vāyúṁ savitā́raṁ nāthitó johavīmi*; and, as in vs. 1, MS. begins **d** with *tā́*, and both end it with *ā́gasas*.

The fifth *anuvāka* ends here in the middle of the *mṛgāra* group; it has 5 hymns and 35 verses; and the old Anukr. says *aparāḥ pañca*.

26. Praise and prayer to heaven and earth.

[*Mṛgāra.* — (see h. 23). *1. puro 'ṣṭir jagatī; 7. çākvaragarbhātimadhyejyotis.*]

Found in Pāipp. iv. (in a somewhat different verse-order *), after our hymn 27. The other texts (see under hymn 23) have but one verse that represents the hymn, made up of parts of our vss. 1 and 7. As to the use of the *mṛgāra* hymns by Kāuç., see under h. 23. In Vāit. (15. 13), this hymn (or vs. 1) accompanies the offering to the *udumbara* twig in the *agniṣṭoma*. *⌊Order, 1, 2, 4, 6, 3, 5, 7.⌋

Translated: Griffith, i. 167; Weber, xviii. 106.

1. I reverence you, O heaven-and-earth, ye well-nourishing ones (*subhójas*), who, like-minded (*sácetas*) did spread out unmeasured intervals (*yójana*); since ye became foundations (*pratiṣṭhā́*) of good things, do ye free us from distress.

Ppp. omits the intrusive and meter-disturbing *sácetasāu* (which, on account of its

accent, is reckoned to **b** in the translation, as it is also by the *pada*-text); and, against rule, it combines in **b** *ye 'prath-*. The comm., with one of SPP's mss., reads *aprathetām;* and TS.MS. have the same, followed by *ámitebhir ójobhir yé pratiṣṭhé ábhavatāṁ vásūnām:* they have of the verse only these two pādas, used as part of a closing verse. The first half-verse is found also in the Nāigeya-*kāṇḍa* of SV. (i. 623 **a**, **b**): this reads *mánye* for *manvé*, accents *subhójasāu*, omits (like Ppp.) *sácetasāu*, and ends with *ámitam abhí yójanam;* its second half-verse is our 2 **c**, **d**.

2. Since ye became foundations of good things, ye much increased, divine, fortunate, wide-extended ones, O heaven-and-earth, be pleasant to me: do ye free us from distress.

Ppp. has in **a** *babhūvathus* (for *ábhavatam*). The comm., with a couple of SPP's mss., reads *praviddhe* (= *sūtravat sarvajagadanupraviddhe*) in **b**. As noted under vs. 1, SV. has (omitting *me* in **c**) the second half-verse, here carried on as refrain through vss. 3–6. ⌊In **c**, scan *-pṛthvī . . . sioné.*⌋

3. I call upon the not-distressing, of excellent penance, wide, profound, to be reverenced by poets: O heaven- etc. etc.

Possibly an antithesis is intended between the first two (doubtfully translated) epithets, both founded on *tap* 'heat.' Ppp. has the better reading *vām* for *aham* at end of **a**.

4. Ye who bear the immortal (*amṛ́ta*), who the oblations; who bear the streams (*srotyá*), who human beings (*manuṣyà*): O heaven- etc. etc.

Ppp. puts **b** before **a**.

5. Ye who bear the ruddy [kine], who the forest-trees; ye within whom [are] all beings: O heaven- etc. etc.

One or two of our mss. (H.I.), as the majority of SPP's, make at the beginning the false combination *yá usr-*. The comm. declares *usriya* a *gonāman*.

6. Ye who gratify with sweet drink (*kīlā́la*), who with ghee; without whom [men] can [do] nothing whatever: O heaven- etc. etc.

All the *pada*-mss. make in **b** the absurd division *çaknuvánti*, as if the word were a neut. pl. from the stem *çaknuvánt*. Ppp. has in **a** *kīlālāis*. The comm. interprets *kīlāla* simply as *anna*.

7. This that scorches (*abhi-çuc*) me, or by whomsoever done, from what is human, not divine — I praise heaven-and-earth, [as] a suppliant I call loudly on [them]: do ye free us from distress.

The verse looks as if broken off in the middle, to allow addition of the regular close. Ppp. has at end of **b** the more manageable reading *pāuruṣeyaṁ na dāivyam*. TS.MS. have the second half-verse added to our 1 **b**, **c**; but they have also our 7 **a**, **b** (in the form *yád idám mā 'bhiçócati pāúruṣeyeṇa dāívyena*) as first half of a similar verse to "all the gods." The comm. understands *pāpāt* as to be supplied in **b**, and takes *na* as the particle of comparison.

27. Praise and prayer to the Maruts.

[*Mṛgāra*. — (see h. 23).]

Found, with very slight variations, in Pāipp. iv.; and its first and last verses are represented in TS., MS., and K. (see under h. 23): they follow a similar passage to the Açvins, which follows our h. 25. The use by Kāuç. is the same with that of the other *mṛgāra* hymns (see under h. 23). The first pāda of vs. 4 nearly agrees with the second pāda of a verse (the last) given in Kāuç. 3. 3: and vs. 4 is directed by Vāit. (12. 12) to be used in the *agniṣṭoma* when one is rained on; further, vs. 7 (9. 2), in the *cāturmāsya* sacrifice, with an evening libation to the Maruts. And the comm. quotes the hymn as used by Nakṣ. K. (18) in a *çānti*-rite named *mārudgaṇī*.

Translated: Griffith, i. 168; Weber, xviii. 109.

1. The Maruts I reverence; let them bless me; let them favor this steed (? *vā́ja*) in the race (? *vā́jasāta*); I have called on them for aid, like easily-controlled swift [horses]: let them free us from distress.

Ppp. combines *-sātā 'vantu* at end of b. Some of our mss. (P.M.W.E.O.) read *sūyámān* in c. The comm. has *añçūn* instead of *āçūn* in c, and explains it as either "reins" or "horses." *Vā́ja* and *vā́jasāta* he makes either "food" and the "winning of food," or "strength" and "combat." The version of the other texts is quite different: they have *nas* for *me* in a; for b, *pré 'māṁ vā́caṁ viçvā́m avantu víçve;* for c, *āçū́n huve suyámān ūtáye;* and at the end *énasas.*

2. Who always open (*vi-ac*) an unexhausted fountain; who pour in sap into the herbs — I put forward the Maruts, sons of the spotted one: let them free us from distress.

With a compare xviii. 4. 36. Some of our mss. (P.M.W.I.O.) read in c *-mātṝs.* The comm. explains *útsam* by *megham*, *vyacanti* by *antarikṣe vistārayanti*, and *pṛçni* as the *mādhyamikā vāk.*

3. Ye, O poets, that send the milk of the kine, the sap of the herbs, the speed of the coursers — let the helpful (? *çagmá*) Maruts be pleasant to us; let them free us from distress.

Ppp. reads *invan* at end of b; the comm. renders *invatha* by *vyāpayatha;* he also takes *kavayas* as nominative, and (with one of SPP's mss.) reads at beginning of c *çakmās*, explaining it as = *sarvakāryasamarthās.* All our *saṁhitā*-mss. save one (E.) ⌊R. not noted⌋ combine *na syon-* in c.

4. Waters from the ocean to the sky they carry up, they who pour [them] from the sky upon the earth — the Maruts who go about lording it with the waters: let them free us from distress.

The absence of accent of *vahanti* forbids us to make the better construction of it with *yé* — which, however, the comm. does not scruple to adopt.

5. They who gratify with sweet drink, who with ghee; or who combine (*sam-sṛj*) vigor (*vā́yas*) with fatness; the Maruts who, lording it with the waters, cause to rain: let them free us from distress.

Ppp. reads in a (as in 26. 6 a) *kīlālāis;* and it rectifies the meter of c by omitting

adbhis. The comm. takes *vấyas* first as "bird" (*pakṣijātam*), then as *çarīrapariṇāmaviçeṣas.*

6. If now indeed, O Maruts, by what relates to the Maruts — if, O gods, by what relates to the gods, I have fallen into such a plight: ye, O Vasus, are masters (*īç*) of the removal of that: let them free us from distress.

That is (a, b), apparently, "by reason of what offense" (*aparādhena*, comm.): perhaps "if such a [mishap] hath befallen [us]" (so the comm.); but MS. iii. 8. 4, *īdṛ́g u sá ā́riṣyati*, supports the translation as given, and also indicates that *ā́ra* is here *ā-ā́ra*; but the *pada*-text gives *ā́ra* simply. ⌊See also Weber's citation from PB. xiii. 3. 12.⌋ Several mss. (including our Op.) have *īçadhve* in c, as the comm. reads. *Mā́nuṣeṇa* for *mā́rutena* in a would be an acceptable emendation. ⌊☞ See p. 1045.⌋

7. A sharp front, known [as] powerful, [is] the troop (*çárdhas*) of Maruts, formidable in fights; I praise the Maruts, [as] a suppliant I call loudly on [them]: let them free us from distress.

The other texts have in a *vṛditám*, for which our *viditám* is a pretty evident corruption; they also have *ā́yudham* for *ánīkam*, in b *divyám* for *mā́rutam* and *jiṣṇú* for *ugrám;* and in c they insert *devā́n* before *marútas*, also ending the verse (as well as vs. 1) with *énasas.*

28. Praise and prayer to Bhava and Çarva.

[*Mṛgāra.* — (see h. 23). *1. dvyatijāgatagarbhā bhurij.*]

Found in Pāipp. iv. (next after our h. 26), but having nothing correspondent to it in the Yajur-Veda texts. Having the same beginning (*bhavāçarvāu*) as xi. 2. 1, one cannot tell in many cases which of the two hymns is intended by a quotation in Kāuç.; but according to the comm. (also to Keçava; Dārila appears to think otherwise) this one is employed in a healing ceremony at 28. 8; it is also reckoned (26. 1, note) to the *takmanāçana gaṇa.*

Translated: Muir, OST. iv.[2] 332; Griffith, i. 169; Bloomfield, 158, 406; Weber, xviii. 111.

1. O Bhava-and-Çarva, I reverence you, know ye that; ye in whose direction is all that shines out (*vi-ruc*) here, who lord it over these bipeds [and] quadrupeds: do ye free us from distress.

Ppp. has, for b, *yayor vāṁ yad idaṁ vitiṣṭhate;* our *vāṁ* makes this pāda redundant. In c, some of the *pada*-mss. (including our Bp.) have *asya* (but *asyá*, correctly, in 6 c). The expression in b corresponds with that in 23. 7 and vii. 25. 2. According to the comm., the name Bhava signifies *bhavaty asmāt sarvaṁ jagad;* and Çarva, *çṛṇāti hinasti sarvam antakāle.*

2. Ye whose is whatever is on the way and afar; who are known as best shooters among arrow-bearers; who lord it etc. etc.

Ppp. has *vitatāu* for *viditāu* (perhaps *vṛditāu?*) in b, and its c reads *bhavāçarvāu bhavatam me syonāu*, which then continues to be (as in 26. 2–6) part of the refrain through vs. 6, taking the place of our c. The comm., with a couple of SPP's mss., has *iṣubhṛ́tāu* for *-tām* in b. He explains *abhyadhve* by *samīpadeçe.* Perhaps a means rather 'on whose way [is] even whatever is afar.'

3. I call on the (two) thousand-eyed Vṛtra-slayers; I go praising the (two) formidable ones, having pastures afar: who lord it etc. etc.

One of the oddest *pada*-text blunders of the whole work is made in **b**: *stuvánnemi* is resolved into *stuván: nemi* instead of *stuván: emi;* and then one or two of the mss. (including our Op.) corrupt further to *stuvát*, and the comm. to *nemī* (manufacturing for it two different, but equally absurd, explanations after his manner ⌊cf. *Festgruss an Roth*, p. 91⌋). Ppp. has in **a**, **b** *huve vā dūreheti sunemī ugrāu*. ⌊Add *avasāna*-mark after *ugrāu*.⌋

4. Ye who have taken hold (*ā-rabh*) of much together in the beginning, if ye have let loose (*pra-sṛj*) the portent (*abhibhá*) among the people (*jána*): who lord it etc. etc.

The sense of the verse is very obscure. All the mss. without exception have in **b** the absurd reading *ásrāṣṭram*, which our edition emends to *-ṭam*, but which SPP. retains, though the comm. gives *-ṭam*. Ppp. has the better reading *ugrāu* for *agre* in **a**. The comm. treats *bahú sākám*, in spite of accents, as one word, =*janasaṁgham*.

5. From whose deadly weapon no one soever escapes (*apa-pad*), among gods and among men (*mánuṣa*); who lord it etc. etc.

Ppp. reads in **a**, **b** *kiṁ canā 'ntar deveṣu uta*.

6. Whoso is witchcraft-maker, root-cutter (?), sorcerer, down on him put [your] thunderbolt, O formidable ones; who lord it etc. etc.

Ppp. is defaced in this verse, and omits *mūlakṛt*. The comm. takes *-kṛt* in **a** both times as from *kṛt* 'cut,' and *mūla-* as "offspring, the root of increase of a family"; the Pet. Lex. conjectures "preparing roots for purposes of witchcraft" ⌊see Bloomfield's note, p. 407⌋; one might also guess *mūrakṛt* ⌊see Weber's comment, p. 114⌋. Most of our mss. (all save H.p.m.K.D.), and the majority of SPP's, have the false reading *dhattām* in **b**: both editions give *-tam*.

7. Bless us in fights, O formidable ones; visit (*sam-sṛj*) with [your] thunderbolt whoever is a *kimīdín:* I praise Bhava-and-Çarva; [as] a suppliant I call loudly on [them]; do ye free us from distress.

Ppp. reads *me* for *nas* in **a**, and leaves *-su ugrāu* uncombined. ⌊Its closing half-verse is as in the Vulgate (as may be inferred from the note to vs. 2).⌋

29. Praise and prayer to Mitra and Varuṇa.

[*Mṛgāra*.—(see h. 23). 7. *çakvarīgarbhā jagatī*.]

Found in Pāipp. iv. (with vs. 5 put before vs. 4). The first and last verses also in the Yajus texts (see under h. 23), between those of our hymns 24 and 25. For the use by Kāuç. as *mṛgāra* hymn, see under h. 23.

Translated: Roth, *Zur Litteratur und Geschichte des Weda*, 1846, p. 43; Ludwig, p. 137, with an elaborate discussion of the proper names; Griffith, i. 170; Weber, xviii. 114.

1. I reverence you, O Mitra-and-Varuṇa, increasers of right; who, accordant, thrust [away] the malicious (*drúhvan*); [who] favor the truthful one in conflicts (*bhára*): do ye free us from distress.

Ppp. has for **b** *satyojasāu dṛhyāṇī yo nirete* (cf. its version of 2 **a**); in **c**, *yāu* for *pra*, and *haveṣu* (better) for *bhareṣu* (= *saṁgrāmeṣu*, comm.). TS.MS. read in **a** *-ruṇā tásya vittam* (as in our 28. 1 **a**; and MS. accents *-tám*); then, in **b**, *sátyāujasā* (MS. *satyāú-*) *dṛ́ṅhaṇā* (MS. *durhṛṇā*) *yáṁ nudéthe;* their **c** is wholly different: *yā́ rā́jānaṁ* (MS. *-nā*) *sarátham yāthá* (MS. *-tá*) *ugrā;* and they end the refrain with *ā́gasas.** MS. further accents *mitrā́várunā* in **a**; the comm. reads *-ruṇā ṛtāvṛdhā*. *Satyāvan* in **c** is perhaps rather a proper name (so the Pet. Lex.); the comm. takes it as appellative (= *satyayuktam puruṣam*). In our edition, the *e* of *manve* at the beginning is broken off. * ⌊Both reading *tā́* for *tāú*.⌋

2. Ye who, accordant, thrust [away] the malicious; [who] favor the truthful one in conflicts; who, men-watching, go unto the brown soma — do ye free us from distress.

The translation implies emendation in **c** of *babhrúṇā* (our P.M. have *babhrū́ṇā* *) to *babhrúm ā́;* the comm. understands "with your brown chariot": Ludwig takes the word as proper name: "pressed by Babhru." Ppp. has for **a** *satyojasāu dṛhvanī yo niredhe* ⌊cf. its version of 1 **b**⌋, and again *haveṣu* for *bhareṣu*. The comm. (with one or two mss., including our Op.) reads *gacchatas* in **c**. * ⌊And W. has *babhrūṇā*.⌋

3. Ye who favor Añgiras, who Agasti, Jamadagni, Atri, O Mitra-and-Varuṇa, who favor Kaçyapa, who Vasishṭha — do ye free us from distress.

The comm. reads in **a** *agastyam*. He amuses himself with worthless etymologies of the various names through the hymn.

4. Ye who favor Çyāvāçva, Vadhryaçva, Purumīḍha, Atri, O Mitra-and-Varuṇa, who favor Vimada, Saptavadhri — do ye free us from distress.

Ppp. substitutes *gaviṣṭhiram* for *vadhryaçvam* in **a**.

5. Ye who favor Bharadvāja, who Gavishṭhira, Viçvāmitra, Kutsa, O Varuṇa [and] Mitra; who favor Kakshīvant, also Kaṇva — do ye free us from distress.

This time, Ppp. puts *vadhryaçvam* in place of *gaviṣṭhiram* in **a**.

6. Ye who favor Medhātithi, who Triçoka, who Uçanas Kāvya, O Mitra-and-Varuṇa; who favor Gotama, also Mudgala — do ye free us from distress.

Ppp. reads *uçanam* in **b**, and its **c** is *yāu mudgalam avatho gāutamaṁ ca* (our O.Op. also have *gāútamam* ⌊comm. to Prāt. iv. 16 cites it as *gótama*⌋).

7. Whose chariot, of true track, of straight reins, goes spoiling against him who behaves (*car*) falsely — I praise Mitra-and-Varuṇa; [as] a suppliant I call loudly on [them]: do ye free us from distress.

TS.MS. have *yó vāṁ rátha ṛjúraçmiḥ satyádharmā míthuç cárantam* (MS. *mithucár-*) *upayā́ti dūṣáyan;* then TS. reads *-ruṇā* in **c**, and MS. *tā́* at beginning of **d**; and both end (as in vs. 1) with *ā́gasas*.

⌊Here end the Mṛgāra hymns.⌋

30. Self-laudation of Speech (?).

[*Atharvan. — aṣṭarcam. vāgdevatyam. trāiṣṭubham : 6. jagatī.*]

Not found in Pāipp., but is, with a few insignificant variants, RV. x. 125 (but in the verse-order 1, 3, 5, 4, 6, 2, 7, 8), a hymn ascribed by the tradition to Vāc Āmbhṛṇī, or 'Speech, daughter of Ambhṛṇa'; but there is an utter absence in the details of anything distinctly pointing to speech, and we can only believe that the attribution is an old conjecture, a suggested solution of a riddle, which "space," or "faith," or "right" (*ṛtá*) would have equally satisfied. But the explanation is universally accepted among Hindu authorities, old and new, and hardly questioned by European scholars. The hymn is used by Kāuç. in the ceremony (10. 16–9) for generation of wisdom (*medhājanana*), being said over a child before taking of the breast, and also at its first use of speech; also in the same ceremony as forming part of the *upanayana* (57. 31) ⌊so the comm. and Keçava: but the hymn is not included in the *āyuṣya gaṇa*⌋; and again in the dismissal ⌊*utsarjana*, says the comm.⌋ from Vedic study (139. 15). ⌊With regard to the intention of Kāuç. 139. 15 the reader may consult Whitney's notes to the passages there cited by *pratīka*.⌋

Translated: by Colebrooke, *Asiatick Researches*, vol. viii, Calcutta, 1805, or *Miscellaneous Essays*, i.² p. 28 (Whitney, in his notes to this essay, l.c., p. 113, gives a "closer version," "in the original metre," and with an introduction); translated, further, by the RV. translators; and also by Weber, in his article, *Vāc und λόγος*, *Ind. Stud.* ix. (1865) 473; Deussen, *Geschichte*, i. 1. 146 f.; Griffith, i. 171; Weber, xviii. 117. Here Weber gives references to discussions by himself, by Garbe, and by Max Müller, of the possible connection of the Neo-Platonic λόγος-idea with Indic thought.

1. I go about with the Rudras, the Vasus, I with the Ādityas and the All-gods; I bear Mitra-and-Varuṇa both, I Indra-and-Agni, I both Açvins.

There is in this verse no variant from the RV. text. The comm. says that "I" is the daughter, Speech by name, of the great sage Ambhṛṇa, and that she by her own nature knew the supreme *brahman*.

2. I am queen, gatherer of good things, the first that has understood the matters of sacrifice; me here the gods distributed manifoldly, making me of many stations enter into many.

RV. (vs. 3) differs only by reading at the end *āveçáyantīm*. The comm. makes *yajñíyānām* in **b** depend upon *prathamā́*, *cikitúṣī* being a separate epithet: this is, of course, equally possible.

3. I my own self say this, [which is] enjoyable of gods and of men; whomsoever I desire, him I make formidable, him priest (*brahmā́n*), him seer, him very wise.

RV. (vs. 5) has in **b** the equivalent *devébhis* and *mā́nuṣebhis*. The comm. absurdly explains *brahmā́ṇam* by *sraṣṭāram*, or the god Brahman.

4. By me doth he eat food who looks abroad, who breathes, who indeed hears what is spoken; unknowing (? *amantú*) they dwell upon me; hear thou, heard-of one; I say to thee what is to be credited.

RV. leaves the *a* of *ânunam* in a unelided (making the pāda a regular *jagatī:* our Anukr. takes no notice of it as such, but it would be an extremely bad *triṣṭubh*), has (as has also the comm.) the regular *prâṇiti* in b, and reads *çraddhivâṁ* for *çraddhéyam* in d. One of our mss. (Op.) accents *çrutá*. The comm. understands a, b to mean "it is by me that any one eats, sees," etc., and takes *īm* as = *idam; amantavas* as *ajānānā madviṣayajñānarahitāḥ;* and *upa kṣiyanti* as *saṁsāreṇa nihinā bhavanti* — as if *kṣiyanti* came from *kṣi* 'destroy'!

5. I stretch the bow for Rudra, for his shaft to slay the *bráhman*-hater; I make strife (*samád*) for the people (*jána*); into heaven-and-earth have I entered.

RV. (vs. 6) has no variant. The comm. foolishly regards Rudra's affair with Tripura as the subject of the first half-verse.

6. I bear the heady (? *āhanás*) soma, I Tvashṭar, also Pūshan, Bhaga; I assign property to the giver of oblations, to the very zealous (?), the sacrificer, the presser of soma.

RV. (vs. 2) has in c the sing. *drávinam*, and in d the dative *suprāvyè* (which is implied in the translation given); in both points the comm. agrees with RV., and one of SPP's authorities supports him. But the Prāt. (iv. 11) establishes *suprāvyà* as the true Atharvan reading. The comm. gives a double explanation of *āhanasam* in a: as *abhiṣotavyam* and as *çatrūṇām āhantāram*. The Anukr. does not heed that the first pāda is *triṣṭubh*.

7. I quicken (give birth to?) the father in its (his?) head; my womb (*yóni*) is within the waters, the ocean; thence I extend myself (*vi-sthā*) to all beings; even yon sky I touch with my summit.

RV. reads in c *bhúvanā 'nu* for *-nāni*. The comm., followed by one of SPP's authorities, has the odd blunder *caṣṭe* for *tiṣṭhe* in c. He further takes *asya* in a as meaning *dṛçyamānasya prapañcasya*, and *pitaram* as *prapañcasya janakam*.

8. I myself blow forth like the wind, taking hold upon all beings; beyond the sky, beyond the earth here — such have I become by greatness.

RV. has *mahinā́* instead of *mahimnā́* in d ⌊cf. Bloomfield, JAOS. xvi. p. clvi = PAOS. Dec. 1894⌋. In our edition, *divó* in c is a misprint for *divā́*. ⌊*Enā́* is hardly for *enayā* (Weber): cf. JAOS. x. 333.⌋

With this hymn ends the sixth *anuvāka*, of 5 hymns and 36 verses; the Anukr. extract, *ṣaṭ*, is given by only one ms. (D.).

Here, too, by a rather strange division, ends the eighth *prapāṭhaka*.

31. Praise and prayer to fury (manyú).

[*Brahmâskanda.* — *manyudâivatam. trâiṣṭubham: 2, 4. bhurij; 5–7. jagatī.*]

This hymn and the one following are RV. hymns (x. 84 and 83), with few variants, and no change in the order of verses. Both are found also in Pāipp. iv., but not together. Very few of the verses occur in any other Vedic text. The two are used together in Kāuç. (14. 26 ff.), in the ceremonies for success in battle and for determining which of the two opposing armies will conquer; they are also (14. 7, note) reckoned

to the *aparājita gaṇa*. And the comm. quotes them as employed by the Çānti K. (15) in the *grahayajña*.

Translated: by the RV. translators; and Griffith, i. 173; Weber, xviii. 125.

1. In alliance (*sarátham*) with thee, O fury, battering, feeling excitement, excited, O companion of the Maruts, having keen arrows, sharpening up their weapons, let [our] men go forward unto [the foe], having forms of fire.

This verse is found further in TB. (in ii. 4. 1[10]). RV. and TB. read for **b** *hárṣamāṇāso dhṛṣitā́* * *marutvaḥ;* at beginning of **d**, RV. has the decidedly preferable *abhí* for *úpa;* TB. gives in **d** *yanti*, and this is also the reading of Ppp. — which moreover separates *tīkṣṇā iṣ-* in **c**, and combines *-çāno 'pa* in **c–d**. Three of our mss. (O.Op.K.) so far agree with RV. as to read *dhṛṣitāsas* in **b**; the comm. has instead *ruṣitāsas*. The comm. explains *manyús* as *krodhābhimānī devaḥ* 'wrath personified as a god.' *⌊In both ed's, TB. has the adverb *dhṛṣatā́*.⌋

2. Like fire, O fury, do thou, made brilliant, overpower; invoked, O powerful one, do thou be our army-leader; having slain the foes, share out their possession (*védas*); making (*mā*) force, thrust away the scorners (*mṛ́dh*).

Many of our mss. (P.M.W.E.I.H.p.m.K.), with some of SPP's, accent *sáhasva* in **a**; and in **b** some mss. (including our P.M.W.) read *-nír ṇaḥ*. Ppp. has *jitvāya* for *hatvāya* in **c**. The abbreviation of *iva* to *'va* in **a** would remove the *bhurij* character of the verse. The comm. explains *tviṣita* in **a** by *pradīpta*.

3. Overpower for us (?), O fury, the hostile plotter; go forward breaking, killing, slaughtering the foes; thy formidable rush (? *pā́jas*) surely they have not impeded; thou, controlling, shalt bring them under control, O sole-born one.

The translation given follows in **a** the RV. reading *asmé*, which was also received by emendation into our text; all the mss. and the comm. have instead *asmāt*, which SPP. retains. ⌊Ppp. has *abhimātim asmahe;* our mss. R.T., *asmāi*.⌋ Our P.M.W. give in **c** *rarudhre* (or the equivalent *-ddhre*, which is assumed under Prāt. i. 94); and SPP. asserts that all his authorities have it, and therefore receives it into his text, in spite of its evidently blundering character; the comm. reads *rur-*. Several of our mss. (P.M.W.E.H.) read in **d** *vaçán;* for *nayāsāi*, after it, RV. has *nayase*. The comm. explains *pā́jas* in **c** by *balam*.

4. Thou art the one praised (?) of many, O fury; sharpen up clan on clan (*víç*) unto fighting; with thee as ally (*yúj*), O thou of undivided brightness (?), we make a clear noise unto victory.

RV. has at the end *kṛṇmahe*, as has also Ppp. The translation follows in **a** the RV. reading *īlitás*, given also by the comm., and by one of SPP's authorities that follows him; *īḍitā́* would have to be something like 'inciter, persuader to the conflict.' RV. further reads *yudháye* for *yuddhā́ya* in **b**, and in **a** combines *manyav īḷ-*; our *manya īḍ-* is quoted in the comment to Prāt. i. 81 as the AV. reading. ⌊The obscure *ákṛttaruk* in **c** is explained by the comm. as *acchinnadīpti*. Besides being *bhurij*, the verse (12+11 : 10+12=45) is quite irregular.

5. Victory-making, like Indra, not to be talked down, do thou, O fury, be our over-lord here; thy dear name we sing, O powerful one; we know that fount whence thou camest (*ā-bhū*).

The comm. explains *anavabravá* as "speaking things—i.e. means of victory—that are not new (*a-nava*)." The verses 5-7 are not full *jagatīs*.

6. Born together with efficacy (? *ábhūti*), O missile (*sáyaka*) thunderbolt, thou bearest superior power, O associate; be thou allied (*medín*) with our energy (*krátu*), O fury, much-invoked one, in the mingling (*saṁsṛj*) of great riches.

RV. has in b *abhibhūte* instead of the difficult *sahabhūte*; and Ppp. (*ebhibhūta ut-*) supports RV. The comm. explains *kratvā* in c by *karmaṇā*. One is tempted to emend in a (also in 32. 1 a) to *vajrasāyaka* 'whose missile is the thunderbolt.'

7. The mingled riches of both sides, put together, let Varuṇa and fury assign to us; conceiving fears in their hearts, let the foes, conquered, vanish away.

Instead of *dhattām*, RV. and the comm. have in b *dattām*; Ppp. reads *dattaṁ varuṇaç ca manyo*; RV. gives *bhíyam* in c; Ppp. has a peculiar d: *parājitā yantu paramāṁ parāvatam*. Certain of our mss. (Bp.E.I.) accent at the end *láyantām*.

32. Praise and prayer to fury (manyú).

[*Brahmāskanda.—manyuddivatam. trāiṣṭubham: 1. jagatī.*]

This hymn ⌊which is RV. x. 83⌋ goes in all respects with hymn 31, which see. Translated: by the RV. translators; and Griffith, i. 174; Weber, xviii. 129.

1. He who hath worshiped thee, O fury, missile thunderbolt, gains (*puṣ*) power, force, everything, in succession; may we, with thee as ally, that art made of power, overpower the barbarian, the Āryan, with powerful power.

Ppp. has *sadyo* for *manyo* in a, and *sahīyasā* at the end. All the mss. accent *púṣyati* in b, and SPP. very properly so reads; our text was altered to conform with RV., which in general is distinctly less apt to give accent to a verb in such a position ⌊*Skt. Gram.* § 597 a⌋. RV. also omits the redundant and meter-disturbing (the Anukr. takes no notice of this) *vayám* in c. Several of our mss. (P.M.W.E.) give *vidadhat* instead of *'vidhat* in a. *Sāhyā́ma* (p. *sahyā́ma*) is expressly prescribed by Prāt. iii. 15, iv. 88; the comm. appears to read *sahy-*. The comm. renders *ānuṣak* by *anuṣaktaṁ saṁtatam*. ⌊For *vajra sáyaka*, see note to iv. 31. 6; and for *púṣyati*, note to iv. 13. 2.⌋

2. Fury [was] Indra, fury indeed was a god; fury [was] priest (*hótar*), Varuṇa, Jātavedas; the clans (*viç*) which are descended from Manu (*mā́nuṣa*) praise fury; protect us, O fury, in accord with fervor (*tápas*).

The translation assumes in c the reading *manyúm* (instead of *-yús*), which is given by RV., the comm. (with one of SPP's mss.), and TB. (ii. 4. 1[11]) and MS. (iv. 12. 3): the nomin. here appears to be a plain corruption, though Ppp. also has it. TB. gives in a *bhágas* for *índras*, and *devayántīs* for *mā́nuṣīr yā́ḥ* in c, and *çrámeṇa* for *sajóṣās* at

the end; MS. has *ávā* for *pāhí* at beginning of **d**: both have *viçvávedās* at end of **b**. Ppp. reads *yas* for *yāḥ* before *pāhi*.

3. Attack, O fury, being mightier than a mighty one; with fervor as ally smite apart the foes; slayer of enemies, slayer of Vṛtra, and slayer of barbarians, do thou bring to us all [their] good things.

Ppp. rectifies the meter of **b** (the Anukr. does not notice its deficiency) by inserting *iha* before *çátrūn*.
⌊See above, p. lxxiv.⌋

4. Since thou, O fury, art of overcoming force, self-existent, terrible, overpowering hostile plotters, belonging to all men (*-carṣaṇí*), powerful, very powerful — do thou put in us force in fights.

RV. has *sáhāvān* for *sáhīyān* in **c**. MS. (iv. 12.3) gives *svayaṁjás* in **b**, and *sáhāvān* in **c**; and for **d** it has *sá hūyámāno amṛ́tāya gachat*.

5. Being portionless, I am gone far away, by the action (? *krátu*) of thee that art mighty, O forethoughtful one; so at thee, O fury, I, actionless, was wrathful; come to us, thine own self (*tanū́*), giving strength.

RV. has at the end *baladéyāya mé 'hi* (p. *mā : ā́ : ihi*). In **c** it reads *jihīḍā 'hám*, and both the editions follow it (Ppp. and the comm. have the same), although the AV. *saṁhitā* reading is unquestionably *jīhiḍ-*; the *saṁhitā* mss. have this almost without exception (all ours save O.), the *pada*-mss. put after the word their sign which shows a difference between *pada* and *saṁhitā* reading, and *jīh-* is twice distinctly prescribed by the Prāt. (iii. 14; iv. 87). The comm. understands the obscure first pāda of going away from battle: *akratu* he paraphrases by *tvattoṣakarakarmavarjita*.

6. Here I am for thee; come hitherward unto us, meeting (*pratīcīná*) [us], O powerful, all-giving one; O thunderbolt-bearing fury, turn hither to us; let us (two) slay the barbarians; and do thou know thy partner (*āpí*).

RV. keeps better consistency by reading *mā* for *nas* in **a**, and *mā́m* for *nas* in **c**; at the end of **b** it has *viçvadhāyas*. In **a** Ppp. has *mā*, like RV.; in **c** it reads *upa nas*, combining to *nā "vav-*. The comm. supplies *çatrūn* as object of *pratīcīnas*, and paraphrases the end of the verse with *api ca bandhubhūtaṁ māṁ budhyasva*.

7. Go thou forth against [them]; be on our right hand; then will we (two) smite and slay many Vṛtras; I offer to thee the sustaining top of the sweet (*mádhu*); let us both drink first the initial draught (? *upāṅçú*).

Ppp. has at the end *pibeva*. RV. has *me* instead of *nas* at end of **a**, and combines *ubhā́ up-* in **d**. The comm. begins **b** with *atha*. Compare also RV. viii. 100 (89). 2, of which the present verse seems a variation; its **a**, *dádhāmi te mádhuno bhakṣám ágre*, is much more intelligible than our corresponding **c**. ⌊In **b**, is not *vṛtrā́ṇi* (neuter!) rather 'adversaries,' as in v. 6. 4? — In his prior draft, W. renders, "let us both drink first in silence (?)." "Initial draught" seems to overlook the gender of *upāṅçú*.⌋

33. To Agni: for release from evil.

[*Brahman.—aṣṭarcam. pāpmanyam; āgneyam. gāyatram.*]

Found in Pāipp. iv. Is RV. i. 97, without a variant except in the last verse: occurs also in TA. (vi. 11. 1). Reckoned by Kāuç. (9. 2) to the *bṛhachānti gaṇa*, and also (30. 17, note) to the *pāpma gaṇa*; used, under the name of *apāgha*, in a ceremony of expiation for seeing ill-omened sights (42. 22), in a women's ceremony for preventing undesirable love and the like (36. 22), and in the after funeral ceremonies (82. 4).

Translated: by the RV. translators; and Griffith, i. 175; Weber, xviii. 134.—Cf. also Lanman, *Skt. Reader*, p. 363.

1. Gleaming (*çuc*) away our evil (*aghá*), O Agni, gleam thou wealth unto [us]: gleaming away our evil.

This first verse is found a second time in TA. (vi. 10. 1). The refrain is a mechanical repetition of 1 **a**, having no connection of meaning with any of the verses. The comm. explains *ápa çóçucat* by *naçyatu*, and *ā́ çuçugdhi* by *samṛddhaṁ kuru*. ⌊TA. reads *çuçudhyā́* in both places in both editions.⌋

2. With desire of pleasant fields, of welfare, of good things, we sacrifice — gleaming away our evil —

3. In order that the most excellent of them, and in order that our patrons (*sūrí*) — gleaming away our evil —

4. In order that thy patrons, O Agni; in order [namely] that we may be propagated for thee with progeny — gleaming away our evil —

5. As of the powerful Agni the lusters (*bhānú*) go forth in every direction — gleaming away our evil.

These four verses are (rejecting the intrusive refrain) one connected sentence: the *prá*'s in vss. 3 and 4 repeat by anticipation the *jā́yemahi prá* of vs. 4 **b**; "we" are, in fact, Agni's *sūri's*, since we depute him to sacrifice for us, just as our *sūri's* procure us, the priests; and our progeny is to increase and spread like the brightness of the fire. TA. spoils the connection by putting vs. 5 before vs. 4; and the sense, by reading *sūrā́yas* for *bhānávas* in 5 **b**. Ppp. has *jāyemahe* in 4 **b**. One of our *pada*-mss. (Op.) agrees with the RV. *pada*-text in dividing *sugātu͡oyā́* in 2 **a** (the rest read *su͡ogātuyā́*).

6. For, O thou that facest in every direction, thou art [our] encompasser on all sides: gleaming away our evil.

7. Our haters, O thou that facest in every direction, do thou make us pass over as with a boat: gleaming away our evil.

8. Do thou pass us over unto well-being, as [over] a river with a boat: gleaming away our evil.

Ppp. agrees with RV. ⌊and TA.⌋ in reading *nāvā́yā* (which implies *sindhum 'va*) instead of *nāvā́* at end of **a**; and our O. has the same.

34. Extolling a certain rice-mess offering.

[*Atharvan.—aṣṭarcam. brahmāsyāudanam. trāiṣṭubham: 4. bhurij; 5. 3-av. 7-p. kṛti; 6. 5-p. atiçakvarī; 7. bhurikçakvarī; 8. jagatī.*]

Found in Pāipp. vi. Used in Kāuç. (66. 6), in the *sava* sacrifices, with the *brahmāsyāudana sava*, to accompany the making of pools and channels in the rice-mess, filling them with juices (*rasa*), and setting on the ground, with *surā* and water, knob-bearing plants as specified in the text. Doubtless it is on account of this treatment that the rice-mess in question is called *viṣṭārin* 'out-strewn, expanded.'

Translated: Muir, OST. v. 307 (vss. 2–4); Ludwig, p. 437; Griffith, i. 176; Weber, xviii. 136.

1. The *bráhman* [is] its head, the *bṛhát* its back, the *vāmadevyá* the belly of the rice-mess; the meters [are] the (two) sides (wings?), truth its mouth; the *viṣṭārín* [is] a sacrifice born out of fervor (*tápas*).

Ppp. reads *çiras* in **a**, and its **d** is *viṣṭā yajñas tapaso 'dhi jātaḥ*. The comm. explains *brahman* as signifying here the *rathantara sāman*, and also *satyam* in **c** as "the *sāman* so called; or else the highest *brahman*"; *viṣṭārín* he makes to mean *vistīryamāṇāvayava*.

2. Boneless, purified, cleansed with the purifier, bright (*çúci*), they go to a bright world; Jātavedas burns not away their virile member; in the heavenly (*svargá*) world much women-folk is theirs.

Ppp. makes *pūtās* and *çuddhās* exchange places in **a**; and there is confusion in its text. The comm. explains *anasthās* by *na vidyate asthyupalakṣitaṁ ṣāṭkāuçikaṁ çarīram eṣām*, and *strāiṇam* by *strīṇāṁ samūho bhogārtham*; the "they" are the performers of the *sava* sacrifice. The Anukr. does not notice the redundancy of a syllable in **c**. ⌊There should be a space between *prá* and *dahati*.—Regarding sensual pleasures in heaven, see Muir's note, l.c.; Zimmer, p. 413; Lanman, *Skt. Reader*, p. 379 end, 380; and Weber's note; cf. also AB. i. 22[14].⌋

3. Whoso cook the *viṣṭārín* rice-mess, ruin (*ávarti*) fastens not on them at any time; [such a one] stays (*ās*) with Yama, goes to the gods, revels with the soma-drinking (*somyá*) Gandharvas.

Ppp. has *kutas* for *kadā* in **b**, and *sāumyāis* in **d**. The *pada*-text writes *ávartiḥ* without division, yet the comment to Prāt. iii. 46 quotes the word as exemplifying the combination of final *a* and initial *ṛ*; the comm. understands and explains it as *a-vartti!* *somya* he paraphrases with *somārha*. The metrical irregularities (11 + 12 : 10 + 11 = 44) are ignored by the Anukr.

4. Whoso cook the *viṣṭārín* rice-mess, them Yama robs not of their seed; becoming chariot-owner, [such a one] goes about upon a chariot-road; becoming winged, he goes all across the skies.

Ppp. has in **c** *rathāyān iyate*. ⌊In the metrical definition, the Anukr. seems confused here; but vs. 4 appears to be intended.⌋

5. This, extended, is of sacrifices the best carrier; having cooked the *viṣṭārín*, one has entered the sky; the bulb-bearing lotus spreads (*sam-tan*), the *bísa*, *çālū́ka*, *çáphaka*, *mulā́lī*: let all these streams (*dhā́rā*)

come unto thee, swelling honeyedly in the heavenly (*svargá*) world; let complete (*sámanta*) lotus-ponds approach thee.

The mss. (with the exception, doubtless accidental, of our P.K.) all read *báhiṣṭhas* at end of **a**, and this SPP. retains, while our text makes the obviously called-for emendation to *váh-*; the comm. has *vah-*. The things mentioned in **c**, **d** appear to be edible parts of water-lilies: the bulbous roots, leaf-stems, and radical fibres, which in some species, as the *Nymphaea esculenta*, are savory, and which are eaten somewhat like asparagus. That they should be viewed as special gifts to the pious indicates quite primitive conditions, and suggests a region abounding in standing waters. Either the pools and channels of Kāuç. are founded on these specifications, or they are original and intended to be emblematic of such products. The *kumuda* is the *N. esculenta* (*kāirava*, comm.); and the comm. explains *bisa* (he reads *visa*) as the root-bulb of the *padma* (*Nelumbium speciosum*) ⌊cf. Lanman, JAOS. xix. 2d half, p. 151 f.⌋, *çālūka* as that of *utpala* (a *Nymphaea*), *çaphaka* as a hoof(*çapha*)-shaped water-plant, and *mulālī* as = *mṛṇālī*. *Çaphaka* occurs also at ĀpÇS. ix. 14. 14, where it seems to signify an edible plant or fruit, perhaps a water-nut. Ppp. differs widely from our text: it begins *eṣa yajño vitato bahiṣṭho viṣṭāra pakvo div-*; it omits **c** and **d**; for **e** and **f** it has our 7 **a**, **b** ⌊with variants: see under 7⌋; then follow our **e** and **f** (**g**. *upa . . . samantāḥ*, is wanting), with variants: *etās tvā kulyā upa yanti viçvahā*, and *svadhayā* for *madhumat*. But our **c** and **d** are found further on as parts of vs. 7, with *puṇḍarīkam* for *āṇḍīkam*, and *çālūkham* and *çapakhas*. It is doubtless by an oversight that SPP. has in **b**, in both *saṁhitā* and *pada*, the false accent *divám* (but our O. also gives it). The verse lacks one syllable of being a full *kṛti* (80 syllables). The comm. ends vs. 5 with *mulālī*, and begins vs. 6 with the following refrain.

6. Having pools of ghee, having slopes of honey, having strong drink (*súrā*) for water, filled with milk (*kṣīrá*), with water, with curds — let all these etc. etc.

Ppp. agrees in **a**, **b** with our text (we should expect rather *madhukulyās*): but for the refrain it has *etās tvāṁ talpā upa yanti viçvatas svarge loke svadhayā mādayantīḥ* (the remaining pāda again wanting, as in vs. 5). The refrain appears much more in place with this verse than in vs. 5. The comm., as already indicated, makes its vs. 6 of our 6 **a**, **b**, preceded by the refrain of vs. 5; the refrain of our vs. 6 it omits altogether. The *súrā* seems most probably to have been a kind of beer or ale ⌊so Roth: not distilled liquor, as Zimmer, p. 280, suggests⌋. A full *atiçakvarī* (60) calls for two more syllables.

7. Four vessels (*kumbhá*), four-fold, I give, filled with milk, with water, with curds — let all these etc. etc.

Ppp. had the first two pādas, as noted above, in its vs. 5, reading for **a** *catuṣkumbhyāṁ caturdhā dadāti*; its vs. 7 is our 5 **c**, **d** (with the variants already given) together with the last two pādas of the refrain, reading *svadhayā* for *madhumat* in the former pāda, and *mā* for *tvā* in the latter. The comm. (with one or two of SPP's mss. that follow him) has *dadhāmi* in **a**.

8. This rice-mess I deposit in the Brāhmans, the *viṣṭārin*, world-conquering, heaven-going (*svargá*); let it not be destroyed (*kṣi*) for me, swelling with *svadhá*; be it a cow of all forms, milking my desire.

Several of our mss. (P.M.W.E.) combine in **d** *dhenúṣ kām-*. Ppp. has for **a** *imam odanam pacasi miçraddhadhāno;* in **b**, *lokajitiyaṁ svargyam* (the comm. also has the better reading *svargyam*); in **c**, *kṣeṣṭa sadasiṣyamāṇā;* for **d**, *viçvarūpā kāmadughā dhenur astu me.* The verse is irregular in meter: 12+11 : 12+13=48.

35. Extolling a rice-mess offering.

[*Prajāpati.* — *ātimartyam.** *trāiṣṭubham: 3. bhurij; 4. jagatī.*]

Not found in Pāipp. Used by Kāuç. (66. 11) in the *sava* sacrifices, with a *sava* for escaping death (*atimṛtyu*); and, according to the comm., also in the ceremony of expiation for the birth of twin calves (109. 1; he reads *yam odanam iti*, instead of *yamāu janayati*, which the edition has). *⌊The Berlin Anukr. reads *ātimārcyam.*⌋

Translated: Ludwig, p. 438; Griffith, i. 177; Weber, xviii. 139.

1. The rice-mess which Prajāpati, first-born of righteousness, cooked with fervor (*tápas*) for Brahmán; which, separator of the worlds, shall not harm (?) — by that rice-mess let me overpass death.

For the obscure and questionable *ná 'bhiréṣāt* in **c** (no tense-stem *réṣa* occurs elsewhere in AV.) the comm. reads *nābhir ekā;* Ludwig, ignoring accent and *pada*-text (*ná: abhiॊréṣāt*), understands *nābhi-reṣāt* "breach of the navel"; two of our mss. (O.Op.) read *nábhiréṣām* ⌊and Weber conjectured *nábhir eṣām*⌋. The refrain is found also as concluding pāda of a verse in Āp.ÇS. iv. 11. 3. The Anukr. does not note that **b** is *jagatī.*

2. That by which the being-makers overpassed death; which they discovered by fervor, by toil (*çráma*); which the *bráhman* of old cooked for Brahmán — by that rice-mess let me overpass death.

The comm. explains *bhūtakṛtas* as *prāṇināṁ kartāro devāḥ*, but *ṛṣayas* is always the noun used with it.

3. That which sustained the all-nourishing earth; which filled the atmosphere with sap; which, uplifted, established the sky with might — by that rice-mess let me overpass death.

The comm. explains *viçvabhojasam* by *kṛtsnasya prāṇijātasya bhogyabhūtām.*

4. That out of which were fashioned the thirty-spoked months; out of which was fashioned the twelve-spoked year; that which circling days-and-nights did not attain — by that rice-mess let me overpass death.

SPP. gives in **c** the *pada*-reading *ahorātrā́ḥ*, as required by the participle *pariyántas;* all the *pada*-mss. have *-trá*; the comm. has *paryantas*, but explains it as *paryāvartamānās*, and says nothing about the abnormal form. The verse (11+13 : 11+11=46) is in no respect a *jagatī;* the ejection of *yásmāt* in **b** would make it regular.

5. That which became breath-giving, possessing breath-giving ones (?); for which worlds rich in ghee flow; whose are all the light-filled directions — by that rice-mess let me overpass death.

The *pada*-text does not divide *prāṇadā́ḥ*, and it makes the division *prāṇadáॊvān*, which the translation follows; our text (either by a misprint or by an unsuccessful

attempt at emendation) reads *-dā́vān*; *-dā́vā*, as nom. of *-dā́van*, might be an improvement; the comm. reads *-davām*, viewing it as gen. pl. of *prāṇa-dū*, from *dū* 'burn,' and he explains it as "moribund" (*mumūrṣu: prāṇāir jigamiṣubhiḥ paritāpyante*)!

6. From which, when cooked, the immortal (*amṛ́ta*) came into being; which was the over-lord of the *gāyatrī*; in which are deposited the Vedas of all forms — by that rice-mess let me overpass death.

Or *amṛta* is to be taken as the drink of immortality; the comm. (who simply adds *dyulokastham*) apparently so understands it.

7. I beat down the hater, the god-insulter; what rivals are mine, let them be [driven] away; I cook the all-conquering *bráhman*-rice-mess; let the gods hear me who am full of faith.

The comm. reads in **a** *devapīyūn*; *brahmāudanám* he explains as *brāhmaṇebhyo deyam odanam*.

The seventh *anuvāka*, of 5 hymns and 37 verses, ends here; the old Anukr. says *sapta cā 'pi bodhyāḥ*.

36. Against demons and other enemies.

[*Cātana. — satyāujasam.** *āgneyam. ānuṣṭubham: 9. bhurij.*]

Not found in Pāipp. Not used individually by Kāuç., but only as one of the *cātanāni* (8. 25). Our mss. of the Anukr. do not contain the expected definition of the hymn as one of ten stanzas (*daçarcam*). *⌊The Berlin Anukr. reads *sātyāujasam.*⌋

Translated: Ludwig, p. 526; Grill, 3, 136; Griffith, i. 179; Bloomfield, 35, 407; Weber, xviii. 141.

1. Them let him of real force burn forth — Agni Vāiçvānara, the bull; whoso shall abuse and seek to harm us, likewise whoso shall play the niggard toward us.

The comm. paraphrases *durasyāt* with *duṣṭān ivā 'caret: asmāsv avidyamānam doṣam udbhāvayet*. The Prāt. (iii. 18) allows both *i* and *ī* in denominatives like *arātīy-*, and its comment quotes this word as example of the former.

2. Whoso shall seek to harm us not seeking to harm, and whoso seeks to harm us seeking to harm — in the two tusks of Agni Vāiçvānara do I set him.

All the mss. read in **a** *dīpsat*, which is accordingly retained by SPP.; our edition emends to *dīpsāt* to agree with vs. 1 **c**; the comm. also has *dipsāt*; and it is favored by the *çápāt* of the parallel expression in vi. 37. 3. With the second half-verse compare xvi. 7. 3.

3. They who hunt in assent (? *āgará*), in counter-clamor (? *pratikroçá*), on new-moon [day], the flesh-eating ones, seeking to harm others — all those I overpower with power.

The obscure words *āgará* and *pratikroçá* are here translated mechanically, according to their surface etymology. The comm. gets the former from *gṛ* or *gir* 'swallow,' and defines it as *yuddharaṅga*, because *samantād bhajyate māṅsaçoṇitādikam atra;* the latter is *pratikūlāiḥ çatrubhiḥ kṛta ākroçe;* while *mṛgayante* means "desire to

injure us," and *amāvāsye* "at midnight of a day of new moon"; he has no suspicion of any connection with the doings at an eclipse, as half suggested by Grill. The line is quite unintelligible, and very probably of corrupt text. Most of the *pada*-mss. have the false accent *pratiṣkroçè*. The comm. reads in **c** *dipsanti* for *-tas*.

4. I overpower the *piçācás* with power; I take to myself their property; I slay all the abusers; let my design be successful.

All the mss. read in **a–b** *sáhasāiṣām*, p. *sáhasā : eṣām*, instead of the obviously correct *sáhasā́ṣām*, p. *sáhasā : ā́ : eṣām* ⌊cf. note to iii. 14. 3⌋: it is one of the most striking blunders of the traditional text. The comm. understands the true reading, and it is restored by emendation in our edition; SPP. abides by the mss. In **d**, the comm. has *çaṁ nas* for *sam me*. The Anukr., by noting no irregularity of meter, seems to imply *ā́ eṣām* in **b**, but his descriptions are so little exact that the evidence is really of no value.

5. The gods that hasten (*hās*) with him — they measure speed with the sun — with those cattle (*paçú*) that are in the streams, in the mountains, I am in concord.

Doubtless corrupt in text, and incapable of yielding sense. Grill regards the verse as interpolated. ⌊As for *hās*, see Bergaigne, *Rel. Véd.* i. 200 n.⌋ The comm. guesses two wholly discordant and equally worthless explanations; in the first he takes *devā́s* as (from *div* 'play') "*piçācas* and the like," and *hāsante* as for *hāsayanti* 'cause to laugh'; in the second, he understands *devās* as vocative, and *hāsante* as for *jihāsante* ⌊printed *jihāsyante*⌋ 'seek to leave.' One is tempted to find *stenā́s* instead of *téna* in **a**. The deficiency (unnoticed by the Anukr.) of a syllable in **d** is an indication of a corrupt text.

6. I am a vexer (*tápana*) of the *piçācás*, as a tiger of them that have kine; like dogs on seeing a lion, they do not find a hiding-place (*nyáñcana*).

The comm. reads *anu* instead of *na* in **d**. The meter requires *'smi* in **a**.

7. I cannot [bear] with *piçācás*, nor with thieves, nor with savages (? *vanargú*); the *piçācás* disappear from that village which I enter.

Our P.M.W. read *-viveçá* for *-viçé* at the end. The comm. has *naçyantu* in **c**. He paraphrases *saṁ çaknomi* by *saṁçakto 'nupraviṣṭo bhavāmi*, or by *saṁgato bhavāmi*; and *vanargu* by *vanagāmin*.

8. Whatever village this formidable power of mine enters, from that the *piçācás* disappear; [there] they devise not evil.

The first pāda lacks a syllable, unless we resolve *grā́-* into two syllables ⌊or read *yáṁ-yaṁ*⌋.

9. They who anger me, making a noise, as flies an elephant — them I think ill off, like mites (?) on a man (*jána*).

The comm. (followed by a couple of SPP's authorities) has *lipitā́s* (= *upadigdhāḥ saṁkrāntāḥ*) at end of **a**; the *pada*-mss. read *lapitā́*, which SPP. in his *pada*-text emends to *-tā́ḥ*; but, as the participle in *ta* from such a root can hardly have an active sense, *lapitvā́* would doubtless be a better alteration; the redundancy of a syllable, to be sure, would suggest deeper changes. *Ā́lpaçayūn* in **d**, literally 'petty liers,' is conjecturally rendered, in accordance with the comm. (*parimāṇato 'lpakāyāḥ çayanasvabhāvāḥ saṁcārākṣamāḥ kīṭāḥ*). SPP. reads *dúrhitān j-* (instead of *-tāṅ* or *-tāñ* ⌊see

note to i. 19. 4⌋), against the great majority of his mss. as well as all of ours; instead of it the comm. has *durhatān.*

10. Let perdition halter him, as a horse with a horse-halter (*-abhidhānī*); the fool (*malvá*) that is angry at me, he is not loosed from the fetter.

The comm. (with one of SPP's mss.) has at the end *mucyase*, but explains it as a 3d sing. impv.: *mukto na bhavatu;* an imperative would be welcome, if honestly come by. *Malva* he glosses with *çatru.* ⌊As to *abhi-dhā*, cf. iii. 11. 8 and note.⌋

37. Against various superhuman foes: with an herb.

[*Bādarāyaṇi.—dvādaçarcam. ajaçṛṅgyapsarodevatyam. ānuṣṭubham: 3. 3-av. 6-p. triṣṭubh; 5. prastārapaṅkti; 7. paroṣṇih; 11. 6-p. jagatī; 12. nicṛt.*]

Found (except vs. 9) in Pāipp. xiii. (in the verse-order 1–4, 7, 6, 5, 12, 8, 10, 11), but in a much defaced condition. Used by Kāuç. with the preceding hymn, as one of the *cātanāni* (8. 25); but also independently (28. 9) in a remedial rite against possession by evil spirits. And the comm. quotes it from Nakṣ. K. 21 ⌊error for Çānti K., says Bloomfield⌋, as employed in a *mahāçānti* called *gāndharvī.* ⌊As to Bādarāyaṇi, see introduction to hymn 40.⌋

Translated: Kuhn, KZ. xiii. 118 (interesting Germanic parallels); Ludwig, p. 352; Griffith, i. 180; Bloomfield, 33, 408; Weber, xviii. 144.

1. By thee of old the Atharvans slew the demons, O herb; by thee did Kaçyapa slay; by thee Kaṇva, Agastya.

The comm. explains that one or other of the specified plants, the *sahamānā* etc., is here addressed.

2. By thee do we expel (*cat*) the Apsarases, the Gandharvas; O goat-horned one, drive the demon; make all disappear by [thy] smell.

'Drive' (*aja*) in **c** is a play upon the name goat (*aja-*) in 'goat-horned.' The comm. declares the epithet to be equivalent to *viṣāṇin* (*Odina pinnata*), and to be given on account of the shape of the fruit. ⌊Dhanvantari, p. 23, Poona ed., gives *meṣaçṛṅgī* and *viṣāṇikā* as synonyms of *ajaçṛṅgī.*⌋ Ppp. has in **b** *cātayāmasi* instead of *-mahe.*

3. Let the Apsarases go to the stream, to the loud (?) down-blowing of the waters: Guggulū, Pīlā, Naladī, Āukṣagandhi, Pramandanī: so go away, ye Apsarases; ye have been recognized.

⌊See Weber's note and reference to Rumpelstilzchen.⌋ *Tārá* in **b** is rendered "crossing"; but as this sense is found nowhere else, it seems safer to take the word as the adjective, common later; the comm. glosses it with *tārayitāram*, a worthless etymological guess. After it, instead of *avaçvasam*, the comm. reads *iva svasam* (= *suṣṭhu nāuprerañakuçalaṁ yathā*), and, strangely enough, Ppp. has the same. As everywhere else where the word occurs, the mss. vary between *gulgulu* and *guggulu*, and SPP. reads the former and our edition the latter; here the decided majority, with Ppp. and the comm., give *gulg-* (our Bp.H.K. have *gugg-*). Pādas **c** and **d** appear to be made up of names of Apsarases, all formed upon odor-names: *guggulū́* is fem. to *gúggulu* 'bdellium,' and *naladī́* to *nálada* 'nard'; *pramandanī́* is related with *pramanda* 'a certain fragrant plant'; and *āukṣágandhi* means something like 'ox-smell'; but the

comm. declares them to be *pañca homadravyāṇi* 'five articles of oblation'; Ppp. reads *prabandhinī* in d. Most of our mss. accent *apsarásas* in e, but SPP. reports only one of his as doing so: both editions read *apsarasas*. The comm. makes a different division of the material, reckoning the refrain (our e, f) as a verse with our 4 a, b, and omitting the refrain in 4 (much as it treated 34. 5–7 above); SPP. follows the Anukr. throughout (see under the next verse). The comm. reads in f *pratibaddhās; práti-buddhā abhūtana* is found also as RV. i. 191. 5 d. Ppp. adds between our d and e *yatrā marty apsv antaḥ: samudre turūṇyarī turvaçī puṇḍarīka* (not followed by an *avasāna*-sign). The Anukr. definition of the verse ought to read *jagatī* instead of *triṣṭubh*. ⌊In the prior draft, W. notes the suggestions concerning *avaçvasám* given by BR. i. 490 and OB. i. 126 and implying *ava* = 'away'; but rejects them.⌋

4. Where [are] the *açvatthás*, the *nyagródhas*, great trees, with crests: thither go away, ye Apsarases; ye have been recognized.

The division and numbering in our edition of this verse and the two next following is faulty, owing to the unclearness of the mss. first used; the correct division, agreeing with the Anukr., is given by SPP., and our translation follows it ⌊and makes clear what it is⌋: vss. 3–5 all end with the refrain *tát páre 'tā-* etc., and this, with the number 4, needs to be added in our text after *çikhaṇḍínaḥ*. In Ppp., the place of this verse is taken by the addition reported above, under vs. 3. The comm. takes *çikhaṇḍin* as meaning "peacocks"; he quotes TS. iii. 4. 8[4] to the effect that certain trees, including *açvattha* and *nyagrodha*, are the houses of Gandharvas and Apsarases.

5. Where [are] your swings, green and whitish; where cymbals [and] lutes sound together — thither go away, ye Apsarases; ye have been recognized.

⌊Change the number 4 to 5 at the end of the first line of p. 74 of the edition.⌋ The accent *karkaryás* as nom. plur. is false, and must be emended to *-ryàs*, as read by SPP. with half of his mss., and a part (O.Op.D.) of ours (our P.M.W. give *karkayás*). Again nearly all our mss., with some of SPP's, accent *apsarásas* in the refrain. Ppp. is quite corrupt: *yatra vokhsā haritārjunā ghāṭāṣ karkarī asaṁvadanti*. The first half-verse (13+11 : 8+8) is irregular.

6. Hither hath come this mighty one (*vīryàvant*) of the herbs, of the plants; let the goat-horned *arāṭakī*, the sharp-horned, push out.

⌊Put a simple *avasāna*-mark in place of the number 5.⌋ *Arāṭakī* seems to be used here as specific name of the herb in question; but the comm. takes it as epithet, deriving it from *a-rā* 'non-giving' with a derivative from *aṭ* 'go,' and meaning *hiṅsakān uccāṭayati!* Ppp. adds two more pādas: *ape 'te 'to 'psaraso gandharvā yatra vo gṛhāḥ*.

7. Of the hither-dancing, crested Gandharva, Apsaras-lord, I split the testicles, I bind fast (?) the member.

All the mss. read in c *ápi yāmi*, which SPP. accordingly retains; our emendation to *dyāmi* is unsatisfactory, both as regards the sense and because *dā* is not elsewhere used with *api* (neither is *yā*); one might also guess *abhī yāmi* "attack"; the comm. explains it by *apigataṁ niruddhaṁ karomi*, which is worthless. The comm. gives "peacock" as an alternative equivalent of *çikhaṇḍin* with an implied comparison: "dancing like a peacock." Ppp. begins with *tyaṁ vīruc chikh-*. ⌊If the definition of the Anukr. (8+8 : 12) is right, pāda c lacks a syllable.⌋

8. Terrible are Indra's missiles (*hetí*), a hundred spears of iron; with them let him push out the oblation-eating, *ávakā*-eating Gandharvas.

Half our mss., and the large majority of SPP's, read at the end of this verse *ṛṣata;* both editions give *ṛṣatu*, as in the next verse. *Avakā* is defined as a certain grass-like marsh-plant, *Blyxa octandra*, the same with *çāivala* or *çāivāla;* the comm. defines it as *jaloparisthāḥ çāivālaviçeṣāḥ*, but attempts no explanation of why the Gandharvas should be supposed to eat it. He reads in b *çataprṣṭīs* (one feels tempted to emend rather to *çatábhṛṣṭīs*), and in c *abhihradān* (for *haviradān*). The Anukr. takes no notice of the redundant syllable in c (also in 9 c).

9. Terrible are Indra's missiles, a hundred spears of gold; with them let him push out the oblation-eating, *ávakā*-eating Gandharvas.

This very slightly varied repetition of vs. 8 is wanting in Ppp. All the mss. have *ṛṣatu* at the end here.

10. The *ávakā*-eating ones, scorching, making light (?) in the waters — all the *piçācás*, O herb, do thou slaughter and overpower.

All our *pada*-mss. read in b *jyotaya°māmakā́n* as a compound, and it seems very strange that SPP. gives in both forms of text *jyotaya māmakā́n*, as two independent words, and reports nothing different as found in any of his authorities; it is perhaps an oversight on his part. Either reading being plainly untranslatable, the rendering given implies emendation to *jyotayamānakā́n*, as the simplest and most probable alteration; several cases of such expansions of a participle in *māna* by an added *-ka* occur ⌊*Skt. Gram.* § 1222 g, f; cf. Bloomfield's note⌋, one of them (*pravartamānaká*) even in RV. Ppp. reads as follows: *avakāçaṁ abhiçāco bicchi dyātayamānakāṁ : gandharvān sarvān oṣadhe kṛṇu tasvaparāyaṇaḥ;* this supports the proposed reading in its most essential feature, *-māna-* for *-māma-*, and further favors the version of the comm., *dyot-* for *jyot-*. R., in the *Festgruss an Böhtlingk* (p. 97), had ingeniously conjectured the word as a name for the will-o'-the-wisp, deriving it from *jyotaya mām* 'give me light,' by an added suffix *-aka*. The comm. paraphrases by *matsambandhino gandharvān udakeṣu prakāçaya.* ⌊Cf. Whitney, *Festgruss an Roth*, p. 91; also note to ii. 3. 1.⌋

11. One as it were a dog, one as it were an ape, a boy all hairy — having become as it were dear to see, the Gandharva fastens upon (*sac*) women; him we make disappear from here by [our] mighty (*vīryàvant*) incantation (*bráhman*).

In our edition, *stríyam* at the end of d is a misprint for *stríyas*, which all the mss. have, with no *avasā́na*-mark following, though distinctly called for by the sense, and therefore supplied by us; Ppp., however, reads *striyam*, with *sajate* before it; and it omits the last pāda, f: which omission would furnish an excuse for the absence of interpunction after *stríyas*.

12. Your wives, verily, are the Apsarases; O Gandharvas, ye are [their] husbands; run away, O immortal ones; fasten not on mortals.

All the *pada*-mss. commit in c the palpable error of dividing *dhāvatāmartyā(ḥ)* into *dhāvata: martyāḥ*, as if the *ā* which follows *dhāvat-* were one of the common prolongations of a final vowel in *saṁhitā;* the comm., however, understands *amartyāḥ*, and SPP. admits this by emendation into his *pada*-text. Ppp. has for c *apakrāmat puruṣād amartyā*, which supports *amartyās* in our text.

38. For luck in gambling: by aid of an Apsaras.

[*Bādarāyaṇi. — dvidevatyam. ānuṣṭubham: 3. 6-p. 3-av. jagatī; 5. bhurigatyaṣṭi; 6. triṣṭubh; 7. 3-av. 5-p. anuṣṭubgarbhā puraupariṣṭājjyotiṣmatī jagatī.*]

This and the two following hymns are not found in Pāipp. Kāuç. uses it (doubtless only the first four verses) in a ceremony (41.13) for success in gambling. Verses 5–7 are called *karkipravādās* and used (21.11) in a rite for the prosperity of kine, and also (66.13) in the *sava* sacrifices, with a *karkī* as *sava*; and they are reckoned (19.1, note) to the *puṣṭika mantras.* The comm. attempts no explanation of the mutual relation of the two apparently unconnected parts of the hymn; ⌊but Weber, in his note to verse 7, suggests a connection⌋. ⌊As to Bādarāyaṇi, see introd. to h. 40.⌋

Translated: Muir, OST. v. 430 (vss. 1–4); Ludwig, p. 454; Grill, 71 (vss. 1–4), 140; Griffith, i. 183; Bloomfield, 149, 412; Weber, xviii. 147.

1. The up-shooting, all-conquering, successfully-playing Apsaras, that wins (*kṛ*) the winnings in the pool (? *gláha*) — that Apsaras I call on here.

The form *apsarā́*, instead of *apsarás*, is used throughout this hymn; the comm. regards it as a specialized name for the Apsaras in this character or office: *dyūtakriyādhidevatām apsarojātīyām. Udbhindatīm* is paraphrased by *paṇabandhena dhanasyo 'dbhedanaṁ kurvatīm*, as if it were the causative participle. The technical terms of the game are only doubtfully translated, our knowledge of its method being insufficient; *gláha* is taken as the receptacle, of whatever kind, in which the stakes are deposited; the comm. explains it thus: *gṛhyate paṇabandhena kalpyata iti dyūtakriyājeyo* (mss. *-jayo*) *'rtho glahaḥ.*

2. The distributing (*vi-ci*), on-strewing (*ā-kir*), successfully-playing Apsaras, that seizes (*grah*) the winnings in the pool—that Apsaras I call on here.

The comm. explains the first two epithets respectively by "collecting" (taking *vi* as intensive) and "scattering."

3. She who dances about with the dice (? *áya*), taking to herself the winning from the pool — let her, trying to gain (?) for us the winnings, obtain the stake (? *prahā́*) by magic (*māyā́*); let her come to us rich in milk; let them not conquer from us this riches.

The wholly anomalous *siṣatī* in **c** is here translated, in accordance with the current understanding of it, as somehow coming from the root *san* or *sā* ⌊i.e., as if it were for the normal *si-ṣā-s-atī*: considering that the consonant of the root *sā* happens to coincide with the sibilant which is characteristic of the desiderative, we might be tempted to put *siṣánt* : *sā* : : *sī́kṣant* : *sah* (*Skt. Gram.* § 1030 a), but for the accent⌋; the comm. reads instead *çeṣantī* (= *avaçeṣayantī*). The comm. further has in **b** *ādadhānas* (explained as = *ādadhānā*: so SPP's K. reads), and in **d** *prahān* (= *prahantavyān akṣān*: a false etymology and worthless interpretation). He explains *ayās* as *ekādayaḥ pañcasaṁkhyāntā akṣaviçeṣāḥ.* He divides our vss. 3–5 into four verses of four pādas each, without any regard to the connection of sense, thus giving the hymn eight verses; among our mss. also (SPP. reports nothing of the kind from his) there is more or less discordance in regard to the verse-division, and some of them agree with the comm. ⌊Our *siṣatī* appears in W's *Index Verborum*, p. 382, at the very end of the "unclassified residuum" of AV. material.⌋

4. She who delights (*pra-mud*) in the dice (*akṣá*), bringing (*bhṛ*) pain and anger — the rejoicing, the delighting one: that Apsaras I call on here.

The translation implies retention of *bíbhratī* at end of **b**, read by all the mss. and by the comm., and retained by SPP., and the emendation instead in **a** to *yā́ 'kṣéṣu pramódate*, which is metrically better, makes better connection, and has the support of the comm., with one ⌊or two⌋ of SPP's authorities. SPP's note to *bíbhratī*, "so read except by K. who follows Sāyaṇa," is unintelligible, since the latter has also *bíbhratī*. ⌊Delete the accent-mark under *huve*.⌋

5. They who (f.) go about (*sam-car*) after the rays of the sun, or who go about after [its] beams (*márīci*); of whom the mighty (? *vājinīvant*) bull from afar moves around (*pari-i*) at once all the worlds, defending — let him come unto us, enjoying this libation, together with the atmosphere, he the mighty one.

According to the comm., the "they who" and "of whom" in **a** and **c** are the Apsarases, this being apparently to him the tie of connection between the two divisions of the hymn; and *vājinī* is the dawn, and *vājinīvant* the sun: all of which is very questionable, at least. SPP. reads in **d** *paryā́ti*, with, as he states, the majority of his mss., but with only two of ours; the comm. has *paryeti*, and it is also thus quoted by the comment to Prāt. iv. 81. SPP. further leaves the final *n* of *sárvān* unassimilated before *lokā́n*, for the wholly insufficient reason that nearly all his mss. so read; the point is one that requires to be regulated by the prescriptions of general grammar and of the Prāt., without heed to the carelessness of scribes. The passage is even one of those quoted under Prāt. ii. 35 as an example of assimilation. The metrical definition of the Anukr. is inaccurate, and perhaps corrupt; the verse (12+11 : 12+11 : 11+11=68) should be specified as of 6 pādas and 3 *avasānas*, like vs. 3: it is not *bhurij*; and for *atyaṣṭi* the ⌊London, not the Berlin ms.⌋ reads *jagatyaṣṭi*. ⌊One is tempted to suspect the syllable *saṁ-* in **a**. Pronounce *yā́sarṣabhó* in **c**.⌋

6. Together with the atmosphere, O mighty one; defend thou here the *karkī* calf, O vigorous one (*vājín*); here are abundant drops (*stoká*) for thee; come hitherward; this is thy *karkī*; here be thy mind.

The comm. reads in **a** *vājinīvān*, as in 5 **f**; in **b** he has *karkīn vatsān* (and one of SPP's mss. gives *karkī́n*); and, in **d**, *namas* instead of *manas*, and SPP. reports three of his four *pada*-mss. as also having *námas*. The comm. explains *karkī* as *karkavarṇa* or *çubhra*. The minor Pet. Lex. suggests the emendation of *vatsám* to *vaçā́m* in this verse and the next. Three of SPP's mss. and one of ours (O.) separate *karkī́ ihá* in *saṁhitā* in **d**. The Anukr. ignores the deficiency of a syllable in **b**.

7. Together with the atmosphere, O mighty one; defend thou here the *karkī* calf, O vigorous one; this is fodder; this is the pen; here we bind (*ni-bandh*) the calf; according to name we master you: hail!

The comm., with one of SPP's oral authorities, has again *vatsān* in **b**, and also *vatsān* in **d** (this time, with our P.M.W.E.). Kāuç. (21. 11) quotes **c** and **d**, with the direction to do "as directed in the text"; the comm. ⌊Keçava⌋ explains that a rope is to be prepared with twelve ties (*dāman*); and that with **c** fodder is to be offered to the kine, and with **d** the calves are to be tied to the rope. If this is correct, the reading would seem to be properly *vatsān* in all cases, and perhaps *karkyà(ḥ) vatsā́n* in 6 **b** and 7 **b**

(thus filling out the meter). The mss. add (as directed by the Anukr.) a second *avasāna*-sign after *badhnīmaḥ*, and SPP. retains it. The verse (11+10 : 8+8 : 10=47) falls short of a full *jagatī* by the amount of the deficiency in **b**. ⌊I think *karkyàs*, as a genitive sing. fem., ought to be oxytone (JAOS. x. 385); but *karkyàs*, pronounced *karkío*, might be better.⌋

39. For various blessings.

[*Aṅgiras*.* — *daçarcam. sāṁnatyam. nānādevatyam. pāñktam: 1, 3, 5, 7. 3-p. mahābṛhatī; 2, 4, 6, 8. saṁstārapañkti; 9, 10. triṣṭubh.*]

This prose-hymn (the two concluding verses metrical) is, as already noted, wanting in Pāipp. A similar passage is found in TS. (vii. 5. 23). The hymn is used by Kāuç. in the *parvan* sacrifices (5. 8) with the *saṁnati* offerings, and vss. 9 and 10 earlier in the same ceremonies with two so-called *purastāddhomas* (3. 16); also the hymn again in the rites (59. 16) for satisfaction of desires. Verse 9 appears in Vāit. (8. 11) in the *cāturmāsya* rites, with an offering by the *adhvaryu*. *⌊The Anukr. gives Brahman as the *ṛṣi* of 9 and 10.⌋

Translated: Griffith, i. 184; Weber, xviii. 150.

1. On the earth they paid reverence (*sam-nam*) to Agni; he throve (*ṛdh*); as on earth they paid reverence to Agni, so let the reverencers pay reverence to me.

The TS. version reads thus: *agnáye sám anamat pṛthivyā́ sám anamad yáthā 'gníḥ pṛthivyā́ (!) samánamad evám máhyam bhadrā́ḥ sáṁnatayaḥ sáṁ namantu*. The comm. explains *sám anaman* by *sarvāṇi bhūtāni saṁnatāni upasannāni bhavanti*, and *saṁnámas* by *abhilaṣitaphalasya saṁnatayaḥ samprāptayaḥ*. The metrical definitions of the Anukr. for vss. 1–8 are of no value; the odd verses vary from 34 to 37 syllables, and the even from 38 to 40. ⌊We might have expected the epithet *tryavasāna* (*3-av.*) to be applied to the even.⌋

2. Earth [is] milch-cow; of her Agni [is] calf; let her, with Agni as calf, milk for me food (*íṣ*), refreshment, [my] desire, life-time first, progeny, prosperity, wealth: hail!

There is in TS. nothing to correspond to our vss. 2, 4, 6, 8. Our edition combines *ā́yuṣ pr-*, because required by Prāt. ii. 75; but the mss., except one of SPP's, have *ā́yuḥ pr-*, which SPP. retains.

3. In the atmosphere they paid reverence to Vāyu; he throve; as in the atmosphere they paid reverence to Vāyu, so let the reverencers pay reverence to me.

TS. has a corresponding passage, in the form as given above.

4. The atmosphere is milch-cow; of her Vāyu is calf; let her, with Vāyu as calf, milk for me etc. etc.

The comm. has *tasya* 'of it (i.e. the atmosphere),' instead of *tasyās*.

5. In the sky they paid reverence to Āditya; he throve; as in the sky they paid reverence to Āditya, so let the reverencers pay reverence to me.

The corresponding TS. passage has *sū́rya* instead of *ādityá*.

6. The sky is milch-cow; of her Āditya is calf; let her, with Āditya as calf, milk for me etc. etc.

⌊In the edition, *sá* is misprinted for *sā́*.⌋

7. In the quarters they paid reverence to the moon (*candrá*); it throve; as in the quarters they paid reverence to the moon, so let the reverencers pay reverence to me.

In TS., the asterisms (*nákṣatra*) are here connected with the moon; and there follow similar passages respecting Varuṇa with the waters, and several other divinities.

8. The quarters are milch-cows; of them the moon is calf; let them, with the moon as calf, milk for me etc. etc.

Both editions read *duhām* in this verse, as in vss. 2, 4, 6, following the authority of nearly all the mss.; only our H.D. have the true reading, *duhrām*, which ought to have been adopted in our text.

9. Agni moves (*car*), entered into the fire, son of the seers, protector against imprecation; with homage-paying, with homage, I make offering to thee; let us not make falsely the share of the gods.

That is (**a**), 'Agni is continually to be found in the fire.' Three of SPP's authorities read *mánasā* in **c**, thus ridding the verse of an objectionable repetition; but both editions give *námasā*, which the comm. also has. In **d** our edition has *karmabhāgám*, following our *pada*-mss. (which read *karma॰bhāgám*): but SPP. has correctly, with his mss. and the comm. (=*mā kārṣma*), *karma bhāgám*. More or less of the verse is found in several other texts: thus, in VS. (v. 4) only **a**, **b**, ending **b** with *abhiçastipā́vā*; in MS. (i. 2. 7), with *adhirājá eṣáḥ* at end of **b**, a wholly different **c**, and, for **d**, *mā́ devā́nāṁ yūyupāma bhāgadhéyam*; in MB. (ii. 2. 12), only **a**, **b**, with **b** ending as in MS.; in TS. (i. 3. 7[2]), the whole verse, **b** ending like MS., **c** beginning with *svāhākṛ́tya bráhmaṇā*, and **d** ending with *mithuyā́ kar bhāgadhéyam*; in TB. (ii. 7. 15[1]), the whole, beginning with *vyāghrò 'yám agnāú car-*, and ending **b** with *-pā́ ayám*, its **c** and **d** agreeing throughout with ours; in AÇS. (viii. 14. 4), the whole, but ending **b** * like MS. and TS., and having for **c**, **d** *tasmāi juhomi haviṣā ghṛtena mā devānām momuhad bhāgadheyam*; ⌊in Ppp., the whole verse, just as in AÇS., except that **a** ends with *praviṣṭā* and that **d** has *yūyavad* for *momuhad* and (unless *mām* is a slip of Roth's pen) *māṁ* for *mā*⌋. ⌊See Bloomfield's discussion of *mithuyā́ kṛ*, ZDMG. xlviii. 556.⌋ The meter (10 + 11 : 12 + 11 = 44) is irregular, but the Anukr. takes no notice of it. *⌊The Calcutta ed. has *avirāja eṣaḥ*, misprint for *adhi-*.⌋

10. Purified with the heart, with the mind, O Jātavedas — knowing all the ways (*vayúna*), O god; seven mouths are thine, O Jātavedas; to them I make offering — do thou enjoy the oblation.

Pūtám in **a** can only qualify *havyám* in **d**: compare RV. iv. 58. 6 **b**, *antár hṛdā́ mánasā pūyámānāḥ*. The *pada*-text makes one of its frequent blunders by resolving in **c** *saptā́syāni* into *saptá : ā́syāni* instead of into *saptá : āsyàni*, the designation of the accent in *saṁhitā* being the same in both cases, according to its usual method. SPP. accepts the blunder, reading *ā́syāni*.

It is impossible to see why these two concluding verses should have been added to the hymn.

40. Against enemies from the different quarters.

[*Çukra.* — * *kṛtyāpratiharaṇam. bahudevatyam. trāiṣṭubham: 2, 8. jagatī (8. puro'tiçakvarī pādayuj).*]

Not found in Pāipp. Somewhat similar formulas are met with in TB. (iii. 11. 5) and ĀpÇS. (vi. 18. 3). Used in Kāuç., with ii. 11 etc., in the preparation of holy water for the counteraction of witchcraft (39. 7), and reckoned to the *kṛtyāpratiharaṇa gaṇa* (ib., note). * ⌊The Berlin ms. of the Anukr. adds the expected *aṣṭarcam.* — Weber, in a footnote, p. 152, says that the remarks of the Anukr. on vs. 8 suggest that the author of the Anukr. was a Vedantist. Hence his attribution of hymns 37 and 38 to Bādarāyaṇi.⌋

Translated: Griffith, i. 185; Weber, xviii. 152.

1. They who make offering from in front, O Jātavedas, [who] from the eastern quarter vex us — having come upon (*ṛ*) Agni, let them stagger (*vyath*) away; I smite them back with the reverter (*pratisará*).

Pratisara, the comm. says, means *pratimukhaṁ nivartata ābhicārikaṁ karmā 'nena*; and *juhvati* means *homenā 'smān abhicaranti.* The analogous formula in the other texts reads thus: *prā́cī dig agnír devátā: agníṁ sá diçā́ṁ deváṁ devátānāṁ ṛcchatu yó māi 'tásyāi diçò 'bhidā́sati* (so TB.; ĀpÇS. omits *diçā́ṁ deváṁ devátānām*). The verses have slight metrical irregularities which are ignored by the Anukr.

2. They who make offering from the right, O Jātavedas, [who] from the southern quarter vex us — having come upon Yama, let them etc. etc.

The other texts make Indra the god of the southern quarter. ⌊See Weber's note, p. 153.⌋

3. They who make offering from behind, O Jātavedas, [who] from the western quarter vex us — having come upon Varuṇa, let them etc. etc.

The other texts say Soma instead of Varuṇa.

4. They who make offering from above, O Jātavedas, [who] from the northern quarter vex us — having come upon Soma, let them etc. etc.

Nearly all the mss. (all ours save O.Op.; all but three of SPP's) strangely accent *somáṁ* in this verse; both editions emend to *sómam.* In the other texts, Mitra and Varuṇa are the divinities invoked for the northern quarter.

5. They who make offering from below, O Jātavedas, [who] from the fixed quarter vex us — having come upon Earth, let them etc. etc.

Here, again, part of our mss. (E.I.H.), and nearly all SPP's, give the false accent *bhūmíṁ;* both editions read *bhū́mim.* The other texts associate Aditi with "this quarter," or "the quarter here," as they style it.

6. They who make offering from the atmosphere, O Jātavedas, [who] from the midway (*vyadhvá*) quarter vex us — having come upon Vāyu, let them etc. etc.

The comm. understands *vyadhva* as "trackless" (*vigatā adhvāno yasyām*). The other texts take no notice of such a quarter.

7. They who make offering from aloft, O Jātavedas, [who] from the upward quarter vex us — having come upon Sūrya, let them etc. etc.

The other texts associate Bṛhaspati with this quarter.

8. They who make offering from the intermediate directions of the quarters, O Jātavedas, [who] from all the quarters vex us — having come upon the *bráhman*, let them etc. etc.

Several of our mss. accent *digbhyó 'bhidā́s-*. The other texts have nothing that corresponds to this verse.

This, the eighth and concluding *anuvāka* of the book, has 5 hymns and 47 verses; the quotation from the old Anukr. is *saptadaçā 'ntyaḥ*, to which is added *ṣaḍarcavac ca*. Here ends also the ninth *prapāṭhaka*.

One of our mss. (I.) sums up the content of the book as 323 verses; the true number is 324. ⌊Observe that the last vs. of hymn 20 is numbered 7 when it should be 9.⌋

Book V.

⌊The fifth book is made up of thirty-one hymns, divided into six *anuvāka*-groups, with five hymns in each group save the fourth, which has six hymns. The Old Anukramaṇī appears to take 60 verses as the norm of an *anuvāka*. The number of verses in each hymn ranges from 8 to 18. The Major Anukramaṇī assumes 8 verses as the normal length of a hymn of this book (see p. 142); but there are only two such hymns ("hymns" 9 and 10, both prose!). In fact,

There are in this book,	2	4	2	6	5	3	3	3	2	1	hymns,
Containing respectively	8	9	10	11	12	13	14	15	17	18	verses.

The entire book has been translated by Weber, *Indische Studien*, vol. xviii. (1898), pages 154–288. This is the first book to which the native commentary is missing.⌋

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1. Mystic.

[*Bṛhaddiva Atharvan.—navakam. vāruṇam. trāiṣṭubham: 5. (?) parābṛhatī triṣṭubh; 7. virāj; 9. 3-av. 6-p. atyaṣṭi.*]

Found also in Pāipp. vi. Much and variously used by Kāuç., but in situations that have nothing to do with the meaning of the hymn, and cast no light upon its difficulties: thus, it is employed with the following hymn in a battle-rite (15.1), for victory; and the two hymns together again in a ceremony (22.1) for welfare, while hymns 1 to 3 (and v. 1.3 separately) are reckoned ⌊19.1, note⌋ to the *puṣṭika mantras;* vs. 1 alone (with vi. 17 and another) appears in a ceremony (35.12) against abortion; vss. 2–9, in one (35.13 ff.) for the benefit of a person seized by *jambha;* vs. 3 is further applied in a charm (21.12) for good-fortune in regard to clothing; vs. 4, in a women's rite (34.20) for winning a husband; vs. 5 (with iii. 30, vi. 64, etc.) in a rite (12.5) for harmony; vs. 6, in the nuptial ceremonies (76.21), on marking seven lines to the north of the fire, and again (79.1), with an offering at the beginning of the fourth-day observances; vs. 7, in a remedial rite (28.12) for one in misery (*amati*), giving him a portion, and again, in the ceremony against false accusation (46.1), with vii. 43; vs. 8 in a rite for prosperity (21.15), on occasion of the division of an inheritance; and vs. 9, later (21.17) in the last-mentioned ceremony.

The hymn is intentionally and most successfully obscure, and the translation given is in great part mechanical, not professing any real understanding of the sense. It is very probable that the text is considerably corrupted; and one cannot avoid the impression also that the lines are more or less disconnected, and artificially combined.

Translated: Ludwig, p. 394; Griffith, i. 187; Weber, xviii. 157.

1. He who came to (*ā-bhū*) the womb (*yóni*) with a special sacred text (? *ṛdhañmantra*), of immortal spirit (*-ásu*), increasing, of good birth, of unharmed spirit, shining like the days — Trita the maintainer maintained three (*trí*, neuter).

The Pet. Lexx. render *ṛdhañmantra* by "lacking speech"; Ludwig, by "of distinguished meditation." *Ahe 'va* (p. *áhā॰iva*) is perhaps rather to be understood as *áhaḥ॰iva*. Ppp. puts *sujanmā* in **b** before *vardhamānas*. As elsewhere, part of our mss. (Bp.p.m.P.M.W.) read *tṛtás* in **d**. The last pāda is two syllables short, the Anukr. taking no notice of the deficiency.

2. He who first attained to (*ā-sad*) the ordinances (*dhárman*) makes thence many wondrous forms; eager (? *dhāsyú*) he first entered the womb (*yóni*), he who understood (*ā-cit*) speech unspoken.

In **b** the translation follows Ppp., which reads *kṛṇute* for *-uṣe*; Ppp. also has a different **c**, *yaç ca yoniṁ prathamā "viveça;* and it ends **d** with *anucitāṁ jigāya*.

3. He who left (*ric*) [his] body to thy heat (*çóka*), flows the gold; his [men] are bright (*çúci*) after; there they (two) assume (*dhā*) immortal names; let the clans (*víç*) send garments for us.

The first pāda might equally mean "he who left thy body (self) to the heat." In **b**, *kṣárat* might equally be pres. pple. qualifying *hiraṇyam*. In **d** the translation assumes the reading *asmé* instead of *asmāí;* nearly all the mss. have the former (p. *asmé íti;* P.M.W. have *asmāí*, but doubtless only by the not infrequent error of substituting *āi* for *e*), and our understanding of the sense is too defective to justify emendations; Ppp., however, has *asmi*. In **c**, Ppp. reads *atra dadhṛṣe 'mṛt-*. The Kāuç. use of the verse appears to be derived only from the occurrence of *vástrāṇi* in **d**.

4. When these formerly went further forth, approaching each unfading seat — the poet of the dry (? *çuṣá*), the two licking mothers — do ye (two) send for the sister (*jāmí*) a capable (*dhúrya*) spouse.

The translation is, of course, simple nonsense. None of ⌊our⌋ mss. accent *gus* in **a**; P.M. accent *pūrvyàm* before it; one (T.) combines *-nto 'juryám* in **b**.

5. This great homage, verily, to thee, O broad-going one, do I a poet make with poesy (*kávya*); when the two (m.), going united (*samyáñc*) against the earth (*kṣá*), [then] increase here the (two) great bank-wheeled (? *ródhacakra*) ones (f.).

"Bank-wheeled," i.e. rolling on between their banks. *Tát* in our text (beginning of **c**) is a misprint for *yát*. Prāt. iii. 4 determines *ā*; ii. 97 determines *ṣú; vāvṛdhéte* (p. *vav-*) is by iii. 13. The Kāuç. use of the verse seems suggested simply by *samyáñcāu*. The irregular verse (9+11 : 11+12=43) is very imperfectly defined by the Anukr. ⌊The London ms. of the Anukr. is here in disorder: and perhaps we ought to read *puro-bṛhatī* for *parā-*.⌋

6. Seven bourns (*maryádā*) did the poets fashion; unto one of these verily went one distressed; in the nest of the nearest (*upamá*) community (? *āyú*) stood the pillar (*skambhá*), at the release (*visargá*) of the roads, in the supports (*dharúṇa*).

The verse is a RV. one, from a mystic and obscure hymn (x. 5. 6); RV. puts *íd* after *ékām* in **b**, and in **c** accents *upamásya nīḍé*, which alone is acceptable; all our mss. give *úpamasya*, which our edition follows; and all save one (D.) read *nīḍe* without accent, which we emended to *nīḍé*. Ppp. gives in **b** *tāsām anekām*, and omits, probably by an oversight, the second half-verse. "The life of mankind is compared to a race-track, on which the gods have marked many (seven) stations; each generation (*yuga*) reaches only one such goal, getting as far as the place where the next begins; there its road terminates." R.

7. Also, of immortal spirit, vowed (? *vráta*), I go performing; spirit, soul, of the body then (? *tát*) with kine (? *sumádgu*); and either the mighty one (*çakrá*) assigns treasure, or as the oblation-giver pursues (? *sac*) with refreshment.

This verse and vs. 5 ⌊4?⌋ are the most utterly hopeless of the hymn; even the conjectures of the comm. respecting them would be welcome. Ludwig renders *sumádgu* by "erfreut gegangen." For **b**, Ppp. reads *asurāṣ pūtas svadhayā samadgu;* in **c**, *vā jyeṣṭho ratnā*. *Vā́* in **c** in our text is a misprint for *vā*. The verse lacks only one syllable of being a full *triṣṭubh*, and that deficiency might be made up by reading either *çakrás* or *rátnam* as trisyllabic. ⌊A barytone *vráta* is unknown elsewhere.⌋

8. Also son prays (? *īḍ*) father for dominion; they called for well-being him of the chief bourn (?); may they see now, O Varuṇa, those that are thy shapes (*viṣṭhā́*); mayest thou make wondrous forms of the one much rolling hither.

The translation implies emendation in **b** to the compound *jyeṣṭhámaryādam*,* i.e. 'him who has received the best domain.' In **d** our *āvárvṛtatas* is for the *-rvrat-* of all the mss.; it can hardly be that the text of this pāda is not further corrupt. The verbs in **c**, **d** are augmentless forms, and may, of course, be rendered indicatively. Ppp. begins the verse with *putro vā yat pit-*, and ends **b** with *svasti*. The Kāuç. use of this verse and the next is apparently founded on the occurrence in them of "son" and "father" and "half." The second pāda is properly *jagatī*. *⌊No ms. has *-dām*.⌋

9. Half with half milk thou mixest (? *pṛc*); with half, O Asura (?), thou increasest [thy] vehemence (?). We have increased the helpful (*çagmíya*) companion, Varuṇa, lively (*iṣirá*) son of Aditi; poet-praised wondrous forms have we spoken for him — the (two) firmaments (*ródasī*) of true speech.

This translation implies several emendations (or, at least, alterations): in **b**, *çúṣmam*, which Ppp. has, instead of the vocative *çuṣma*, and *asura*, again with Ppp. (perhaps better *amūra* * 'not foolish'? cf. 11. 5, below); in **c**, *ávīvṛdhāma*, which also Ppp. gives, while one or two of our mss. offer *ávivṛdhāma* (D.) and *avivṛdhāma* (Kp.). In **f** ought to be accented *ávocāma;* the *pada*-mss., as elsewhere in such cases, mark the pāda-division after the word, thus reckoning it to **e**, which is obviously wrong. Some of our mss. (O.D.K.) accent in **a** *pṛṇákṣi*, which is the better reading, the case being one of antithetical accent. Ppp. further has *çavasā* for *payasā* in **a**, *vardhayase 'sura* in **b**, *aditer* in **d**, and *-vācāu* at the end. The verse (11 + 11 : 11 + 11 : 10 (9?) + 11 = 65 [64?]) is more nearly an *aṣṭi* than an *atyaṣṭi*. *⌊This is given by some of SPP's authorities.⌋

2. Mystic.

[*Bṛhaddiva Atharvan.—navakam. vāruṇam. trāiṣṭubham: 9. bhurik parātijāgatā.*]

Found also in Pāipp. v. It is a RV. hymn (x. 120); and the first three verses occur in other texts. For the use of the hymn with its predecessor in Kāuç. 15.1 and 22.1 and 19.1, note, see above, under h. 1; it is further applied, with vii. 1, in a *kāmya* rite (59.17), with worship of Indra and Agni. The various verses appear also as follows: vs. 3, in a rite for prosperity (21.21); vs. 4, with vi. 13 in a battle-rite (15.6); vs. 5 in a similar rite (15.8); vs. 6, in another (15.9), and yet again, with vi. 125, and vii. 3 etc., as the king and his charioteer mount a new chariot (15.11); vs. 7, next after vs. 3 (21.23), with the holding of a light on the summit of an ant-hill; and vs. 8 in a women's rite ⌊34.21⌋, next after v. 1.4—all artificial uses, having no relation to the texts quoted in them.

Translated: by the RV. translators; and Griffith, i. 189: Weber, xviii. 164.

1. That verily was the chief among beings whence was born the formidable one, of bright manliness; as soon as born, he dissolves [his] foes, when all [his] aids (*ū́ma*) revel after him.

RV. reads in **d** *ánu yáṁ víçve mádanty ū́māḥ*, and all the other texts (SV. ii. 833; VS. xxxiii. 80; AA. i. 3.4) agree with it. The Anukr. ignores the considerable metrical irregularities.

2. Increasing with might (*çávas*), he of much force, a foe, assigns (*dhā*) fear to the barbarian, winning (n.) both what breathes not out and what breathes out; brought forward (n.), they resound together for thee in the revelings.

Sense and connection are extremely obscure; but all the texts (SV. ii. 834; AA. as above) agree throughout. *Prábhṛtā*, of course, might be loc. sing. of *-ti*. *Sásni* in **c** is (with Grassmann) rendered as if it were *sásnis*.

3. In thee they mingle skill abundantly, when they twice, thrice become [thine] aids; unite thou with sweet (*svādú*) what is sweeter than sweet; mayest thou fight against yonder honey with honey (*mádhu*).

RV. differs only by reading *vṛñjanti víçve* at end of **a**; and SV. (ii. 835) and AA. (as above) agree with it throughout; as does also Ppp.; TS. (iii. 5.10¹) begins **d** with *áta ū ṣú*, and ends it with *yodhi*, which looks like a more original reading. ⌊Cf. Geldner, *Ved. Stud.* ii. 10.⌋

4. If now after thee that conquerest riches in contest after contest (*ráṇa*) the devout ones (*vípra*) revel, more forcible, O vehement one, extend thou what is stanch; let not the ill-conditioned Kaçokas damage thee.

RV. begins **a** with *íti cid dhí tvā*, and **b** with *máde-made*; in **c** it reads (with Ppp.) *dhṛṣṇo* for *çuṣmin*, and at the end of the verse *yātudhā́nā durévāḥ*; Ppp. has instead *durevā yātudhānāḥ*.

5. By thee do we prevail in the contests, looking forward to many

things to be fought [for]; I stir up thy weapons with spells (*vácas*); I sharpen up thy powers (*váyas*) with incantation (*bráhman*).

RV. and Ppp. have no variants.

6. Thou didst set that down in the lower and the higher, in what abode (*duroṇá*) thou didst aid with aid; cause ye to stand there the moving mother; from it send ye many exploits.

RV. and Ppp. put the verse after our 7. Ppp. has no variants; RV. reads in **a** *ávaram páraṁ ca*, and, for **c**, **d**, *ā́ mātárā sthāpayase jigatnú áta inoṣi kárvarā purū́ṇi*: a quite different, but little less obscure version of the text: "Indra checks the revolution of the sky, in order to gain time for his deeds." R.

7. Praise thou fully, O summit, the many-tracked, skilful (? *ṛ́bhvan*), most active (*iná*) Āptya of the Āptyas; may he look on with might, he of much force; may he overpower the counterpart of the earth.

The RV. version is different throughout: *stuṣéyyam puruvárpasam ṛ́bhvam inátamam āptyám āptyā́nām: ā́ darṣate çávasā saptá dā́nūn prá sākṣate pratimā́nāni bhū́ri;* and with this Ppp. agrees. The translation follows our text servilely, as it may be called, save in the obviously unavoidable emendation of *āptám* to *āptyám* in **b**; O. is our only ms. that reads *āptyám*. The verse is far too irregular to be let pass as merely a *triṣṭubh*.

8. These incantations (*bráhman*) may Brihaddiva, foremost heaven-winner, make, a strain (*çūṣá*) for Indra; he rules, an autocrat, over the great stall (*gotrá*); may he, quick (? *túra*), rich in fervor, send (?) all.

The fourth pāda is attempted to be rendered literally from our text, although this is plainly a gross corruption of the RV. text: *dúraç ca víçvā avṛṇod ápa svā́ḥ*. RV. has also before it *svarā́jas*, and in **a** *vivakti* for *kṛṇavat*. Ppp. agrees with RV. throughout. *Svarṣā́s* (p. *svaḥ-sā́ḥ*) is prescribed by Prāt. ii. 49.

9. So hath the great Brihaddiva Atharvan spoken of his own self (*tanū́*) [as of] Indra; the two blameless, mother-growing sisters — [men] both impel them with might (*çávas*) and increase them.

The second half-verse seems again a corruption of the RV. version, which has plurals instead of duals in **c**, and omits the meter-disturbing *ene* (p. *ene íti*) in **d**. Ppp. again agrees with RV.; but in **b** it has *tanum* for *tanvam*. Our text should give, with the others, *mātaríbhvar-* in **c**; all the mss. have it. ⌊The vs. is *svarāj* rather than *bhurij*.⌋

3. To various gods: for protection and blessings.

[*Bṛhaddiva Atharvan. — ekādaçakam. āgneyam: 1, 2. agnim astāut; 3, 4. devān; 5. draviṇodādiprārthanam; 6, 9, 10. vāiçvadevī; 7. sāumī; 8, 11. āindrī. trāiṣṭubham: 2. bhurij; 10. virādjagatī.*]

Found also in Pāipp. v. (in the verse-order 1–6, 8, 9, 11, 7, 10). It is a RV. hymn, x. 128 (which has the verse-order 1, 3, 5, 4, 6, 2, 9, 8, 10), with its nine verses changed to eleven by the expansion of vs. 5 into two, and by the addition at the end of a verse which is found also in the RV. mss., but not as an acknowledged part of the text. The RV. verses, including this last, are found in their RV. order, and with unimportant variants, in TS. iv. 7. 14^{1-4}.

The hymn is variously employed by Kāuç.: in the *parvan* sacrifices (1.33), at entering on the vow; in rites (12.10) for glory; in one for prosperity (22.14; and it is reckoned to the *puṣṭika* mantras, 19.1, note); in one for avoidance of quarrels (38.26: so Keç.), with tying on an amulet of a kind of rope; and in a witchcraft process (49.15) against an enemy; further, vs. 11, with vii. 86 and 91, in the *indramahotsava* (140.6). In Vāit., in the *parvan* sacrifices, it (or vs. 1) accompanies the addition of fuel to the three sacrificial fires (1.12); and vss. 1–4 the propitiation of the gods on commencing sacrifice (1.14).

Translated: by the RV. translators; and Griffith, i. 192; Weber, xviii. 172.

1. Be splendor mine, O Agni, in rival invocations (*vihavá*); may we, kindling thee, adorn ourselves; let the four directions bow to me; with thee as overseer may we conquer the fighters.

The other texts (with MS. i. 4. 1) have no variants in this verse. Ppp. appears to read *prathema* for *puṣema* in b.

2. O Agni, pushing back the fury of our adversaries, do thou, our keeper (*gopá*), protect us about on all sides; let our abusers (*durasyú*) go away downwards; among themselves (*amá*) let the intent of them awaking be lost.

RV's version of b, c reads thus: *ádabdho gopā́ḥ pári pāhi nas tvám: pratyáñco yantu nigútaḥ púnas té;* and TS. has the same. But TS. also reads *agnis* at the beginning, *purástāt* for *páreṣām* in a, and *prabúdhā* in d. Ppp. has *prabudhā* for *nivátā* in c, and, for d, *mamiṣāṁ cittaṁ bahudhā vi naçyatu.* The verse is properly *svarāj*, b as well as c being *jagatī.* ⌊Correct *gāpā́ḥ* to *gopā́ḥ.*⌋

3. Let all the gods be at my separate call — the Maruts with Indra, Vishṇu, Agni; let the broad-spaced atmosphere be mine; let the wind blow (*pū*) for me unto this desire.

RV. reads at the end *kā́me asmín*, and Ppp. agrees with it, also TS. TS. has further *índrāvantas* in b, and in c, strangely enough, *urú gopám*, as two separate words.

4. Let what sacrifices I make make sacrifice for me; let my mind's design be realized (*satyá*); let me not fall into (*ni-gā*) any sin soever; let all the gods defend me here.

RV. and TS. read *yajantu* and *havyā́* (for *iṣṭā́*) in a, and, for d, *víçve devā́so ádhi vocatā naḥ* (but TS. *me*). Ppp. agrees with our text except for ending with *mām iha.*

5. On me let the gods bestow (*ā-yaj*) property; with me be blessing (*āçís*), with me divine invocation; may the divine invokers (*hótar*) win that for us; may we be unharmed with our self (*tanū́*), rich in heroes.

RV. has for c *dāivyā́ hótāro vanuṣanta pū́rve;* and TS. the same, except *hótārā* and *vaniṣanta.* One or two of our mss. (Bp.H.) read *saniṣam* in c. Ppp. begins a with *mahyam*, and has *mama* for *mayi* both times in b.

6. Ye six divine wide ones, make wide [space] for us; all ye gods, revel here; let not a portent find us, nor an imprecation; let not the wrong that is hateful find us.

Only the first half-verse is RV. material, forming its vs. 5 with our 7 c, d; the latter half-verse we have had already as i. 20. 1 c, d. RV. and TS. begin with *dévīs*, and end b with *vīravadhvam;* and TS. oddly combines *ṣaḍurvīs* as a compound word; RV. reads *naḥ* after it, and TS. *naḥ;* our mss. are divided between the two, but with a great preponderance for *naḥ* (only E.I.H. have *naḥ*), so that it is more probably to be regarded as the AV. reading. Ppp. gives *uru nas karātha;* it has the second half-verse of the other texts. Some of our mss. accent *urvī́s* in a (Bp.P.M.K.), and some accent *devā́sas* in b (P.M.).

7. Ye three goddesses, grant (*yam*) us great protection, what is prosperous (*puṣṭá*) for our progeny and for ourselves (*tanū́*); let us not be deserted (*hā*) by progeny nor selves; let us not be made subject to the hater, O king Soma.

All the mss. accent at the beginning *tisrás;* our text emends to *tísras*. The second half-verse, as above noted, goes with our 6 a, b to make one verse in RV. and TS.; and also in Ppp., which has the variant *dhanena* for *tanūbhis* in c. For the present verse, Ppp. agrees in the first half with our text, only reading *me* for *nas;* for second half it has: *mām viças sammanaso juṣantām pitryam kṣatram pṛta jānātv asmāt*. The Anukr. ignores the extra syllable in a.

8. Let the bull (*mahiṣá*) of wide expanse grant us protection, having much food (*-kṣú*), [he] the much-invoked in this invocation; do thou be gracious unto our progeny, O thou of the bay horses; O Indra, harm us not, do not abandon us.

RV. and TS. read *yaṁsad* at end of a, and *mṛḍaya* at end of c (also our O.); at end of b, RV. and Ppp. have *-kṣúḥ*, while TS. agrees with our text. In d the *pada*-text has *ririṣaḥ*, by Prāt. iv. 86. The Anukr. takes no notice of the two redundant syllables in a.

9. The Creator (*dhātár*), the disposer (*vidhātár*), he who is lord of being, god Savitar, overpowerer of hostile plotters, the Ādityas, the Rudras, both the Açvins — let the gods protect the sacrificer from perdition (*nirṛthá*).

RV. and TS. read *dhātṝṇā́m* for *vidhātā́* in a, and *nyarthā́t* at the end, and have for c *imā́m yajñám açvíno 'bhā́ bṛ́haspátir;* in b, RV. has *devā́m trātā́ram*, and TS. *d. savitā́ram*, followed by *abhimātiṣā́ham* ⌊RV. *-hám*⌋. Ppp. has *vidhartā* in a, *savitā devo 'bhim-* in b, and *bṛhaspatir indrāgnī açvinobhā* for c. The combination *yás pátir* in a is by Prāt. ii. 70. The *pada*-text reads *abhimāti-saháḥ* in b. The verse (12+11: 9+11=43) is much too irregular to be passed simply as a *triṣṭubh*.

10. They that are our rivals — away be they; with Indra and Agni do we beat (*bādh*) them down; the Ādityas, the Rudras, sky-reaching (? *uparispṛ́ç*), have made our over-king a stern corrector.

The other texts have *tā́n* for *enān* at end of b, and *akran* at end of d, and, for c, *vásavo rudrā́ ādityā́ uparispṛ́çam mā*, which makes better sense; they also accent *céttāram* in d. And VS., which also has the verse (xxxiv. 46), agrees with them throughout. Ppp. presents instead a verse which is mostly found at TB. ii. 4. 3[2], next before the verse corresponding to our 11: *ihā 'rvāñcam ati hvaya indram jāitrāya jetave: asmākam astu varṇam yataṣ kṛṇotu vīryam* (instead of c, d, TB. has one

pāda: *asmā́kam astu kévalaḥ*). ⌊Our 10 occurs at the end of the hymn in Ppp., which reads in **a** *ye naç çapanty upa te*, in **b** *apa bādhāma yonim*, in **c** *mām* for *naḥ*, and ends with *akran.*⌋

11. Hitherward do we call Indra from yonder, who is kine-conquering, riches-conquering, who is horse-conquering; let him hear this sacrifice of ours at our separate call; of us, O thou of the bay horses, hast thou been the ally (*medín*).

The verse is found in TS., and in TB. (as above), and is the first of a long addition to RV. x. 128. All these read alike in **c**, **d**: *vihavé juṣasvā 'syá kurmo* (RV. *kulmo*) *harivo medínaṁ tvā;* Ppp. nearly agrees, reading instead *v. j. 'smākaṁ kṛṇvo h. m. tva.* The Anukr. apparently balances the redundancy of **a** against the deficiency of **b**.

4. To the plant kúṣṭha: against takmán ⌊fever⌋.

[*Bhṛgvañgiras.— daçakam. yakṣmanāçanakuṣṭhadevatyam. ānuṣṭubham: 5. bhurij; 6. gāyatrī; 10. uṣṇiggarbhā nicṛt.*]

All the verses except 4 are found also in Pāipp., but in two books: vss. 1–3, 5–7 in xix. (and not all together); vss. 8–10 in ii. It is not expressly quoted by Kāuç., but the schol. (26. 1, note) regard it as included in the *takmanāçana gaṇa*, and (28. 13, note) also in the *kuṣṭhaliñgās*, and so employed in a healing rite against *rājayakṣma;* vs. 10 is separately added (26. 1, note) at the end of the *gaṇa*.

Translated: Grohmann, *Indische Studien*, ix. 421 (vss. 1, 3–6); Zimmer, p. 64 (parts); Grill, 9, 141; Griffith, i. 193; Bloomfield, 4, 414; Weber, xviii. 178.

1. Thou that wast born on the mountains, strongest of plants, come, O *kúṣṭha*, effacer (*-nā́çana*) of *takmán*, effacing the fever (*takmán*) from here.

The *kuṣṭha* is identified as *Costus speciosus* or *arabicus*. The *pada*-text reads in **c** *kúṣṭha: ā́: ihi;* and the passage is quoted as an example under Prāt. iii. 38, which teaches the combination.

2. On an eagle-bearing (*-súvana*) mountain, born from the snowy one (*himávant*); they go to [it] with riches, having heard [of it], for they know the effacer of fever.

'From the snowy one,' i.e. 'from the Himālaya'; we had the pāda above as iv. 9. 9 **b**. Ppp. begins with *suvarṇasavane*, and has for **c**, **d** *dhanāir abhiçrutaṁ hakti kuṣṭhed u takmanāçanaḥ*.

3. The *açvatthá*, seat of the gods, in the third heaven from here; there the gods won the *kúṣṭha*, the sight (*cákṣaṇa*) of immortality (*amṛ́ta*).

Or, perhaps, an image or likeness of the *amṛ́ta* (drink). This verse and the next are repeated below as vi. 95. 1, 2, and again, with slight variations, as xix. 39. 6, 7. The second pāda occurs elsewhere in sundry places, as ChU. viii. 5. 3, HGS. ii. 7. 2. With **c** compare RV. i. 13. 5; 170. 4.

4. A golden ship, of golden tackle (*-bándhana*), moved about in the sky; there the gods won the *kúṣṭha*, the flower of immortality.

Most of the mss. appear to read *avarat* in **a**, but doubtless only owing to the imperfect distinction of *ca* and *va* in most Sanskrit writing. So also, for the same reason, in **c**, they could be read for the most part as either *púṣyam* or *púṣpam* (M. has *puṣyàm*); the former was adopted in our edition as being favored by the meter.

5. Golden were the roads, the oars golden, the ships were golden by which they brought out the *kúṣṭha*.

Ppp. reads *hiraṇmay-*, and omits **c** (doubtless by an oversight). All the mss. agree in accenting *áritrāṇi;* but this should doubtless be emended to *arít-*. In **a** we may emend to *pánthās* or combine *pánthānā* ''*san*.

6. This man of mine, O *kúṣṭha* — him bring, him relieve (*nis-kṛ*), him also make free from disease for me.

With **c** compare the nearly identical vi. 95. 3 **d**. E.H. read *nīḥ kuru*.

7. From the gods art thou born; of Soma art thou set as companion; do thou be gracious to my breath, out-breathing, sight here.

E.H. accent *jātó 'si* in **a** (p. *jātáḥ : asi*). Ppp. reads *apānāya* for *vyān-* in **c**, and at the end *'sya mṛḍa*, which is easier. ⌊Cf. Hillebrandt, *Mythologie*, i. 65.⌋

8. Born in the north from the snowy [mountain], thou art conducted to people (*jána*) in the eastern [quarter]; there have they shared out the highest names of the *kúṣṭha*.

"The highest names": i.e. the chief sorts or kinds ⌊brands, as we moderns say⌋. The reading *údañ* in **a** is assured by quotation under Prāt. iii. 27. Ppp. reads *prācyaṁ* in **b**.

9. Highest by name, O *kúṣṭha*, art thou; highest by name thy father; both do thou efface all *yákṣma*, and do thou make the fever sapless.

Ppp. has a wholly different second half: *yataṣ kuṣṭha prajāyase tad ehy ariṣṭatātaye*.

10. Head-disease, attack (? *upahatyā́*), evil of the eyes, of the body — all that may *kúṣṭha* relieve, verily a divine virility (*vṛ́ṣṇya*).

The reading *níṣ karat* in **c** falls under Prāt. ii. 63. All the mss. give *akṣós*, but the proper reading is plainly *akṣyós*, as the meter shows; the same error is found also in other passages. The Anukr. implies *akṣós*, as *akṣyós* (*-ṣi-ós*) would make the verse a regular *anuṣṭubh*. The Pet. Lexx. take *upahatyā́m* as governing *akṣyós*, and so render it 'blinding.' ⌊Ppp. has for **a** *çirṣahatyām upahatya*, and for **c** *kuṣṭho no viçvatas pād.*⌋

5. To a healing plant, lākṣā.

[*Atharvan. — navakam. lākṣikam. ānuṣṭubham.*]

Found also in Pāipp. vi. (in the verse-order 1, 2, 4, 5, 3, 7, 6, 8, 9). Not textually quoted by Kāuç., but doubtless intended, as pointed out by the schol., in the *lākṣāliñgās* of 28. 14, as employed in a healing rite for flesh-wounds.

Translated: Zimmer, p. 67; Grill, 10, 142; Griffith, i. 195; Bloomfield, 20, 419; Weber, xviii. 181.

1. Night [is thy] mother, cloud (*nábhas*) [thy] father, Aryaman thy grandfather; *silā́cī*, verily, by name art thou; thou art sister of the gods.

Ppp. has for **c** *çilādī nāma vā 'si.* The last pāda is found also below as vi. 100. 3 **b**: and cf. vii. 46. 1 **b**.

2. He who drinketh thee liveth; thou rescuest a man (*púruṣa*); for thou art a sustainer (*bhartrī*) of all, and a hiding-place (? *nyáñcanī*) of people.

'Of all,' *çaçvatām*, lit. 'of constant ones,' i.e. of as many as constantly come to thee. Ppp. reads *dhartrī ca* for *bhartrī hi* in **c**, and, for **d**, *çaçvatāṁ bhyatvaṁcanī.*

3. Tree after tree thou climbest, like a lustful girl; conquering, standing by (? *pratyā-sthā*), winner (*spáraṇī*) verily by name art thou.

Ppp. reads, for **d**, *saṁjayā nāma vā 'si.*

4. If (*yát*) by a staff, if by an arrow, or if by flame (? *háras*) a sore is made, of that thou art relief; relieve thou this man.

The two examples of *niṣ* before *k* are quoted under Prāt. ii. 65. Ppp. reads in **c**, **d**: *asi bhīṣajī niṣkṛtir nāma vā 'si:* cf. 6 **d** below.

5. Out of the excellent *plakṣá* thou arisest, out of the *açvatthá*, the *khadirá*, the *dhavá*, the excellent banyan (*nyagródha*), the *parṇá*; do thou come to us, O *arundhatī.*

These are names of various trees. Ppp. combines *ne 'hi* in **d**.

6. Thou gold-colored, fortunate, sun-colored one, of most wondrous forms; mayest thou go to the hurt (? *rutá*), O relief; relief, verily, by name art thou.

Vapuṣṭame (p. *vapuḥ-tame*) is quoted as an example under Prāt. ii. 83. In **c**. P. reads *ruttám*, and H. (and Bp.?) *ṛtám*; it might be from root *ru* 'cry out': 'come to our call.' Ppp. reads at the beginning *hiraṇyabāhū*, and, for **d**, *se 'maṁ niṣkṛdhi pāuruṣam* (thus exchanging 4 **d** and 6 **d**).

7. Thou gold-colored, fortunate, vehement (? *çúṣmā*), hairy-bellied one — sister of the waters art thou, O *lākṣā*; the wind was thy soul.

Lākṣā is not elsewhere met with as name or epithet of a plant: the Anukr. takes it as the principal name: *pūrveṇa* [*sūktena*] *lākṣām astāut.* Ppp. reads *yuvate* for *subhage* in **a**. ⌊Cf. Pischel, *Ved. Stud.* i. 178; Bloomfield, ZDMG. xlviii. 574.⌋

8. *Silācī* by name — thy father, O goat-brown one, is a maid's son; Yama's horse that is dark brown (*çyāvá*) — with its mouth (? blood ?) art thou sprinkled.

The first line is translated in accordance with the text as it stands; Grill emends to *kānīná 'jábabhruḥ* ⌊accent, *Gram.* § 1268: *ájababhru* could only be vocative⌋. The *pada*-text reads *āsnā́* in **d** ⌊SPP. *asnā́*⌋, but *asnáḥ* in 9 **a**: the translation implies *ās-* in both; Grill understands *as-* both times. Ppp. has for **a**, **b** *ghṛtācī nāma kānīno 'ta babhrū pitā tava.*

9. Fallen from the horse's mouth, she invaded the trees; having become a winged brook (? *sarā́*), do thou come to us, O *arundhatī.*

BR. ⌊iv. 405⌋ take a to mean 'coagulated from the horse's blood,' understanding *asnás*, with the *pada*-text. With c compare RV. x. 97. 9 (VS. xii. 83) *sī́rāḥ patatríṇīḥ sthana* (TS. iv. 2. 6² and MS. ii. 7. 13 read *sarā́ḥ* instead). The word *sisyade* (p. *sisyade*) comes under Prāt. ii. 91, 103: iv. 82, 124. In the printed text, *sápatilā* is a misprint for *sámp-*. ⌊Ppp. has for b *sā parṇam abhiçuṣyataḥ* and combines *ne 'hi* in d.⌋

The first *anuvāka*, 5 hymns and 48 verses, ends here. The quoted Anukr. says *dviṣaḍbhir ādyaḥ* (i.e. twice six short of 60 verses).

6. ?⌊Disconnected verses.⌋

[*Atharvan.* — *caturdaçakam. somārudrīyam: 1. brahmādityam (astdut); 2. karmāṇi; 3, 4. rudragaṇān; 5-7. somārudrāu: 8. tayor eva prārthanam; 9. helim; 10–13. sarvātmakaṁ rudram. trāiṣṭubham: 2. anuṣṭubh; 3, 4. jagatī (4. anuṣṭubuṣṇik-triṣṭubgarbhā 5-p.); 5-7. 3-p. virāṇnāmagāyatrī; 8. 1-av. 2-p. ᵃrcyanuṣṭubh; 10. prastārapañkti; 11–14. pañkti (14. svarāj).*]

⌊Verses 9–14 are prose; and so is verse 4. in part.⌋

Found also (except vss. 6, 7) in Pāipp. vi. The first four verses and the eleventh occur together in K. xxxviii. 14. As this hymn has the same first verse with iv. 1, the quotation of the pratīka in Kāuç. does not at all show which of the two hymns is intended; but the schol. determine the question by adding the pratīka of vs. 2 also, and even, in a case or two, that of vs. 3; and the comm. to iv. 1 agrees with them. On this evidence, v. 6 appears in a battle-rite (15. 12) to show whether one is going to come out alive; in the *citrākarman* (18. 25), with i. 5 and 6 etc.; on occasion of going away on a journey (18. 27); in a healing rite (28. 15) for the benefit of a child-bearing woman or of an epileptic ⌊see p. xlv. of Bloomfield's Introduction⌋; and in a ceremony for welfare (51. 7), with xi. 2; it is also reckoned (50. 13, note) to the *rāudra gaṇa*.

Translated: Griffith, i. 196; Weber, xviii. 185. — The "hymn" is entitled by Weber "Averruncatio beim Eintritt in den Schaltmonat."

1. The *bráhman* that was first born of old, Vena hath unclosed from the well-shining edge; he unclosed the fundamental nearest positions of it, the womb of the existent and of the non-existent.

The verse occurred above, as iv. 1. 1 ⌊where *viṣṭhā́s* is rendered 'shapes'⌋.

2. Who of you did what first unattained deeds — let them not harm our heroes here; for that purpose I put you forward.

This verse too has occurred already, as iv. 7. 7. Ppp. combines *ve 'tat* in d.

3. In the thousand-streamed one they resounded (*svar*) together, in the firmament (*nā́ka*) of the sky, they the honey-tongued, unhindered. His zealous (*bhū́rṇi*) spies wink not; in every place are they with fetters for tying.

The verse is RV. ix. 73. 4, and is of mystic and obscure meaning. RV. reads *-dhāré 'va* ⌊p. *-re áva*⌋ (for *-dhārāḥ iva?*) in a, *ásya* at beginning of c, and *sétavas* at end of d. Ppp. begins with *sahasram abhi te sam.*

4. Round about do thou run forward in order to the winning of booty, round about overpowering adversaries (*vṛtrá*, n.); then thou goest over haters by the sea (*arṇavá*). Weakling (*saṅisrasá*) by name art thou, the thirteenth month, Indra's house.

The first three pādas of the verse are RV. ix. 110. 1 (repeated, with *irase* for *iyase* at the end, as SV. i. 428; ii. 714), which reads in **a** *dhanva* (without lengthening of the final), and has for **c** *dviṣás tarádhyā ṛṇayā́ na iyase;* of this our text appears to be a simple corruption. ⌊In the RV. version, *prá dhanva* (cf. ix. 109. 1 **a**) and *ṛṇayā́ naḥ* seem to be insertions like those in AV. ii. 5.⌋ Ppp. reads *sahasraças* instead of *saṁsrasas* in **d**, and in **c** *divas tad*, which comes nearer to making sense. The verse, with its prose ending, is most naturally divided as 12+8 : 12+7+11=50; but the *pada*-mss. put the pāda division strangely after *trayodaçás*.

5. Now (not ?) hast thou succeeded (*rādh*) by that, thou yonder (*asāú*): hail! having sharp weapons, having sharp missiles, very propitious, O Soma and Rudra, do ye be very gracious to us here.

For *asāu* 'thou yonder' is doubtless to be used the name of the person addressed in practice: = O so-and-so. Ppp. reads for the first division of the verse *vítenāvāitenāmāitena rātsthīrar asāu svāhā*, which seems intended virtually to contain vss. 5–7: it has in **b**, **c** *tigmā-* and *suçevā 'gnīṣomāv iha;* and it puts the verse after our vs. 8. The Pet. Lex. makes the pertinent suggestion ⌊s.v. *anu + rādh*⌋ that *nú* at the beginning is for *ánu; nú* is nowhere in AV. found at the beginning of a pāda or clause — nor in RV. except as prolonged to *nū́*. Unhappily we get no help on the subject from the sense. ⌊Whitney's "(not?)" is not clear to me, unless it is meant to suggest emendation to *nāiténa* = *ná eténa*. If we read *ánu*, we must render, 'Thou hast succeeded by that.' But does not the Ppp. reading suggest rather *ví eténa arātsīs ?*⌋

6. Thou hast failed (*ava-rādh*) by that, thou yonder: hail! having sharp etc. etc.

7. Thou hast offended (*apa-rādh*) by that, thou yonder: hail! having sharp etc. etc.

These two variations on vs. 5 are not given by Ppp. save so far as they may be intimated in its beginning of 5.

8. Do ye (two) release us from difficulty, from reproach (*avadyá*); enjoy ye the offering; put in us immortality (*amṛ́ta*).

Some of the mss. (Bp.[2] O.) read *asmā́t* instead of *asmā́n*. Ppp. has *asmāt*, and after it *gṛbhītthāt*.

9. O missile (*hetí*) of sight, missile of mind, missile of incantation (*bráhman*), and missile of penance! weapon's weapon (*mení*) art thou; weaponless be they who show malice against us.

With this verse and the next is to be compared TB. ii. 4. 2[1]: *c. h. m. h. vāco hete bráhmaṇo hete: yó mā 'ghāyúr abhidā́sati tám agne menyā́ 'menim̐ kṛṇu*, etc. ⌊Cf. Geldner, *Festgruss an Böhtlingk*, p. 32.⌋ The Anukr. omits any metrical definition of the verse. ⌊It seems rather to regard it as included under the general definition "*trāiṣṭubham*."⌋

10. Whoever with sight, with mind, with intention, and whoever with design, malicious, shall attack us — do thou, O Agni, with weapon make them weaponless: hail!

TB. (as above) reads: *yó mā cákṣuṣā yó mánasā yó vācā́ bráhmaṇā 'ghāyúr abhidā́sati: táyā 'gne tvám menyā́ 'múm amenîṁ kṛṇu.* Ppp. has in the last clause *tvam agne tvaṁ menyā 'menim k-.* The metrical definition of this prose "verse" is unaccountably wrong.

11. Indra's house art thou; to thee there I go forth; thee there I enter, with all my kine, with all my men, with all my soul, with all my body, with that which is mine.

Ppp. reads *sarvapāuruṣaḥ.*

12. Indra's refuge art thou; to thee etc. etc.

13. Indra's defense art thou; to thee etc. etc.

14. Indra's guard (*várūtha*) art thou; to thee etc. etc.

The accent-mark which belongs under *tvā* in 12 and 13 is omitted in our text, and in 14 it has slipped out of place and stands under *taṁ.* The metrical definition is worthless, though each of the four verses contains not far from 40 syllables.

7. Against niggardliness and its effects.

[*Atharvan* (?). — *daçakam. bahudevatyam (1–3, 6–10. arātīyās; 4, 5. sārasvatyāu). ānuṣṭubham: 1. virāḍgarbhā prastārapaṅkti; 4. pathyābṛhatī; 6. prastārapaṅkti.*]

Not found in Pāipp. Used by Kāuç. in the *nirṛtikarman* (18. 14), with an offering of rice-grains; and, with iii. 20 and vii. 1, in a rite for good-fortune (41. 8); while the schol. also adds it to vi. 7 (46. 4, note), in removing obstacles to sacrifice; of separate verses, vs. 5 (schol., vss. 5–10) appears, with vii. 57, in a ceremony (46. 6) for the success of requests. Vāit. has the hymn (or vs. 1) in the *agnicayana* (28. 19), with the *vanivāhana* rite; further, vs. 6 in the *parvan* sacrifices (3. 2), with an oblation to Indra and Agni; and vs. 7 at the *agniṣṭoma* (12. 10) in expiation of a forbidden utterance. The hymn in general seems to be a euphemistic offering of reverence to the spirit of avarice or stinginess.

Translated: Ludwig, p. 305; Grill, 39, 145; Griffith, i. 198; Bloomfield, 172, 423; Weber, xviii. 190.

1. Bring to us, stand not about, O niggard; do not prevent (? *rakṣ*) our sacrificial gift as led [away]; homage be to baffling (*vīrtsá*), to ill-success; homage be to the niggard.

P.M.W. omit *mā́* in **a**. One sees, without approving, the ground of the metrical definition of the Anukr.

2. What wheedling (? *parirāpín*) man thou puttest forward, O niggard, to him of thine we pay homage: do not thou disturb my winning (*vaní*).

The third pāda can be read as full only by violence. ⌊See *Gram.* § 1048.⌋

3. Let our god-made winning progress (*pra-kḷp*) by day and by night; we go forth after the niggard; homage be to the niggard.

Bp.[2] reads *vas* for *nas* in **a**; in **c** Bp.[2]P.M.K. read *arātim*, and H.E.I. *árātim*; our text should doubtless have adopted *árātim*. The third pāda is redundant by a syllable.

4. Sarasvatī, Anumati, Bhaga, we going call on; pleasant (*juṣṭá*) honeyed speech have I spoken in the god-invocations of the gods.

5. Whomever I solicit (*yāc*) with speech, with Sarasvatī, mind-yoked, him may faith find today, given by the brown soma.

'Faith given,' i.e. 'confidence awakened.' With **b** compare 10.8, below. ⌊See Bloomfield, AJP. xvii. 412; Oldenberg, ZDMG. l. 448.⌋

6. Do not thou baffle our winning nor speech. Let Indra and Agni both bring good things to us. Do ye all, willing today to give to us, welcome the niggard.

That is, probably (if the reading is correct), give a pleasant reception that may win favor. The mss. vary between *vīrtsīs* and *vír-*; theoretically, the former is decidedly to be preferred, for, if *ı* + *i* make *ī*, then *a fortiori* *ı* + *ī*: see note to Prāt. iii. 56. In **c**, H.E.O.K. read *no* after *sárve*. The first half-verse is very irregular.

7. Go thou far away, O ill-success; we conduct away thy missile; I know thee, O niggard, as one putting (? *mīv*) down, thrusting down.

The fourth pāda lacks a syllable.

8. Likewise, greatly making thyself naked, thou fastenest on (*sac*) a person in dreams, O niggard, baffling the plan and design of a man (*púruṣa*).

It seems as if *nagnā bobhuvatī* were the equivalent of *mahānagnī bhavanti* 'becoming a wanton,' the intensive element being shifted from the adjective to the verb. The *pada*-text reads *svapna-yā́*, by Prāt. iv. 30.

9. She that, being great, of great height (*-unmāna*), permeated all regions — to her, the golden-haired, to perdition have I paid homage.

10. Gold-colored, fortunate, gold-cushioned, great — to her, the golden-mantled, to the niggard have I paid homage.

The tenth *prapāṭhaka*, the first of the three very unequal ones into which this book is divided, ends here.

8. Against enemies: to Indra and other gods.

[*Atharvan (?). — navakam. nānādevatyam: 1, 2. āgneye; 3. vāiçvadevī; 4–9. āindryas. ānuṣṭubham: 2. 3-av. 6-p. jagatī; 3, 4. bhurikpathyāpañkti; 6. prastārapañkti; 7. dvyuṣṇiggarbhā pathyāpañkti; 9. 3-av. 6-p. dvyuṣṇiggarbhā jagatī.*]

Found also (except vs. 7) in Pāipp. vii. Not quoted in Vāit., and in Kāuç. only once, in a witchcraft ceremony (48. 8), after iv. 16, with the direction "do as specified in the text."

Translated: Ludwig, p. 439; Griffith, i. 200; Weber, xviii. 194.

1. With fuel of *víkañkata* do thou carry the sacrificial butter to the gods; O Agni, make them revel here; let all come to my call.

The *víkañkata* is identified as *Flacourtia sapida*, a thorny plant. Ppp. reads *sādaya*, which is better, in **c**, and combines *sarvā "yantu* in **d**.

2. O Indra, come to my call; this will I do; that hear thou; let these over-runners (? *atisarā́*) of Indra's bring to pass (*sam-nam*) my design; by them may we be equal to (*çak*) heroism, O Jātavedas, self-controller.

The obscure *atisarā́* is rendered etymologically, being found nowhere else; the Pet. Lex. conjectures "start, effort." For *idám kariṣyāmi* in b is probably substituted in practical use a statement of the act performed. The Anukr. takes no notice of the redundant syllable in the pāda.

3. What he there yonder, O gods, being godless, desires to do — let not Agni carry his oblation; let not the gods go to his call; come ye only (*evá*) unto my call.

Some of the mss. (Bp².p.m.Bp.I.D.) read *cikīriṣati* in b. We may make the contraction *devā 'sya* in d, though the Anukr. does not sanction it.

4. Overrun (*ati-dhāv*), ye over-runners; slay by Indra's spell (*vácas*); shake (*math*) ye as a wolf [shakes] a sheep; let him not be released from you alive; shut up his breath.

The end of the verse is different, but without sense, in Ppp. An accent-mark has dropped out under the *ta* of *mathnīta* in our text ⌊and under *hata* there is one which should be deleted⌋. The Anukr. apparently forbids us to make the familiar contraction *vṛke 'va* in c, and then overlooks the deficiency of a syllable in d. ⌊Cf. Bergaigne, *Rel. véd.* iii. 7–8.⌋

5. What *brahmán* they yonder have put forward for failure (*ápabhūti*), [be] he beneath thy feet, O Indra; him I cast unto death.

Brahmán: probably performer of an incantation. Ppp. reads *abhibhūtaye* in b.

6. If they have gone forward to the gods' strongholds (*·purā*), have made incantation (*bráhman*) their defenses — if (? *yát*) making a body-protection, a complete protection, they have encouraged themselves (*upa-vac*): all that do thou make sapless.

The verse is found again below, as xi. 10. 17,* but without commentary. *Bráhman* may have here one of its higher senses; possibly *upa-vac* is to be understood as = *upa-vad* 'reproach, impute.' For *kṛṇvānā́ yád upociré*, Ppp. reads simply *cakrire*, with *paripāṇāni* before it. The verse is plainly a *pathyāpaṅkti*, but the *pada*-mss. support the misconception of the Anukr. by putting the pāda-division after *kṛṇvānā́s*. The Anukr. ought to say *āstārapaṅkti*, but it not very rarely makes this confusion.
*⌊Vol. iii. p. 195, of SPP's ed.⌋

7. What over-runners he yonder has made, and what he shall make, do thou, O Indra, Vṛtra-slayer, turn (*ā-kṛ*) them back again, that they may shatter (*tṛh*) yon person (*jána*).

Wanting (as noted above) in Ppp. ⌊For *tṛṇdhān*, see *Gram.* § 687.⌋

8. As Indra, taking Udvācana, put [him] underneath his feet, so do I put down them yonder, through everlasting (*çáçvat*) years (*sámā*).

Udvā́cana is heard of nowhere else, and the name looks so improbable that the Pet. Lexx. conjecture *udvā́ñcana;* Ppp. has instead *udvātana;* it puts this verse at the end of the hymn. The redundancy of **d** is passed without notice by the Anukr.

9. Here, O Indra, Vṛtra-slayer, do thou, formidable, pierce them in the vitals; just here do thou trample upon them; O Indra, thine ally am I; we take hold on thee, O Indra; may we be in thy favor.

Some of the mss. (H.I.O.K.) read *atrāi 'ṇān* in **a**; and some (P.M.W.O.) reckon the last two pādas as a tenth ⌊or separate⌋ verse. *Mármāṇi* in **b** in our text is a misprint for *mármaṇi.* The Anukr. appears to count, without good reason, only 7 syllables in **d** as well as in **b**.

9. For protection: to various gods.

[*Brahman.—aṣṭakam. vāstoṣpatyam. 1, 5. dāivī bṛhatī; 2, 6. dāivī triṣṭubh; 3, 4. dāivī jagatī; 7. virāḍuṣṇigbṛhatīgarbhā 5-p. jagatī; 8. puraskṛtitriṣṭubbṛhatīgarbhā 4-p. 3-av. jagatī.*]

⌊This piece is prose.⌋ Neither this piece nor the next is found in Pāipp. This one is quoted in Kāuç. (28.17) in a remedial ceremony, together with vi. 91; and it is reckoned (8.23, note) to the *vāstu gaṇa* and (26.1, note) the *takmanāçana gaṇa*.
Translated: Griffith, i. 201; Weber, xviii. 197.

1. To heaven hail!
2. To earth hail!
3. To atmosphere hail!
4. To atmosphere hail!
5. To heaven hail!
6. To earth hail!

⌊The invocations of vss. 4–6 are those of 1–3 with changed order.⌋

7. The sun my eye, wind my breath, atmosphere my soul (*ātmán*), earth my body; unquelled (*astṛtá*) by name am I here; [as] such I deposit myself for heaven and earth to guard (*gopīthá*).

8. Up life-time, up strength, up act (*kṛtá*), up action (*kṛtyá*), up skill (*manīṣá*), up sense (*indriyá*); O life- (*ā́yus-*) maker, O ye (two) mistresses of life, rich in *svadhā́*⌊m.⌋, be ye my guardians, guard me; be my soul-sitters; do not harm me.

The nouns with 'up' are accusatives, but what verb should be supplied for the construction it is not easy to see. Perhaps *ā́yuṣkṛt* (p. *ā́yuḥ-kṛt*) should be *-kṛtā*, as dual; at any rate, all that follows it is dual. Apparently the Anukr. would divide vs. 7 as 9+12 : 10+7+10=48; and vs. 8 as 9+11 : 20 : 11=51; but the descriptions are blind and inaccurate. ⌊Weber discusses the peculiarities of gender.⌋
A passage corresponding to this hymn is found in K. xxxvii. 15.

10. For defense from all quarters.

[*Brahman.—aṣṭakam. vāstoṣpatyam. 1-6. yavamadhyā 3-p. gāyatrī; 7. yavamadhyā kakubh; 8. purodhṛtidvyanuṣṭubgarbhā parāṣṭi 3-av. 4-p. atijagatī.*]

⌊This piece is prose.⌋ This piece, like the preceding, is wanting in Pāipp. Parts of vss. 1-7 are apparently used by Kāuç. in a magic rite (49. 7-9); and certainly those verses are quoted in a ceremony (51. 14) for the welfare of the house with burying ⌊five⌋ stones in its corners ⌊and middle and putting a sixth above it⌋; and the hymn is reckoned (8. 23, note) to the *vāstu gaṇa;* while vs. 8 appears, with vi. 53 and vii. 67, in the *savayajñas* (66. 2). In Vāit. (29. 11) the verses are addressed to the stones of enclosure in the *agnicayana*.

Translated: Griffith, i. 202; Weber, xviii. 200.

1. My stone-defense art thou; whoever from the eastern quarter, malicious, shall assail me, this may he come upon (*ṛch*).

2. My stone-defense art thou; whoever from the southern quarter etc. etc.

3. My stone-defense art thou; whoever from the western quarter etc. etc.

4. My stone-defense art thou; whoever from the northern quarter etc. etc.

5. My stone-defense art thou; whoever from the fixed quarter etc. etc.

6. My stone-defense art thou; whoever from the upward quarter etc. etc.

It is possible to read these verses as 7 + 12 (or 13 ⌊or 14⌋) : 5 = 24 (or 25 ⌊or 26, vs. 2⌋).

7. My stone-defense art thou; whoever from the intermediate quarters of the quarters etc. etc.

O. is the only ms. that fills out the paragraphs between 1 and 7; and it leaves *aghāyúr* unelided in all the verses. In paragraph 7 of our edition the accent-mark has dropped out under the *va* of *açmavarmá*. The Anukr. reads 7 + 16 : 5 = 28 syllables.

8. By the great one (*bṛhát*) I call unto mind; by Mātariçvan, unto breath and expiration; from the sun [I call] sight, from the atmosphere hearing, from the earth body; by Sarasvatī, mind-yoked, we call unto speech.

The verse divides most naturally as 9+9 : 16 : 16 = 50; the metrical definition of the Anukr. fits it very ill. ⌊For c, cf. v. 7. 5.⌋

The second *anuvāka* ends here, and contains 5 hymns and 49 verses; the old Anukr. says *ādyāt para ekādaçahtnaṣaṣṭiḥ*.

11. ⌊Dialogue between⌋ Varuṇa and Atharvan.

[*Atharvan.—ekādaçakam. vāruṇam. trāiṣṭubham: 1. bhurij; 3. pañkti; 6. 5-p. atiçakvarī; 11. 3-av. 6-p. atyaṣṭi.*]

Found also in Pāipp. viii. It is used by Kāuç. only once, and in a connection which casts no light upon it, namely at 12. 1, in a rite for general welfare (one eats a dish of milk-rice cooked on a fire of *mādānaka*-sticks). It is not quoted at all by Vāit. The interpretation in detail is difficult and far from certain.

Translated: Muir, OST. i.[2] 396; Griffith, i. 203; Weber, xviii. 201. — Treated by Roth, *Ueber den A V.*, p. 9; also by R. Garbe, *Wissenschaftliche Monatsblätter*, Königsberg, 1879, no. 1. — A note in lead-pencil shows that Whitney meant to rewrite his ms. of this hymn.* But the reader may consult the recent detailed comment of Weber. — Weber assigns vss. 1–3, 6, 8, and 10 **b**, **c**, **d** to Varuṇa; and 4, 5, 7, 9, and 10 **a** to Atharvan. Varuṇa has a mind to take back the cow which he gave to Atharvan, but gives up his intention at the request of Atharvan. Further reference to this legend seems to be made at vii. 104. 1. * ⌊Possibly the copy from which this is set is a second draft.⌋

1. How unto the great Asura didst thou speak here? how, with shining manliness, unto the yellow (*hári*) father? having given, O Varuṇa, a spotted [cow] as sacrificial fee, thou hast with the mind intended (? *cikits*) re-bestowal (?).

The second half-verse is probably meant as what was "spoken." The translation of **d** implies Aufrecht's acute emendation (in Muir) of the reading to *punarmaghatvám*. The sense of *punarmagha* is very doubtful: Roth "greedy"; Muir (Aufrecht) "to take her back," and "revoking"; neither seems to belong properly to the word, which ought to mean something like 'bountiful in return': i.e. Varuṇa is expected to give back to Atharvan the cow the latter has presented to him (or another and better one). One might conjecture in **c** *váruṇe* 'to Varuṇa,' and understand *cikits* as 'impute' or 'expect.' Roth regards the verse as spoken by Varuṇa; Muir, by Atharvan; the former is more acceptable. Ppp. begins *kathā diva asurāya bravāmaḥ kathā*, and reads *pṛçniḥ* in **c**. ⌊R. takes *hári* as 'wrathful.'⌋

2. Not at pleasure am I a re-bestower; for examination (?) do I drive home this spotted [cow]; by what poesy (*kā́vya*) now, O Atharvan, [art] thou [poet]? by what that is produced (*jātá*) art thou *jātávedas?*

The rendering of **b** implies the necessary and obvious emendation of *sám cakṣe* (P.M.W. *-kṣve*) to *saṁcákṣe*, infinitive. *Kā́mena* seems taken adverbially, = *kāmāya*, *kāmam*, *kāmāt;* the god is not to be moved to counter-liberality by the mere desire of his worshiper, but challenges the latter's claim on him. *Jātavedas*, lit. 'having for possession whatever is produced (or born),' 'all-possessor.' B.P.M. accent *átharvan* in **c**; one might emend to *átharvā:* 'in virtue of what poetic merit art thou Atharvan?' The verse belongs of course to Varuṇa. Ppp. reads in **b** *saṁpṛcchi* and *upājet*.

3. I verily am profound by poesy; verily by what is produced I am *jātávedas;* not barbarian (*dāsá*), not Aryan, by his might, damageth (*mī*) the course which I shall maintain.

Muir ascribes the verse to Atharvan; Roth, better, to Varuṇa; the god asserts that it is he himself to whom wisdom and possession belong; his worshiper is comparatively nothing. Ppp. begins with *satvasaṁ* and reads *mahitvaṁ* in **c**, and *haniṣya* at the end. The Prāt. (iv. 96) establishes the long *ī* of *mīmāya* as a *pada*-reading. The Anukr. absurdly calls the verse a *pañkti*, although it is an evident *triṣṭubh*, not less regular than a great proportion of the verses so called. ⌊The *me* in **c** is easier rendered in German than in English.⌋

4. None else than thou is more poet, nor by wisdom (*medhā́*) more

wise (*dhīra*), O Varuṇa, self-ruling one (*svadhávant*); thou knowest all these beings; even that wily man (*jána*) now is afraid of thee.

Ppp. reads in a *vedhā anu* (for *medháyā*), and has at end of b the more antique form *svadhāvas;* as second half-verse it gives: *tvam añga viçvā janmāni vettha matam na tuj jano mām bibhāyaḥ.*

5. Since thou verily, O self-ruling Varuṇa, knowest all births, O well-conducting one — is there anything else beyond the welkin (*rájas*)? is there anything below what is beyond, O unerring one (? *amura*)?

The version given implies that *kím* is interrog. particle in c, d, as best suits the answer in the next verse: else, 'what other is beyond' etc. *Amura* in b is understood as *amūra*, as required by the meter: cf. v. 1. 9. Ppp. again reads *svadhāvas* in a; and, in b and further, *janmā çraddhadanī te kim menā rajasaṣ paro 'sti kim avareṇa avaram asūra.* The majority of mss. (B.P.M.H.s.m.O. etc.; only E.I.H.p.m.K. have *asti*) accent *ásti* at end of c. ⌊For the combination *enā́ parás* = 'beyond,' in 3d pāda, see BR. iv. 494. I suggest for d, 'Is there (*kím*) (anything behind, *ávaram*, i.e.) anything beyond that (*enā́*, substantive pronoun) which is beyond (*páreṇa*)?'⌋

6. There is one other thing beyond the welkin; there is something, hard to attain, hitherward from what is beyond: this I Varuṇa, knowing it, proclaim to thee. Be the *paṇi's* of degraded speech; let the barbarians creep (*sṛp*) downward to the earth.

The translation implies emendation of *varuṇa* to *várunaḥ* in c, which seems necessary, as the verse evidently belongs in Varuṇa's mouth; both Roth and Muir so understand it. In d is implied *adhóvacasas*, which all the mss. read; alteration to *-varcasas* might be welcome, but is hardly called for. Ppp. is considerably different; it reads: *ya ekam enā rajasaṣ paro 'sti pare 'kena dūḍāhyaṁ tyajan yat: tat tve acchovacasaṣ dāsā yā upa sarpantu riprā.* The meter of a would be rectified by omitting the superfluous *enā;* that of b, by a like omission (which the Pāipp. text also favors), or, so far as the meaning is concerned, better by reading *enā́ páreṇa dur-* etc. The description of the verse by the Anukr. as an *atiçakvarī* (though it still lacks one syllable of sixty) helps to authenticate the text as the mss. present it.

⌊Whitney, on the revision, would doubtless have made clear his views as to b. Both sense and meter indicate that the *enā́* in a and the *enā́* in b are intrusions; they have blundered in from 5 c. Omitting them, I render: 'There is one other thing beyond the welkin; [and,] beyond [that] one thing, [is] something hard to get at (*durṇáçaṁ cit*) [if you start] from this side [of them].'⌋ ⌊I understand *tat tve acchovacasaṣ* to mean merely that Ppp. reads *tve* for *te* and *acchovacasaṣ* for *adhovacasaḥ* — not that it omits the rest from *te* to *nīcāir.*⌋

7. Since thou verily, O Varuṇa, speakest many reproachful things among (as to?) re-bestowers, do not thou, I pray, belong to (*abhi-bhū*) such *paṇís;* let not people call thee ungenerous (*arādhás*).

The rendering implies emendation of *bhūt* to *bhūs* at end of c, which is made also by Roth and Muir. The pāda is corrupt in Pāipp.

8. Let not people call me ungenerous; I give thee back the spotted

[cow], O singer; come thou mightily (*çácībhis*) to every song of praise (*stotrá*) of mine, among all human regions (*díç*).

Roth's suggested emendation of *dikṣú* at the end to *vikṣú* 'settlers, tribes,' accepted by Muir, is unquestionably an improvement of the text; Ppp. has unfortunately a different reading: *ā yāhi janeṣu antar deveṣu mānuṣeṣu riprā*. *Dikṣu* is read in Prāt. iv. 34 c.

9. Let uplifted (*ud-yam*) songs of praise of thee come, among all human regions. Give now to me what thou hast not given me; thou art my suitable comrade of seven steps;—

That is, apparently, ready to go seven steps (or any indefinite distance) with me. Roth suggests as an improved reading *ádattas* 'hast taken from me' in **c**, and Muir so renders. Both words are alike, and equally, wrong grammatically, using the passive pple in the sense of an active; *ádattam ásti* would be correct, and at this Ppp. perhaps points: *dehi taṁ mahyaṁ yadi tatvam asti yadyo nas saptapadaḥ sakhā 'saḥ*. Ppp. also begins with *yā te stotrāṇi bandhanāni yāni*, and apparently has *dikṣu* in **b**.

10. Of us two, O Varuṇa, [there is] the same connection, the same birth (*já*).

I know that which is of us two this same birth; I give that which I have not given thee; I am thy suitable comrade of seven steps;—

It seems necessary to divide this verse between the two speakers, and doubtless Roth's assignment of only the first pāda to Atharvan is better than Muir's of the first half-verse. With Roth's division the *nāu* is called for in **a** as in **b**, and Roth's emendation to *samānó bándhus*, though it is read by Ppp. (whose testimony on such a point is of little value), is hardly acceptable; better *samó nāu*. Ppp. reads also, for **b**. *vada vāitad vadaṁ samā jāḥ;* and, for **c**, *dadāmi tubhyaṁ yadi tatvam asti;* and it omits **d**. ⌊The translation implies *ádattam ásti* as in 9.⌋

11. A god, bestower of vigor on a singing god; a sage (*vípra*), of good wisdom for a praising sage.

Since thou, O self-ruling Varuṇa, hast generated father Atharvan, connection of the gods, for him do thou make well-extolled generosity; our comrade art thou, and highest connection.

The first line is here (with Muir, and Zimmer, p. 205) taken as belonging to Varuṇa's reply given in the preceding verse. We must emend at the end either to *paramáç ca* or to *bándhu*. All the mss. leave *stuvate* in **b** unaccented, as if it were a verb-form. Ppp. reads *svadhāvaṁ* in **c**, *viçvadevam* at end of **d**, *urvāyuṣ kṛṇuhi praç-* in **e**, and, for **f**, *sakhā no 'sti varuṇaç ca bandhuḥ*. The Anukr. makes no account of the extra syllable in **e**. In **b**, the vertical over *su-* is gone. ⌊Pādas **c–f** are not part of the dialogue.⌋

12. Āprī-hymn: to various divinities.

[*Añgiras.—ekādaçarcam. trāiṣṭubham. jātavedasam. 3. pañkti.*]

This is a RV. hymn (x. 110), and found also in VS. (xxix. 25-6, 28-36), MS. (iv. 13. 3, 5), and TB. (iii. 6. 3), with almost no variants from the RV. text. Pāipp. does not contain it. Kāuç. applies it (45. 8: but the pratīka, simply *samiddhas*, might

designate any one of several other verses in the text) in the *vaçāçamana* ceremony, to accompany the offering of the omentum; and in the *parvan* sacrifices (2. 36) occurs a pāda resembling 2 b. In Vāit. (10. 11: the pratīka is unambiguous) it goes with the *prayāja* offerings in the *paçubandha*.

Translated: by the RV. translators; and Griffith, i. 205; Weber, xviii. 207. — See Weber's general remarks; and compare hymn 27, below.

1. Kindled this day in the home of man (*mánus*), thou, a god, O Jātavedas, dost sacrifice to the gods; and do thou bring [them], understanding it, O thou of friendly might; thou art a forethoughtful messenger, poet.

The only variant in this verse is that MS. omits the peculiar and problematic accent of *váha* in c.

2. O Tanūnapāt (son of thyself?), do thou, anointing with honey (*mádhu*) the roads that go to righteousness (*ṛtá*), sweeten them, O well-tongued one; prospering (*ṛdh*) with prayers (*dhī́*) the devotions (*mánman*) and the sacrifice, put (*kṛ*) thou also among the gods our service (*adhvará*).

The mss. accent, without assignable reason, *svadáyā* in b, but the edition emends to *svadayā*, in agreement with the other texts.

The three Yajus-texts insert between this verse and the next an alternative invocation to Narāçaṅsa (RV. vii. 2. 2).

3. Making oblation do thou, O Agni, to be praised and to be greeted, come in accord with the Vasus. Thou art invoker (*hótṛ*) of the gods, O youthful one (? *yahvá*); do thou, sent forth, skilled sacrificer (*yájīyāṅs*), sacrifice to them.

Ājúhvāna in a is perhaps to be understood as passive (= *ā́huta*), 'receiving oblation.' There are no variants. The Anukr. absurdly calls this verse a *pañkti*, because, by omitting resolutions of semivowels etc., it is capable of being read as 40 syllables. The Anukr's of RV. and VS. both reckon it as *triṣṭubh*.

4. The forward *barhís*, through the fore-region of the earth, is wreathed on this dawn (*vástu*), at the beginning (*ágra*) of the days; it spreads out abroad more widely, pleasant to the gods, to Aditi.

'Forward' and 'fore-region,' i.e. 'eastward' and 'east.' All our mss. read *vṛjyase* in b, but the edition makes the necessary emendation to *-te*, in accordance with the four other texts, and the translation given implies *-te*.

5. Expansive let them open (*vi-çri*) widely, like wives adorned for their husbands; ye great, divine, all-furthering doors, be ye favorable to the advance of the gods.

Our *pada*-text divides the last word as *su-prāyaṇā́ḥ*, while the RV. *pada* has *supra-ayaṇā́ḥ;* the meter appears to indicate that *suprayāṇā́ḥ* is the true original reading.

6. Let Dawn and Night, dripping (? *suṣvay-*), worshipful, close, sit

down here in the lair (*yóni*) — the two heavenly, great, well-shining women, putting on beauty (*çrī*) with bright adornment.

The other texts differ from ours only by accenting *úpāke*. ⌊The comment to Prāt. ii. 91 cites *suṣvay* as a case of reduplication; and BR. vii. 1142 connect it with *su* 'impel.' But see Weber. — He renders *ā́* by 'Heran.'⌋

7. The (two) invokers of the gods, first, well-voiced, shaping (*mā*) the sacrifice for man (*mánus*) to sacrifice, urging forward at the councils (*vidátha*) the (two) singers (*kārú*), pointing out forward light through the fore-region.

There are no variants. ⌊Griffith, after Mahīdhara, takes the "light" as the *āhavanīya* fire.⌋

8. Unto our sacrifice let Bhāratī come quickly, let Iḍā, taking note here in human fashion; let the three goddesses, well-working, sit upon this pleasant *barhís* — [also] Sarasvatī.

The translation implies in **d** the reading *sárasvatī*, given by RV.VS.MS.; TB. ⌊both ed's, Bibl. Ind. and Poona⌋ supports AV. in reading *-tīḥ*, which, however, can hardly be anything but a blunder. The four other texts have at the end *sadantu*. All our mss. have *manuṣyát* in **b** ⌊and so have all SPP's authorities⌋, and this form is authenticated by Prāt. iv. 65, the comment explaining how it is derived from *manuṣyavat*. As being, therefore, the indubitable AV. reading, it should not have been altered in our edition to *-ṣvát*, to conform with the four other texts, even though doubtless a corruption of *-ṣvát*. ⌊SPP. also alters it.⌋ ⌊In **c**, correct *davī́r* to *devī́r*.⌋

9. To him, god Tvashṭar, who adorned (*piç*) with forms these two generatresses, heaven-and-earth, [and] all existences, do thou today, O invoker, sent forth, skilled sacrificer, sacrifice here, understanding it.

There are no variants.

10. In thy way (? *tmányā*) anointing them, pour thou down upon (*upa-ava-sṛj*) the track of the gods the oblations in due season; let the forest-tree, the queller (*çamitár*), god Agni, relish (*svad*) the oblation with honey, with ghee.

'Forest-tree,' doubtless a big name for the sacrificial post. That the 'queller' is a separate personage is shown by the plural number of the following verb. ⌊E. Sieg discusses *pā́thas*, Gurupūjākaumudī, 97 ff.; later, Oldenberg, ZDMG. liv. 602.⌋

11. At once, when born, he determined (*vi-mā*) the sacrifice; Agni became foremost of the gods; at the direction of this invoker, at the voice of righteousness (*ṛtá*), let the gods eat the oblation made with "hail!"

The other texts read in **c** the nearly equivalent *pradíçi*.

13. Against snakes' poison.

[*Garutman.* — *ekādaçarcam. takṣakadevatyam. jāgatam: 2. āstārapan̄kti; 4, 7, 8. anuṣṭubh; 5. triṣṭubh; 6. pathyāpan̄kti; 9. bhurij; 10, 11. nicṛd gāyatrī.*]

Found (except vs. 1) also in Pāipp. viii. (in the verse-order 3, 2, 4, 6, 5, 7–11). It is not quoted in Vāit.; but in Kāuç. 29. 1–14 all the verses are brought in in their order, in connection with a ceremony for healing poison-wounds; verse 1 (or the hymn) is also used at 48. 9, in a witchcraft rite. ⌊The London Anukr., in 6 places and for 7 poison-hymns, gives *Garutmā* (not *-mān*) as *ṛṣi.*⌋

Translated: Griffith, i. 208; Bloomfield, 27, 425; Weber, xviii. 211.

1. Since Varuṇa, poet of heaven, hath given [them] to me, with formidable spells (*vácas*) do I dissolve thy poison; what is dug, undug, and attached (*saktá*) have I seized; like drink (*írā*) on a waste hath thy poison been wasted (*ni-jas*).

The epithets in **c** are of obscure application: probably buried in the flesh by the bite, or unburied but clinging.

2. What waterless poison is thine, that of thine have I seized in these; I seize thy midmost, thine upmost juice (*rása*); also may thy lowest then disappear for fright.

'These' in **b** is fem. (*etā́su*); doubtless 'waters' is to be supplied. Ppp. reads in **a** *padakam* (for *apod-*), and in **b** *tat tābhir*. *Yát ta* in **a** in our edition is a misprint for *yát te*. Kāuç. (29. 2) calls the verse *grahaṇī*. ⌊For *neçat*, see *Skt. Gram.* § 847 end, and § 854 b.⌋

3. A bull [is] my cry, like thunder through the cloud (*nábhas*); with thy formidable spell do I then drive it off (*bādh*) for thee; I have seized that juice of his with men ⌊?⌋; like light out of darkness let the sun arise.

One is tempted to emend *nábhasā* in **a** to *-sas* or *-sām*, 'the thunder of the clouds.' Ppp. reads *tam* (which is better) *vacasā bādhāitu te* in **b**, *grabhis* for the strange *nṛbhis* ⌊Weber, 'kräftig'⌋ in **c**, and *jyotiṣe 'va tamaso 'dayatu sūryaḥ* in **d**. The *i* of *iva* is uncounted in the meter of **d**. Kāuç. calls the verse *prasarjanī*.

4. With sight I smite thy sight; with poison I smite thy poison; die, O snake, do not live; let thy poison go back against thee.

All the mss. ⌊including SPP's⌋ read *áhes* at beginning of **c**, but our edition makes the necessary emendation to *áhe*. Ppp. has for **a** *balena te balaṁ hanmi;* its **b** is wholly corrupt; for **c** etc. it reads *ṛsaṇa hanmi te vidam ahe mariṣṭā mā jīvī praty anveta vā viṣaṁ*. ⌊As for **d** — the later Hindus thought that snake poison did not hurt a snake; cf. *Indische Sprüche*, 3001. But see the interesting experiments of Sir Joseph Fayrer, in his *Thanatophidia of India*,[2] London, 1874, p. 74–5. My colleague, Dr. Theobald Smith, Professor of Comparative Pathology, has most kindly examined for me the recent literature concerning the auto-toxic action of snake-venoms. The evidence is not conclusive as yet, but points to the immunity of snakes to snake-poison. — Cf. vii. 88, below.⌋

5. O Kirātan, O spotted one, O grass-haunter (?), O brown one! listen ye to me, O black serpents, offensive ones! stand ye not upon the track (?*stāmán*) of my comrade; calling out (*ā-çrāvay*), rest quiet in poison.

It is hardly possible to avoid emending *stāmā́nam* in **c** to *sthā́mānam* ⌊'station'⌋ or *srāmāṇam* ⌊'course,' from *sṛ* 'run' — but not quotable⌋; Ppp. is very corrupt in **c**. **d**, but seems to intend no variants. It reads *upatarṇi babhrav* in **a**; our *babhra* is by Prāt. i. 81, and this passage is quoted in the comment on that rule. It further mutilates to *asitalikā* in **b**. The accents in our text ⌊and SPP's⌋ on *ásitās* and *ā́likās* are against all rule, and doubtless to be regarded as misreadings; the translation implies their absence. In **c** correct to *sákhyuḥ* (accent-sign lost over *u*). A number of ⌊our⌋ mss. (P.M.H.I.O.) ⌊and five of SPP's⌋ read *miṣé* for *viṣé* in **d** (and *nimiṣe* 'at a wink' would be an acceptable emendation); M.W. end with *rabhadhvam*. ⌊Griffith identifies *kāirāta* with *karait*, the Hindūstānī name (now well known in the Occident) of an awfully venomous little serpent. This would be most interesting, if certain; but friend Grierson writes me that it is improbable on phonetic grounds. We should expect in Hind. *kērā*.⌋

6. Of the Timātan (?) black serpent, of the brown, and of the waterless, of the altogether powerful (?), I relax the fury, as the bow-string of a bow; I release as it were chariots.

The translation is as if the reading at end of **c** were *manyúm*.* The *pada*-reading in **c** is *sātrā-sahásya*, according to Prāt. iii. 23. Ppp. has *tayimātasya* in **a**, and in **c** *upodakasya* 'water-haunting,' which is better. ⌊Whitney would doubtless have revised this carefully. The divergences of the translators reflect the uncertainties of the exegesis. 'I slacken as it were the cars of the wrath of' etc. — Griffith. 'I release (thee) from the fury of' etc. — Bloomfield. 'Des Asita . . . des Manyu Streitwagen gleichsam spanne ⌊ich⌋ mir ab' or 'die Streitwagen des Grimmes des Asita' etc. — Weber. For **d**, 'as the string from off (*áva*) the bow.'⌋ * ⌊Ppp. reads *manyum*.⌋

7. Both *ā́ligī* and *víligī*, both father and mother — we know your connection (*bándhu*) completely; sapless ones, what will ye do?

The wholly obscure words in **a** (p. *ā́-ligī*, *ví-ligī*) might also be nom. m. of stems in *-in*; but their accent is against it. Ppp. reads, for **a**. **b**. *ālakā ca vyaca luptvā yas te mātā*. The Anukr. makes no account in **b** of the two syllables that are lacking to make an *anuṣṭubh* pāda.

8. Daughter of the broad-knobbed one (?), born of the black barbarian (f.) — of all them (f.) that have pierced defiantly (?) the poison [is] sapless.

The translation conjectures in **a** a relationship of *-gula* to *guḍa* and *gola*, and implies for **b** emendation to *dāsyā́ ásiknyāḥ* — since something had to be done to make the line translatable. ⌊One of SPP's authorities has *ásiknyāḥ*.⌋ Ppp. begins with *udakulāyā* 'of the water-bank'; the rest of its version is "without meaning." The first word is quoted by the commentary to Prāt. iii. 72 in the form *urū-gūlāyāḥ* (so the ms.) ⌊*urū-*?⌋. ⌊W's version 'pierced' implies reference to root *dṛ* (not *drā* 'run,' as in *Index*). For *pratáṅkam*, both here and at iv. 16. 2, he first wrote 'rapidly,' and then interlined 'defiantly.' Why? BR. take it as gerund, 'of all that have run gliding': i.e., I suppose, 'that dart along on their bellies'?⌋

9. The eared hedgehog said this, coming down from the mountain: whichsoever of these (f.) are produced by digging, of them the poison is most sapless.

This verse, which is rather out of place here, seems like a variation of RV. i. 191. 16: *kuṣumbhakás tád abravīd girḗḥ pravartamānakáḥ: vṛçcikasyā 'rasám viṣám.* Ppp. begins with *kaṇvā.* ⌊For the diminutive, cf. iv. 37. 10 and xiv. 2. 63.⌋

10. *Tābúva*, not *tābúva;* verily thou art not *tābúva;* by *tābúva* [is] the poison sapless.

Ppp. has instead *tāvucaṁ na tāvucaṁn aher asiktaṁ tāvucenā 'rasaṁ viṣam.* With this verse, according to Kāuç. (29. 13), one sips water from a gourd.

11. *Tastúva*, not *tastúva;* verily thou art not *tastúva;* by *tastúva* [is] the poison sapless.

Ppp. has for a, b, *tastuvaṁ na harisiktaṁ tastuvaṁ.* But for the ⌊unlingualized⌋ *n* of *tastúvena*, the word in our mss. might be equally read *tasrúva* ⌊SPP. reports this reading⌋. With this verse, according to Kāuç. (29. 14), one "binds the navel." ⌊Weber, Sb. 1896, p. 681 (see also p. 873), gives an elaborate discussion of these two verses. He deems *tābuva* a misread *tāthuva* (root *stu* = *sthā*), 'stopping, bannend.' But see Barth, *Revue de l'histoire des religions*, xxxix. 26.⌋

14. Against witchcraft: with a plant.

[*Çukra.—trayodaçakam. vānaspatyam. kṛtyāpratiharaṇam. ānuṣṭubham: 3, 5, 12. bhurij; 8. 3-p. virāj; 10. nicṛd bṛhatī; 11. 3-p. sāmnī triṣṭubh; 13. svarāj.*]

⌊Part of verse 8 is prose.⌋ Found also (except vss. 3, 5, which are wanting, and 9, 13, which occur in ii.) in Pāipp. vii. (in the order 1, 2, 8, 12, 4, 10, 11, 7, 6). Quoted in Kāuç. (39. 7) with ii. 11 and several other hymns, in a ceremony against witchcraft; vs. 9 also separately in 39. 11. Not noticed in Vāit.

Translated: Zimmer, p. 396; Grill, 26, 147; Griffith, i. 210; Bloomfield, 77, 429; Weber, xviii. 216.

1. An eagle (*suparṇá*) discovered thee; a hog dug thee with his snout; seek thou to injure, O herb, him that seeks to injure; smite down the witchcraft-maker.

We have had the first half-verse already, as ii. 27. 2 **a**, **b**. Ppp. has, for **d**, *prati kṛtyākṛto daha.*

2. Smite down the sorcerers, smite down the witchcraft-maker; then, whoever seeks to injure us, him do thou smite, O herb.

Ppp. omits, probably by oversight, the first half-verse.

3. Having cut around out of [his] skin a strip (*pariçāsá*), as it were of a stag, fasten, O gods, upon the witchcraft-maker the witchcraft, like a necklace.

That is, apparently, with a thong cut out of his own skin, like a buck-skin thong. As usual, the mss. vary in **a** between *ṛ́çy-* and *rçy-*, E. even reading *rśy-*, but the

majority have *ṛç-*, which is undoubtedly the true text, and should be restored in our edition. Three times, in this hymn (vss. 3. 5, 12), the Anukr. insists on regarding *iva* as dissyllabic, and therefore reckons the verses as *bhurij.*

4. Lead thou away the witchcraft back to the witchcraft-maker, grasping its hand; set it straight before (*samakṣám*) him, that it may smite the witchcraft-maker.

Ppp. has, for **b**, *pratiharaṇaṁ na harāmasi* (our 8 **c**); but in book ii. it has the whole half-verse just as it stands here.

5. Be the witchcrafts for the witchcraft-maker, the curse for him that curses; like an easy chariot let the witchcraft roll back to the witchcraft-maker.

6. If woman, or if man, hath made witchcraft in order to evil, it we conduct unto him, like a horse by a horse-halter.

The Anukr. doubtless scans **d** as *áçvam ivā 'çvābhidhā́nyā*, instead of *áçvam 'vā 'çvābhidhā́niā*, as it should be.

7. If either thou art god-made, or if made by man, thee, being such, do we lead back, with Indra as ally.

Ppp. has a very different version of this verse: *yā kṛtye devakṛtā yā vā manuṣyajā 'si: tāṁ tvā pratyañ prahiṇmasi pratīcī nayana brahmaṇā.* The *ṇ* in *púnar ṇayāmasi* is prescribed by Prāt. iii. 81. *Tā́ṁ* at beginning of **c** is a misprint for *tā́ṁ*.

8. O Agni, overpowerer of fighters, overpower the fighters; we take the witchcraft back to the witchcraft-maker by a returner.

Ppp. reads in **b** *prati* instead of *punar*, thus making a better correspondence with *pratiharaṇa* in **c**. The Anukr's definition of the "verse" is purely artificial; the first pāda is distinctly unmetrical, and the third hardly metrical.

9. O practiced piercer (?), pierce him; whoever made [it], him do thou smite; we do not sharpen thee up to slay (*vadhá*) him who has not made [it].

This verse is found in Ppp. in book ii., much corrupted, with, for **d**, *vadhāya çaṁsamtmahe. Kṛtavyadhanī* may possibly be the proper name of the herb addressed: cf. *kṛtavedhana* or *-dhaka*, "name of a sort of fennel or anise" (Pet. Lex.).

10. Go as a son to a father; like a constrictor trampled on, bite; go, O witchcraft, back to the witchcraft-maker, as it were treading down [thy] bond.

That is, apparently, escaping and treading on what has restrained thee. Ppp. combines in **b** *svajāiva*, and reads for **c**, **d**, *tantur ivāvyayaṁnide kṛtye kṛtyākṛtaṁ kṛtāḥ.* Though the verse is a perfectly good *anuṣṭubh*, the Anukr., reading *iva* three times as dissyllabic, turns it into a defective *bṛhatī.*

11. Up, like a she-antelope (*eṇī*), a she-elephant (?*vāraṇī*), with leaping on, like a hind, let the witchcraft go to its maker.

A verse of doubtful interpretation; but it is altogether probable that the animal-names are coördinate in construction with *kṛtyā́* in **c**; and they are feminine doubtless because this is feminine; the *kṛtyā* is to overtake its perpetrator with their swiftness and force. But the Pet. Lex. takes *vāraṇī́* as 'shy, wild,' qualifying *eṇī́*. Ppp. combines *enāi 'va* and *mṛgāi 'va*, and reads *vāruṇī*, and *-krandaṁ* for *-skandaṁ*; *-krandam* seems rather preferable. The unaltered *s* of *abhisk-* in **b** falls under Prât. ii. 104, and the example is quoted there. Though the verse is a fairly regular *gāyatrī*, the Anukr. stupidly accounts it a *sāmnī triṣṭubh*, as if it were prose, and contained only 22 syllables.

12. Straighter than an arrow let it fly, O heaven-and-earth, to meet him; let it, the witchcraft, seize again him, the witchcraft-maker, like a deer.

Ppp. reads, for **c**, **d**, *sā taṁ mṛgam iva vidat kṛtyā kṛtyākṛtaṁ kṛtā.*

13. Let it go like fire up-stream, like water down-stream; like an easy chariot let the witchcraft roll back to the witchcraft-maker.

'Up-stream,' i.e. contrary to the natural direction (*pratikūlam*), or upward. Ppp. has the verse in book ii., and reads at the end of **d** (cf. its version of 12 **d**) *tāḥ* (for *kṛtā*). The meter is *svarāj* only by twice refusing to abbreviate *iva* to *'va*.

15. For exorcism: to a plant.

[*Viçvāmitra.—ekādaçakam. vānaspatyam. ānuṣṭubham: 4. purastādbṛhatī; 5, 7, 8, 9. bhurij.*]

Found also in Pāipp. viii. Used by Kāuç. (19. 1), with several other hymns, for the healing of distempered cattle; and its verses and those of hymn 16 are referred to as *madhulāvṛṣaliñgāḥ* again in 29. 15, following the use of hymn 13.

Translated: Griffith, i. 211; Weber, xviii. 220.

1. Both one of me and ten of me [are] the exorcisers (*apavaktár*), O herb; thou born of right (*ṛtá*), thou rich in right, mayest thou, honeyed (*madhulá*), make honey for me.

Ppp. omits throughout the second *me* in **a**, and reads for **d** *madhu tvā madhulā karat.* The Anukr. says *madhulām oṣadhīm astāut.*

2. Both two of me and twenty of me [are] etc. etc.
3. Both three of me and thirty of me [are] etc. etc.
4. Both four of me and forty of me [are] etc. etc.
5. Both five of me and fifty of me [are] etc. etc.

O.D. accent *páñca*; the rest, against the usual way, *pañcá*, and our edition follows the latter.

6. Both six of me and sixty of me [are] etc. etc.

This verse ought to be reckoned by the Anukr. as *nicṛt*, not less than 5 etc. as *bhurij.*

7. Both seven of me and seventy of me [are] etc. etc.
8. Both eight of me and eighty of me [are] etc. etc.

The reckoning of this verse as *bhurij* implies the (improper) restoration of the elided *a* of *açītís*.

9. Both nine of me and ninety of me [are] etc. etc.

10. Both ten of me and a hundred of me [are] etc. etc.

11. Both a hundred of me and a thousand [are] the exorcisers, O herb; etc. etc.

Without any regard to the connection between this hymn and the next, the third *anuvāka* is made to end here, containing 5 hymns and 57 verses; the quoted Anukr. says accordingly *tisṛbhis tṛtīyaḥ*.

Here ends also the eleventh *prapāṭhaka*.

16. Exorcism.

[*Viçvāmitra.—ekādaçakam. ekavṛṣadevatyam.* ⌊*ekāvasānam.*⌋ *dvāipadam: 1, 4, 5, 7–10. sāmny uṣṇih; 2, 3, 6. āsury anuṣṭubh; 11. āsurī gāyatrī.*]

⌊Not metrical.⌋ Found also in Pāipp. viii. Referred to only in Kāuç. 29. 15, in company with the preceding hymn, as above reported.

Translated: Griffith, i. 212; Weber, xviii. 222.

1. If thou art sole chief, let go; sapless art thou.

We have *ekavṛṣá*, lit. 'one bull,' in other passages (iv. 22; vi. 86), but *dvivṛṣá* etc. only here, and they are plainly nothing but schematic variations of it, not admitting of real translation. Perhaps the hymn is directed against insect pests, through their leaders, whether few or many. The definition of the Anukr. implies fourteen syllables: perhaps as *yádi ekavṛṣó ási sṛjá arasó 'si* (or *sṛjá 'rasó asi*). Ppp. has *yas* for *yadi* in all the verses. ⌊See Weber's note.⌋

2. If thou art twice chief etc. etc.

Or perhaps rather 'double chief,' 'triple chief,' etc., or 'one of two,' 'one of three,' etc.

3. If thou art thrice chief etc. etc.

4. If thou art four times chief etc. etc.

5. If thou art five times chief etc. etc.

6. If thou art six times chief etc. etc.

7. If thou art seven times chief etc. etc.

8. If thou art eight times chief etc. etc.

9. If thou art nine times chief etc. etc.

10. If thou art ten times chief etc. etc.

11. If thou art eleven-fold, then thou art waterless.

All the elided *a*'s must be restored in this verse to make out the fifteen syllables called for by the Anukr. Ppp. has *yūpodako 'si sṛjā 'raso 'si*.

17. The Brahman's wife.

[*Mayobhū.—aṣṭādaçakam. brahmajāyādevatyam. ānuṣṭubham: 1–6. triṣṭubh.*]

Found in part (vss. 1–7, 9–11 in ix., also 18, in another part of ix.) in Pāipp. The hymn contains (in vss. 1–3, 6, 5, 10, 11) the seven verses of RV. x. 109, none of which occur elsewhere than in these two texts. Vāit. takes no notice of it, but it is used in Kāuç. (48. 11), next after hymn 13, in a witchcraft ceremony; while vs. 4 is quoted also in 126. 9, on occasion of the fall of a meteor.

Translated: Muir, i.[2] 280; Ludwig, p. 446 (part); Zimmer, p. 197; Griffith, i. 212; Weber, xviii. 222; also, in part, as RV. hymn, by Muir, i[2]. 256; Ludwig, no. 1020; Grassmann, ii. 495. — Cf. also Oldenberg, *Die Hymnen des RV.*, i. 244.

1. These spoke first at the offense against the Brahman (*bráhman-*): the boundless sea, Mātariçvan, he of stout rage (*-háras*), formidable fervor, the kindly one, the heavenly waters, first-born of right (*ṛtá*).

RV. reads *ugrás* in c, and *ṛténa* at the end. Ppp. reads *-haras* and *-bhuvas* in c, and *apas* in d. The first pāda is properly *jagatī*, though the Anukr. takes no notice of the fact.

2. King Soma first gave (*pra-yam*) back the Brahman's wife, not bearing enmity; he who went after [her] was Varuṇa, Mitra; Agni, invoker, conducted [her] hither, seizing her hand.

Ppp. reads *mitro ā-* in c. *Anvartitár* ⌊*Gram.* § 233 a⌋ is doubtful; perhaps 'one who disputes possession': cf. MS. iii. 7. 3 (p. 78. 1).

3. To be seized by the hand indeed is the pledge (?*ādhí*) of her, if one has said "[she is] the Brahman's wife"; she stood not to be sent forth for a messenger: so is made safe (*gupitá*) the kingdom of the Kshatriya.

The sense of a and c is obscure; perhaps we ought to read *háste* (or *-tena*) *nā́ 'vá* in a, 'nothing of hers is to be meddled with, when once she is declared the Brahman's.' The mss. vary between *grāhyás* (B.), *grā́hyas* (E.), and *grāhyàs* (the rest). RV. reads *ávocan* in b, and adds *iyám* before *íti*, by omitting which our text damages the meter (but the Anukr. does not notice it). RV. also has in c *prahyè* for *prahéyā;* the two readings are of virtually identical meaning; emendation to *dūtyàya* is desirable. Ppp. reads *ādir* in a.

4. The misfortune, descending (*ava-pad*) upon the village, of which they say "this is a star with disheveled hair" — as such, the Brahman's wife burns up the kingdom, where hath gone forth a hare (?*çaçá*) accompanied with meteors (*ulkuṣī-*).

That is, such apparent portents are really the woman, that has been misused. A very awkwardly constructed verse. Ppp. reads in a *tārakāṁ vik-*, and, in c, *tinotu* for *dunoti*. It is, of course, the reference to meteoric portents that causes the verse to be quoted in Kāuç. 126.

5. The Vedic student (*brahmacārín*) goes about serving (*viṣ*) much service; he becomes one limb of the gods; by him Brihaspati discovered the wife, conducted by Soma, like the sacrificial spoon, O gods.

In d RV. has the doubtless better reading *devā́s*, 'as the gods [discovered] the sacrificial spoon.' For *nītā́m* Ppp. reads *nihatām*. Though called a *triṣṭubh*, the verse has two *jagatī* pādas.

6. The gods of old verily spoke about her, the seven seers who sat down with penance (*tápas*); fearful [is] the wife of the Brahman when led away; she makes (*dhā*) discomfort (*durdhā́*) in the highest firmament (*vyòman*).

Our mss. (except P.M.W., which often agree in a misreading) give *ápanītā* (instead of *úp-*) in **c**, and this is to be regarded as the proper AV. text, and is implied in the translation; our edition reads *úpan-*, with RV. RV. differs also in having *tápase*, an easier reading, in **b**; and it has no *vāl* in **a**, the intrusion of which defaces the meter, though unnoticed by the Anukr. Ppp. has *ajayanta* (for *avad-*) in **a**, combines *saptarṣ-* in **b**, and gives *brāhmaṇasyā 'pinihitā* in **c**.

7. What embryos are aborted (*ava-pad*), what living creatures (*jágat*) are torn away (*apa-lup*), what heroes are mutually shattered — them the Brahman's wife injures.

B. reads *nṛtyánte* in **c**, P.M. *tṛhyáte*, D. *nūhyante*. That is, all this mischief is the consequence of her ill-treatment. Ppp. combines *garbhā 'vap-* in **a**, and reads *abhilupyate* in **b**, and *hanyante* in **c**.

8. And if [there were] ten former husbands of a woman, not Brahmans — provided a Brahman has seized her hand, he is alone her husband.

This verse is wanting in Ppp.

9. A Brahman [is] indeed her husband, not a noble (*rājanyà*), not a Vāiçya: this the sun goes proclaiming to the five races of men (*mānavá*).

The Anukr. does not notice the deficient syllable in **a** (unless we are to syllabize *bṛ-āh-*, which is very harsh). Ppp. combines *brāhmaṇe 'va* in **a**, and puts the verse at the end of the hymn.

10. The gods verily gave back; men (*manuṣyà*) gave back; kings, apprehending (*grah*) truth, gave back the Brahman's wife.

RV. has *utá* instead of the repeated *adadus* in **b**; and it gives the better reading *kṛṇvānā́s* in **c**. And in both points Ppp. agrees with it ⌊but with *-no* for *-nās*⌋.

11. Having given back the Brahman's wife, having brought about (*kṛ*) freedom of offense with the gods, sharing (*bhaj*) the refreshment (*ū́rj*) of the earth, they occupy (*upa-ās*) broad space (*urugāyá*).

RV. has the more antique forms *kṛtví* and *bhaktvā́ya* in **b** and **c**. P.M.W. read *nakilb-* in **b**.

12. Not on his couch lies a beautiful hundred-bringing (*-vāhī*) wife, in whose kingdom the Brahman's wife is obstructed through ignorance.

Literally, 'in what kingdom'; 'obstructed,' i.e. 'kept from him.' 'Hundred,' i.e., probably, 'a rich dowry' (so the Pet. Lex.). The mss. have, as is usual in such cases, *deityā*.

13. A wide-eared, broad-headed [ox?] is not born in that dwelling, in whose etc. etc.

Muir understands a "son" of such description.

14. A distributer (*kṣattár*) with necklaced neck goes not at the head of his crates (?*sūná*) [of food], in whose etc. etc.

The meaning is not undisputed: Muir renders "charioteer" and "hosts" (emending to *sénā*); Ludwig, "*kṣattar*" and "slaughter-bench."

15. A white, black-eared [horse] does not make a show (*mahīy*), harnessed to his [chariot-] pole, in whose etc. etc.

16. Not in his field [is] a lotus-pond, the bulb (?*bísa*) of the bulb-bearing lotus is not produced (*jan*), in whose etc. etc.

Compare iv. 34. 5, and note; *āṇḍīka* and *bísa* are perhaps rather to be rendered independently.

17. Not for him do they who attend to (*upa-ās*) her milking milk out the spotted [cow], in whose etc. etc.

In **b.** P. begins *yò 'syā*, I.H. *yé 'syā*.

18. Not his [is] a beautiful milch-cow, [his] draft-ox endures not the pole, where a Brahman stays a night miserably (*pāpáyā*) without a wife (*-jāni*).

Ppp. reads for **a** *na tatra dhenur dohena*. ⌊See BR. vi. 1023.⌋

18. The Brahman's cow.

[*Mayobhū.—pañcadaçakam. brahmagavīdevatyam. ānuṣṭubham: 4, 5, 8, 9, 13. triṣṭubh (4. bhurij).*]

Found also in Pāipp. ix. (except vs. 7; in the order 1, 2, 4, 13, 5, 6, 14, 3, 15, 9, 8, 10–12). Not noticed in Vāit., but quoted in Kāuç. 48. 13 with the next hymn (as the "two Brahman-cow" hymns), just after hymn 17, in a witchcraft rite.

Translated: Muir, i². 284; Ludwig, p. 447; Zimmer, p. 199; Grill, 41, 148; Griffith, i. 215; Bloomfield, 169, 430; Weber, xviii. 229.

1. Her the gods did not give thee for thee to eat, O lord of men (*nṛpáti*); do not thou, O noble, desire to devour (*ghas*) the cow of the Brahman, that is not to be eaten.

An accent-mark under the *nya* of *rājanya* in **c** has been lost.

2. A noble hated of the dice, evil, self-ruined (*-párājita*)—he may eat the cow of the Brahman: "let me live today, not tomorrow."

I.e., if such is his wish. Ppp. reads, for **b**, *pāpātmam aparājitaḥ*. ⌊Cf. Isaiah xxii. 13; I Cor. xv. 32.⌋

3. Like an ill-poisonous adder enveloped with [cow-] hide, this cow of the Brahman, O noble, is harsh, not to be eaten.

That is (**a**, **b**) a poisonous serpent in disguise. At beginning of **c**, *mā́* in our text is an error for *sā́*.

4. Verily it conducts away his authority, smites his splendor; like fire taken hold of it burns up all; he who thinks the Brahman to be food, he drinks of Timātan poison.

Or 'she' (the cow), or 'he' (the Brahman), instead of 'it,' in **a**, **b**. Ppp. reads in **b** *ālabdhaḥ pṛtannota rāṣṭaṁ*, and has a wholly different second half-verse, nearly agreeing with our 13 **c**, **d**: *yo brāhmaṇaṁ devabandhuṁ hinasti tasya pitṝṇām apy etu*

lokam. The Anukr. reckons the verse unnecessarily as *bhurij*, since *iva* in **b** is to be shortened to *'va*.

5. Whatever insulter of the gods, desirous of riches, not from knowledge, slays him, thinking him gentle, in his heart Indra kindles a fire; both the firmaments (*nábhas*) hate him as he goes about.

Ppp. has in **a** *enām*, which is better. The *pada*-text absurdly reads *yé* instead of *yáḥ* at the beginning. The Anukr. seems to combine *ubhā́i 'nam* in **d**, as the meter demands, although *ubhé* is even a *pragṛhya*; part of the mss. (M.W.I.H.O.) read *ubhá e-*.

6. The Brahman is not to be injured, like fire, by one who holds himself dear; for Soma is his heir, Indra his protector against imprecation.

The Pet. Lex. suggests the (acceptable, but unnecessary) emendation of **b** to *agnéḥ priyā́ tanū́r iva*; this, however, is favored by the reading of Ppp., *agneṣ priyatamā tanūḥ*. The expression seems to be incomplete: "as fire [is not to be touched] by one" etc. Ppp. also combines *indro 'sya* in **d**. It is strange that the *pada*-text does not divide *dāyādáḥ* ⌊BR. *dāyá* + *āda*⌋ as a compound word.

7. He swallows down what (f.) has a hundred barbs; he is not able to tear it out — the fool who thinks of the food of Brahmans "I am eating what is sweet."

The verse is wanting in Ppp. (as noticed above). The mss. read *niḥkhldan* at end of **b**; our edition has made the necessary emendation to *-dam*. The cow, of course, is meant in **a**, **b**. Many mss. (B.M.E.I.H.D.K.) accent *malvā́ḥ* in **c**.

8. His tongue becomes a bow-string, his voice an [arrow-] neck, his teeth [become] shafts (*nāḍīkā́*) smeared with penance; with these the Brahman (*brahmán*) pierces the insulters of the gods, with bows having force from the heart [and] speeded by the gods.

Pāda **d** lacks a syllable, though the Anukr. takes no notice of it. *Hṛdbalāis* is a questionable formation; Ppp. has instead *nirjalāis*, which may contain hidden a better reading ⌊R. *nirjyāis* 'without bow-string'?⌋.

9. The Brahmans have sharp arrows, have missiles; what volley (*çaravyā̀*) they hurl, it is not in vain; pursuing (*anu-hā*) with fervor and with fury, they split him down even from afar.

Ppp. has *te tayā* at the end, instead of *enam*. ⌊Pāda **b** is of course *jagatī*.⌋

10. They that ruled, a thousand, and were ten hundreds, those Vāitahavyas, having devoured the cow of the Brahman, perished (*parā-bhū*).

Sahásram is taken as in apposition with *yé*, since *rāj* properly governs a genitive. Ppp. has a different **c**, *tebhyaḥ prabravīmi tvā*. A syllable is lacking in **a**, unnoted by the Anukr.

11. The cow herself, being slain, pulled down those Vāitahavyas, who cooked the last she-goat of Kesaraprābandhā (?).

The second half-verse is totally defaced in Ppp. The *pada*-text reads in **d** *carama॰ ajā́m*; the accent is anomalous, and the sense unacceptable; Ludwig's translation,

"letztgeboren," implying emendation to *carama-jā́m*, suggests a welcome improvement of the text. *Kéçara-prābandhāyās* has its long *ā* of *-prā-* in *pada*-text noted in Prāt. iv. 96. Ppp. reads *ivā 'carat* in **b**.

12. Those hundred and one fellows (?*janátā*) whom the earth shook off, having injured the progeny of the Brahmans, perished irretrievably.

Bp. accents properly *vi-ádhūnuta* in **b**, but all the *saṁhitā* mss. give *vyā̀dh-*, and D. has correspondingly *vi-adh-*: cf. 19. 11. Ppp. reads *vāi* for *tās* in **a**, and *bhūmir yā* in **b**.

13. The insulter of the gods goes about among mortals; he becomes one who has swallowed poison, [becomes] mainly composed of bones; he who injures the Brahman, the connection of the gods, he goes not to the world to which the Fathers go.

Garagīrṇá is an anomalous compound, but its meaning is hardly doubtful; it is so interpreted by the comm. to AÇS. ix. 5. 1; *ásthibhūyān*, virtually 'reduced to a skeleton.' Ppp. exchanges our 4 **c**, **d** and 13 **c**, **d**, giving the former here without a variant.

14. Agni verily our guide, Soma is called [our] heir, Indra slayer of imprecation (?): so know the devout that.

Ppp. reads, for second half-verse, *jayatā 'bhiçasta indras tat satyaṁ devasaṁhitam*. Pāda **c** plainly calls for correction (*pada* has *abhi-çastā*); Zimmer proposes *abhíçastam*, the Pet. Lex. ⌊vii. 1515⌋ *abhíçastim*; *abhíçastyās*, gen., or even *abhiçastipā́s* (cf. vs. 6), might be suggested as yet more probable.

15. Like an arrow smeared [with poison], O lord of men, like an adder, O lord of cattle — that arrow of the Brahman is terrible; with it he pierces the insulting.

Ppp. reads *digdhā* instead of *ghorā* in **c**. The Anukr. does not call the verse *bhurij*, although the full pronunciation of the *iva* in **a** would make it so. In the first half-verse doubtless the two lower castes are addressed.

19. The Brahman's cow.

[*Mayobhū.* — *pañcadaçakam. brahmagavīdevatyam. ānuṣṭubham: 2. virāṭpurastādbṛhatī; 7. upariṣṭādbṛhatī.*]

A part of the verses of this hymn are found also in Pāipp. ix. (namely, and in the order, 1, 2, 3, 7, 4, 10, 8, 12; also 15 in another place). Vāit. does not refer to it, but it is noted at Kāuç. 48. 13 with the preceding hymn (as there mentioned).

Translated: Muir, i². 286; Ludwig, p. 451; Zimmer, p. 201; Grill, 43, 150; Griffith, i. 218; Bloomfield, 171, 433; Weber, xviii. 237. — Cf. Hillebrandt, *Veda-chrestomathie*, p. 42.

1. They grew excessively; they did not quite (*iva*) touch up to the sky; having injured Bhrigu, the Sriñjayas, Vāitahavyas, perished.

Ppp. reads, in **c**, **d**, *mṛga hiṅsitvā brahmīm asaṁbhavyaṁ par-*: cf. 18. 12 **c**, **d**. The verse is found also in JB. i. 152, with *vad* for *ud* in **b**, and *māhenā asaṁheyam* (for *sṛñ- vāit-*) in **c**, **d**: a much corrupted text. The *pada*-text strangely divides *sṛñ-jayāḥ* (the word is left undivided in the TS. *pada*, vi. 6. 2). ⌊Griffith cites MBh. xiii. 30. 1 (= 1940) ff. for the story of the Vāitahavyas. See Weber's notes.⌋

2. The people who delivered up (?*arpay-*) the Brahman Brihatsāman, descendant of Añgiras — a he-goat with two rows of teeth, a sheep, consumed (*av*) their offspring (*tokā*).

The translation implies emendation in c to *ubhayā́dann* (nom. of *-dant*), as suggested in the *Index Verborum*, and, indeed, assumed also by Zimmer and Muir. Ppp. is so mutilated that nothing is to be learned from it. The definition of the verse given by the Anukr. corresponds with its present form; but a invites emendation.

3. They who spat upon a Brahman, or who sent [their] mucus at him — they sit in the midst of a stream of blood, devouring hair.

Ppp. reads *asmāi* in b, and combines *-ntā "sate* in d. Read in our text *tṣiré* at the end (an accent-sign lost under *ṣi*).

4. The Brahman's cow, being cooked, as far as she penetrates (?), smites out the brightness (*téjas*) of a kingdom; no virile (*vṛ́ṣan*) hero is born [there].

Jáñgahe is doubtful in meaning, although it cannot well be referred to any root but *gāh*; derivation from a root *jaṅh*, proposed in the major Pet. Lex., is apparently withdrawn in the minor. Ppp. reads *pumān* in d. The separate accent of *abhí* in b is a case falling under Prāt. iv. 4, and the passage is quoted in the commentary to that rule.

5. Cruel is the cutting up of her; harsh to eat (?) is her prepared flesh (*piçitám*); in that the milk (*kṣīrá*) of her is drunk, that verily is an offense against the Fathers.

The translation implies emendation of *asyate* in b to *açyate*, as suggested by Zimmer; Ppp. unfortunately lacks the verse.

6. A king who thinks himself formidable, [and] who desires to devour a Brahman — that kingdom is poured away, where a Brahman is scathed (*jyā*).

Yáj jíghatsati in b is an error for *yó j-*. 'Pour away,' doubtless a figure from the pouring off onto the ground of worthless liquid. With a, b compare RV. ii. 23. 12.

7. Becoming eight-footed, four-eyed, four-eared, four-jawed, two-mouthed, two-tongued, she shakes down the kingdom of the Brahman-scather.

Ppp. reads, in c, *dvijihvā dviprāṇā bhūtvā*, and omits *brahmajyásya* at the end.

8. It leaks verily into that kingdom, as water into a split boat (*nāú*); where they injure a Brahman, that kingdom misfortune smites.

Ppp. puts *bhinnām* before *nāvam* in b, and has for c *brāhmaṇo yatra jīyate* (like our 6 d). Zimmer and Muir prefer to understand in a a subject, coördinate with *udakam* in b: "ruin flows into that kingdom." ⌊W. doubtless means to imply that it is not competent to base upon the phrase in b an argument about shipwreck and ocean commerce. But cf. Hopkins, AJP. xix. 139.⌋

9. Him the trees drive away, saying "do not come unto our shadow," who, O Nārada, plots against that which is the riches of the Brahman.

Or, 'against the real (*sát*) riches' etc.; emendation of *sát* to *tát* (BR. v. 515) seems uncalled for. The verse reads as if taken from a collection of adages.

10. King Varuṇa called that a god-made poison; no one soever, having devoured the cow of the Brahman, keeps watch in the kingdom.

That is, guards successfully his realm: *jāgāra*, as such passages as xiii. i. 9, xix. 24. 2: 48. 5 plainly show, belongs to *gṛ* (*jāgṛ*) 'wake,' and not to *jṛ* 'waste away, grow old,' as claimed in the minor Pet. Lex. Ppp. has *jāgara*, and *dugdhvā* in **c**.

11. Those same nine nineties whom the earth shook off, having injured the progeny of the Brahman, perished irretrievably.

This verse is nearly the same with 18. 12 above; and the various accentuations of *vyádhūnuta* are precisely the same here as there.

12. The *kūdī* which they tie on after a dead man, as effacer (?) of the track, that verily, O Brahman-scather, did the gods call thy couch (*upastáraṇa*).

Kūdī, which occurs several times in the Kāuç. (see Bloomfield's edition, p. xliv [where read Kāuç. 21. 2, 13], and AJP. xi. 355), is identified by the scholiasts with *badarī* 'jujube.' For the habit of tying a bunch of twigs to a corpse, see Roth in the *Festgruss an Böhtlingk*, p. 98 ⌊and Bloomfield, AJP. xii. 416⌋.

13. The tears of one weeping (*kṛp*), which rolled [down] when he was scathed, these verily, O Brahman-scather, did the gods maintain as thy portion of water.

Vāvṛtús (p. *vavṛtúḥ*) is quoted as example under Prāt. iii. 13; iv. 84. P.M.W. read *jīvásya* in **b**.

14. With what they bathe a dead man, with what they wet (*ud*) beards, that verily, O Brahman-scather, did the gods maintain as thy portion of water.

15. The rain of Mitra-and-Varuṇa does not rain upon the Brahman-scather; the assembly (*sámiti*) does not suit (*kḷp*) him; he wins (*nī*) no friend to his control.

Ppp. reads in **b** *-jyām*. With **c** compare vi. 88. 3 d.

20. To the war-drum.

[*Brahman. — dvādaçakam. vānaspatyaṁ dundubhidevatyam* (*20, 21. sapatnasenāparājayāya devasenāvijayāya ca dundubhim astāut*). *trāiṣṭubham: 1. jagatī.*]

Found also in Pāipp. ix. (in the verse-order 1, 2, 4, 3, 5, 8, 6, 7, 9–12). This hymn and vi. 126 are quoted together by Kāuç. 16. 1 and Vāit. 34. 11: by the former, in a battle-rite, for infusing terror into a hostile army; by the latter, with beating of a drum in a *sattra* sacrifice.

Translated: Ludwig, p. 460; Grill, 68, 153; Griffith, i. 220; Bloomfield, 130, 436; Weber, xviii. 244.

1. The loud-noised drum, warrior-like, of forest-tree, brought together (*sámbhṛta*) with the ruddy [kine], whetting the voice, dominating our rivals; thunder thou loudly against [them] like a lion, about to conquer.

That is (b), made of wood and bound and headed with cowhide. The mss. make awkward work of writing *kṣuṇuvānás;* nearly all have *kṣuṇu-*, only Bp.² *kṛṇuv-*, and E. *kṣuv-*; but there cannot well be any question as to the true reading. In d. also, most of the mss. have the obviously wrong *jyeṣyán*, only H.E. *jeṣ-*. The Anukr. strangely reckons the verse (though it is a perfectly regular *triṣṭubh*) as a *jagatī*, apparently only on account of the unnecessary full reading *iva* (for *'va*) in d: or can it perhaps count also *kṣuṇuvāno* as four syllables? Ppp. has *khaṇvāno;* in d it reads *siṅha iva dveṣaṁn* (= *hreṣann?*) *abhi tanstanayati.*

2. Like a lion hath thundered the wooden one, stretched (*vi-bandh*), like a bull roaring at a longing cow; virile (*vṛṣan*) [art] thou, impotent thy rivals; Indra-like [is] thy vehemence (*çúṣma*), overpowering hostile plotters.

The translation implies emendation to *vāçitā́m* in b, as made in our edition; the mss. *vāsitā́m*. All the *saṁhitā*-mss. (after their usual custom: see my *Skt. Gr.* § 232) abbreviate in a to *-nīdruv-*, and many of them (P.M.W.E.H.O.) have the misreading *-nīdhruv-*. The *pada*-text does not divide *druvā́yaḥ*, but the case is quoted in the comment to Prāt. iv. 18 as an exceptional one, *vaya* being regarded as a suffix added to *dru*. Ppp. reads at the beginning *siṅhāivāttānīdruvayo*, and combines *çuṣmo 'bhi-* in d. The Anukr. notes no irregularity in the verse — as if it abbreviated *iva* to *'va* in both a and b.

3. Found (*vidāná*) suddenly (*sáhasā*) like a bull in a herd, do thou, seeking kine, bellow (*ru*) at [them], winning booty; pierce thou with pain the heart of our adversaries; let our foes, leaving their villages, go urged forth (*pra-cyu*).

Ppp. reads in a *yūthaṁ saha sa-*, and in c *viddhi*. The Anukr. notes no irregularity in the verse, although d is clearly a *jagatī*-pāda, and to resolve *vidhia* in c is contrary to all analogy.

4. Wholly conquering the fighters, shrill-crying, do thou, seizing those that are to be seized, look abroad on many sides; respond (?*ā-gur*), O drum, devout, to the voice of the gods; bring the possession of our foes.

Vedhā́s is as superfluous to the sense in c as it is redundant in meter. The Anukr. takes no notice of the irregularity, nor of the deficiency in a (*ūrdhua-* being very harsh, and not found in RV.). The *pada*-text reads *gṛhyā́ḥ* in b; *pṛ́tanās* is apparently to be understood with it. The voice of the gods (or of heaven, *dāivī*) is apparently the thunder.

5. Hearing the uttered (*pra-yam*) voice of the drum speaking, let the woman, suppliant, noise-wakened, run to her son, seizing his hand — our enemy, frightened in the conflict of deadly weapons.

One might conjecture in a *prayatā́m* 'of [us] advancing.' This verse and 6 and 9 are really the only regular *triṣṭubhs* of the hymn.

6. Mayest thou first (*pū́rva*), O drum, speak forth thy voice; on the back of earth speak thou, shining (*ruc*); opening wide the jaws (*jabh*) on the army of our enemies, speak thou clearly, O drum, pleasantly (*sūnṛ́tāvat*).

That is, 'what is pleasant to us,' apparently. *Pūrva* in **a** might also mean 'in front, in our van.' Ppp. reads in **a**, **b** *viṣahasva çatrūn: vada bahu rocamānaḥ;* and it makes the second half-verse exchange places with 8 **c**, **d**.

7. Let there be noise between these two firmaments (*nábhas*); severally let thy sounds (*dhvaní*) go swiftly; roar at [them], thunder, truculent (?), resounding (*çlokakṛ́t*) unto the victory of our friends, a good partizan.

Mitra in *mitratū́rya* has to be taken as subjective instead of objective genitive. It is only with difficulty (*iantu?*) that **b** can be made metrically complete ⌊unless we read *táva* for *te*⌋. Ppp. reads at the end *çraddhī.* ⌊Bloomfield discusses *utpipāna*, AJP. xii. 441.⌋

8. Made by devices (*dhī́*), may it speak forth its voice; excite thou the weapons of the warriors; allied with Indra, call in the warriors; by friends smite mightily down the enemies.

'By devices': i.e., apparently, with art. Emendation of *vadāti* to *vadāsi* in **a** is very desirable; Ppp. has the 2d pers. *bharasva* instead; and, as noted above, it substitutes our 6 **c**, **d** for the second half-verse. There is a syllable lacking in **a**.

9. A vociferating herald (?*pravadá*), with bold army, making proclaim in many places, sounding through the villages, winning advantage, knowing the ways, do thou distribute (*vi-hṛ*) fame to many in the [battle] of two kings.

The verse seems to relate to the proclamation of victory and of the desert of those to whom it is due: see Roth, *Festgruss an Böhtlingk*, p. 99. Ppp. reads *prasraveṇo* for *pravadó* in **a**, and *bhaja* for *hara* in **d**. ⌊For *vayúna*, Pischel, *Ved. Stud.* i. 297.⌋

10. Aiming at advantage, conquering good things, very powerful, conquering a host, thou art sharpened by *bráhman;* as the pressing-stone on the [soma-] stalks in the press, do thou, O drum, dance on [their] possession, seeking booty (*gavyán*).

The translation implies emendation of *gavyám* (read by all our mss.) in **d** to *gavyán*, as made in our edited text; but *gavyám védas* might perhaps mean 'their possession in kine.' Prāt. ii. 62 prescribes *çreyaḥketas* (not *-yask-*). Bp. alone reads *ádhriḥ* in **c**, which Pet. Lexx. prefer; *adris* is, to be sure, superfluous beside *grā́vā*, and can hardly be translated. Ppp. has, for **b**, *mitraṁ dadhānas tviṣito vipaçcit;* and it reads *adhi* (not *'dhi*) in **d**. The first pāda is defective, unless we make the violent resolution *çr-e-* at the beginning; in the third we have to read *'va* ⌊or *'driḥ*⌋.

11. Overpowering foes, overpowering and putting down, overpowering hostile plotters, seeking kine, overpowering, up-shooting, bring forth thy voice as a speaker (*vāgvín*) his discourse (*mántra*); speak up force (?*íṣ*) here in order to the conquering of the host.

Sáṁgram- in our text is a misprint for *sáṁgrām-*. Ppp. offers no variants. The words *çatrūṣā́ṭ* and *nīṣā́ṭ* (both unchanged in *pada*-text) fall under Prāt. ii. 82; iii. 1; iv. 70. *Gavéṣaṇa* (p. *go॰éṣaṇaḥ*) is by Prāt. ii. 23. The second pāda is defective by one syllable.

12. Stirring (*cyu*) the unstirred, going oftenest into contests, conquering scorners, going in front, unsubduable, made safe by Indra, noting counsels (?*vidátha*), burning the hearts of our adversaries, go thou quickly.

The abbreviated combination *hṛdyo-* for *hṛddyo-* has led here, as at i. 22. 1, to the *pada*-reading *hṛ°dyótanaḥ* in **d**. The defective meter of **a** (which is not to be honestly removed by resolving *cy* into *ci*) makes the reading suspicious (perhaps *samádane* ?). Ppp. has *pṛtanāṣāt* for *puraetā* in **b**, and *kḷptas* for *guptas* in **c**. *Vidáthā* in **c**, perhaps 'the gatherings of our enemies'; ⌊see Geldner, ZDMG. lii. 746⌋.

21. To the war-drum.

[*Brahman.—dvādaçakam. vānaspatyaṁ dundubhidevatyam* (*10–12. ādityādīn devān aprārthayat*).* *ānuṣṭubham: 1, 4, 5. pathyāpañkti; 6. jagatī; 11. bṛhatīgarbhā triṣṭubh; 12. 3-p. yavamadhyā gāyatrī.*]

⌊Pādas 11 **c**, **d** and 12 **a**, **b** appear to be prose.⌋ Not found in Pāipp. Not noticed in Vāit.; quoted by Kāuç. (16. 2), in a battle-rite (next after the preceding hymn). *⌊Cf. extracts from Anukr. under h. 20.⌋

Translated: Ludwig, p. 374; Griffith, i. 222; Bloomfield, 131. 439; Weber, xviii. 249.

1. Division of hearts, division of minds speak thou among our enemies, O drum; mutual hate, confusion, fear, we put into our enemies: smite them down, O drum.

Pāda **a** might also be understood as 'heartlessness, mindlessness.' *Kāçmaça* (in **c**) occurs here only, and is very possibly only a misreading for *kaçmala*, as equivalent to which it is here translated.

2. Quaking with mind, with sight, and with heart, let our enemies run fearing with alarm (*pratrāsá*) when the sacrificial butter is offered.

The *pada*-mss. unaccountably read *ut°vépamānā* (instead of *-nāḥ*) in **a**.

3. Made of forest-tree, brought together with the ruddy [kine], belonging to all the families (*-gotrá-*), speak thou alarm for our enemies, being smeared with sacrificial butter.

The metrical structure is very irregular, though the right number of syllables can be forced out, if the divisions of pādas be overridden; the Anukr. takes no heed. The first three words constituted 20. 1 **b**. ⌊The usual sign of pāda-division to be expected after *sáṁbhṛta* is lacking in Bp. In **c**, we may pronounce *pratrāsám̐ mit-*.⌋

4. As the wild beasts of the forest are all in a tremble at man, so do thou, O drum, roar at [and] alarm our enemies, then confound their intents.

Read in **c** *'mítrān* in our text (an accent-sign lost over *trā*).

5. As the goats-and-sheep run greatly fearing the wolf, so do thou, O drum etc. etc.

Or 'run from the wolf, greatly fearing.' A sign of punctuation is omitted in our text after *bibhyatīḥ*.

6. As the birds (*patatrin*) are all in a tremble at the falcon, day by day; as at the thundering of the lion, so do thou, O drum etc. etc.

Pāda **c** ⌊as the sense shows⌋ seems to have dropped in here by accident out of vs. 5 (or possibly 4), where alone it fits the connection. *Ahardivi* occurs again in Pāipp. v. 3. 1. 3: *indrāgnī tasmāt tvāi 'nasaḥ pari pātām ahardivi.* The Anukr. calls the verse simply *jagatī* (on account of its 48 syllables), but probably by an accidental omission of the epithet *ṣaṭpadī*, 'of six pādas,' which it usually adds in such a case.

7. Away have all the gods alarmed our enemies by the drum and the skin of the gazelle — [the gods] who are masters of the host.

8. With what foot-noises Indra plays together with shadow, by those let our enemies be alarmed who go yonder in troops (*anīkaçás*).

The playful tactics of Indra here are not very clear.

9. Let the drums, with bow-string noises, yell toward all (*yás*) the quarters — the armies of our enemies going conquered in troops.

Or *jyāghoṣā́s* (as indicated by its accent) is independent noun, 'the noises of the bow-strings.' The verse seems rather out of order.

10. O Āditya, take [away their] sight; ye beams, run after; let them that have foot-fastenings fasten on, the arm-power (*-vīryà*) being gone away.

We should expect a passive verb in **c**, if *patsañgínīs*, as seems necessary, refers back to *sénās* in 9 **c**. It is apparently the enemy who are to be hampered in going, after losing their power of arm.

11. Do ye [who are] formidable, O Maruts, sons of the spotted mother, with Indra as ally, slaughter our foes.

King Soma, king Varuṇa, the great god, also Death, Indra—

The first half-verse is repeated below as xiii. 1. 3 **a, b**. The verse is translated by Muir (iv². 333). The Anukr. correctly reckons **c** as a *bṛhatī*-pāda, but takes no notice of the redundant syllable in **a**, or of the deficient one in **d**, perhaps reckoning them as balancing one another. The second half-verse would be better treated as constituting one paragraph (unmetrical) with our vs. 12.

12. Let these armies of the gods, sun-bannered, accordant, conquer our enemies: hail!

This bit of prose, since it counts 24 syllables (6+9: 9), is called by the Anukr. a *gāyatrī*, and ill described as *yavamadhyā*, although its pādas **b** and **c** are equal. It is enumerated in the *gaṇamālā* (see Bloomfield's note to Kāuç. 14. 7) as belonging to the *aparājita gaṇa*.

This fourth *anuvāka* has 6 hymns, with 83 verses, and the quotation (found only in Bp. and D.) is *ekatriṣaṣṭis tryaçītiḥ*, of which the first part is obscure.

22. Against fever (takmán).

[*Bhṛgvañgiras.* — *caturdaçakam.* *takmanāçanadevatyam* (*takmāçabādhāyā 'nena devān aprārthayat takmanāçanam astāut*). *ānuṣṭubham: 1, 2. triṣṭubh* (*1. bhurij*); *5. virāṭ pathyābṛhatī.*]

Found also (except vss. 2, 11) in Pāipp. Most of it is in xiii., in the order 1, 3, 4, 8, 5, 6, 7 **cd**, 10; then (beginning a new hymn), 12, 14, 8 **cd**, 9; but vs. 13 is in i. Used by Kāuç. (29. 18) among various other hymns, in a healing ceremony; reckoned in the *gaṇamālā* as belonging in the *takmanāçana gaṇa* (26. 1, note).

Translated: Roth, *Zur Litteratur und Geschichte des Weda*, 1846, p. 37 (about half); Grohmann, *Ind. Stud.* ix. 381–423, especially 411 f., as text of an elaborate medical disquisition on *takmán* (nearly all); Muir, iii. 351 (part); Ludwig, p. 510; Grill, 12, 154; Griffith, i. 224; Bloomfield, 1, 441 (elaborate comment of almost 12 pages); Weber, xviii. 252. — See also Hillebrandt, *Veda-chrestomathie*, p. 49; E. W. Fay, *Trans. American Philological Ass'n*, xxv. (1894), p. viii, who compares it with the Song of the Arval Brothers. — As to Bálhika and Mújavant, see Weber, *Berliner Sb.* 1892, p. 985–995; and as to Mújavant, also Hillebrandt, *Ved. Mythol.*, i. 62 ff.

1. Let Agni drive (*bādh*) the fever away from here; [let] Soma, the pressing-stone, Varuṇa of purified dexterity, the sacrificial hearth, the *barhís*, the brightly gleaming (*çuc*) fuel; be hatreds away yonder.

Amuyā́ 'yonder' has always an implication of disgust or contempt. In our text *apa* and *bādhatām* should have been separated in **a**. Ppp. reads in **b** *marutaḥ pūtadakṣāt*, in **c** *saṁçiçāno*, and in **d** *rakṣāṅsi*. *Çóçucānās* may mean 'causing great pain,' and it may qualify all the persons and things mentioned.

2. Thou here that makest all [men] yellow, heating (*çuc*) up like fire, consuming; now then, O fever — for mayest thou become sapless — now go away inward or downward.

Or *nyàñ* 'inward' is another 'downward.' The mss. mostly omit to double the *ñ* of *nyàñ*, and several (P.M.W.H.) read *nyàñg*; P.M.W. have *adharā́g*. Ppp. has our vi. 20. 3 instead of this verse.

3. The fever that is spotted, speckled, ruddy like a sprinkling, do thou, O thou of power (*-vīryà*) in every direction, impel away downward.

The last half-verse occurs again as xix. 39. 10 **c**, **d**. 'Rough, rugged' would be more etymological renderings of *paruṣá* and *pāruṣeyá*: cf. *vājī́ vājineyás*, RV. vi. 26. 2. Pāda **b**, virtually 'as if sprinkled with red.' The address is probably to some remedy. *Suvā* at the end is a misprint for *suva*. In place of this verse, Ppp. has *takmaṁ sāktinam ichasva vaçī san mṛḍayāsi naḥ* (our 9 **b**): *yathe 'hy atra te gṛhān yat pūrteṣu damyatu.* ⌊Then, as its vs. 4, Ppp. has our vs. 3.⌋

4. I send [him] forth downward, having paid homage to the fever; let the fist-slayer of the dung-bearer (?) go back to the Mahāvrishas.

Ludwig (and Grill after him) takes the obscure *çakambhará* in **c** as a proper name. We may conjecture that the Mahāvṛṣas are a neighboring tribe, looked down upon as gatherers of dung for fuel, on account of the lack of wood in their territory. Ppp. makes the meter of **b** easier by reading *kṛtvāya*.

5. Its home (*ókas*) is the Mūjavants, its home is the Mahāvrishas; as long as born, O fever, so long art thou at home among the Balhikas.

The Prāt. rule i. 46 applies, if we may trust the comment, to the name in **d**, and proves it to be *bálhika*, and not *báhlika* ⌊cf. Weber, as cited above⌋; the mss. vary between the two, the majority giving *-lh-*; but the testimony of no ms. is of any authority on this particular point; Ppp. appears to have *-hl-*. Some of our mss. (I.H.O.D.) accent *tákman* in **c***; its omission would rectify the meter of **c**; the Anukr. gives a correct (mechanical) definition of the verse as it stands. We should expect either *yā́vān* or *tā́vat*. *⌊So do 11 of SPP's.⌋

6. O fever, trickish one, speak out (?); O limbless one, keep much away (?); seek the fugitive (?) barbarian woman; make her meet a thunderbolt.

Various points in this verse are very doubtful; in **a**, a vocative *vígada* seems much more probable, if only a suitable meaning could be found for it; and, if so, one may suspect the same character in *bhū́riyāvaya* (perhaps *bhūryāvaya* 'painful,' connected with *āvi*); the translation is mechanical, and follows the traditional text, since emendation yields so little satisfaction. Ppp. reads *vakada* for *vi gada*. In *niṣṭákvarīm* is doubtless to be seen a word-play on *takman*, but the sense is only conjectural; the word is quoted as an example under Prāt. ii. 85.

7. O fever, go to the Mūjavants, or to the Balhikas, further off; seek the wanton Çūdra woman; her, O fever, do thou shake up a bit (*iva*).

Some of our mss. (O.R.K.) read *tā́ṅs* in **d**, as if the word were *tā́n* instead of *tā́m*. Ppp. has *girim gaccha girijā 'si rāutena māyuṣo gṛhāḥ; dāsīm ṛtyuccha prapharvyam tāṅs takman nī 'va dhūnuhi*.

8. Going away, eat thou thy connection (*bándhu*), the Mahāvrishas [and] Mūjavants; those [fields] we announce to the fever; others' fields verily [are] these.

'Thy connection,' i.e. 'those with whom thou hast a right to meddle'; 'fields,' i.e. 'territories': **d**, "these territories here belong to some one else." Pāda **b** is corrupt in Ppp.; for **d**, it reads *'nyakṣetrāṇi vāyasām*, and it has further on this verse: *nārkavindām nārvidālām nādīyam rvatukāvatīm: prajā ni takmane brūmo 'nyakṣetrāṇi vā yumām*. At Ppp. v. 5. 1, 2 we find: *takmann imam te kṣetrabhāgam apābhajam pṛthivyāḥ pūrve ardhe*.

9. In another's field thou restest (*ram*) not; being in control, mayest thou be gracious to us; the fever hath become ready (?); it will go to the Balhikas.

The *pada*-reading in **c** is *praॱarthaḥ*; *prá-ar-* would better suit the meaning given, 'ready to set out,' lit. 'having an object in front' (comm. to PB. xi. 1. 6, *prakarṣeṇa iyarti gacchatī 'ti prārtho 'nadvān!*). Pāda **b** is identical with vi. 26. 1 **b**; Ppp. has instead *sahasrākṣo 'martyaḥ*; in **d** it reads *bahlikam*.

10. In that thou, being cold, then hot (*rūrá*), didst cause trembling, together with cough — fearful are thy missiles, O fever; with them do thou avoid us.

Ppp. begins with *yas* for *yat*, and leaves *atho* unelided in **a**. Most of our mss. have *tābhi sma* in **d**.

11. Do not thou make them thy companions — the *balása*, the cough, the *udyugá* (?); come not back hitherward from there: for that, O fever, I appeal to thee.

Zimmer (who translates vss. 10-12, at pp. 381-5) understands *udyugá* in **b** as 'sich anschliessend'; Ludwig as 'angestrengt,' qualifying *kāsám* as adjective; perhaps it means 'hiccough'; *balāsa* may be 'expectoration.' In **c** the *pada*-text has *á : āíḥ* (Bp. *á : éḥ*), accent on the verb-form being false. ⌊SPP's mss. have *á* with *āíḥ*, *āiḥ*, *éḥ*, and *eḥ*.⌋

12. O fever, together with thy brother the *balása* [and] thy sister the cough, together with thy cousin the scab (*pāmán*), go to yon foreign people.

Ppp. begins with this verse a new hymn, and has, for **c**, **d**, *apāṁ bhrātrātṛvyena naçye 'to marayaṁm abhi*. Read in our text at end of **b** *sahá* (an accent-sign slipped out of place). ⌊Without note of variants, SPP. gives *papmá* in both texts instead of our *pāmnā́*, and our H. reads *pāpmánā́*. In spite of the possibility of taking *pāpmā́* as instrumental (cf. *drāghmā́*, *raçmā́*, JAOS. x. 533), we must deem *pāmnā́* the true reading and *pāpmā́* a blunder, due perhaps to the frequent collocation *pāpmán bhrā́tṛvya*, AB. etc.⌋

13. The fever of the third day, of two days out of three, the constant, and the autumnal, the cold, the hot, that of the hot season, that of the rainy season, do thou cause to disappear.

In **a** the intermittent phases of the disease, of course, are referred to. The *pada*-text divides *sadam°dím* in **b**, perhaps lit. 'ever-binding.' Pāda **c** lacks a syllable; the Anukr. takes no notice of it; we might add *ca* at the end. Ppp. has in **b** *hāyanaṁ* instead of *çāradam;* and in **c** *viçvaçāradam* instead of *çītaṁ rūram*.

14. To the Gandhāris, the Mūjavants, the Añgas, the Magadhas, like one sending a person a treasure, do we commit the fever.

The translation implies in **c** the easy emendation to *préṣyan* (*pra-íṣyan*): the accent and *pada*-reading (*pra°eṣyán*) view the word as future from *pra-i;* the translators assume *-ṣyám*, and reach no acceptable sense. The comm. to Prāt. ii. 11 correctly quotes the case as one of the assimilation of final *n* to initial *j*. The Anukr. this time takes no notice of the extra syllable in **c** if we should read *iva* instead of *'va*. Ppp. reads *gāndhāribhyo māujamadbhyaṣ kāçibhyo mayebhyaḥ : jāne priyam iva çev-*. ⌊As to the proper names, cf. JRAS. 1890, p. 477.⌋

23. Against worms.

[*Kāṇva.* — *trayodaçakam.* *āindram* (*krimijambhanāya devān aprārthayat*). *ānuṣṭubham : 13. virāj.*]

Found, except vss. 10-12, in Pāipp. vii. (vs. 9 coming before vs. 6). Used by Kāuç. (29. 20) in a healing ceremony against worms; part of the last verse (13 **c**) is specially quoted (29. 24) with the direction "do as prescribed in the text." ⌊Cf. hymns 31 and 32 of book ii.⌋

Translated: Kuhn, KZ. xiii. 140; Ludwig, p. 501; Griffith, i. 226; Bloomfield, 23, 452; Weber, xviii. 257. — See Bergaigne-Henry, *Manuel*, p. 148.

1. Worked in (*óta*) for me [are] heaven-and-earth; worked in [is] divine Sarasvatī; worked in for me [are] both Indra and Agni: to the effect "let them (dual) grind up the worm."

Here, as everywhere else, the mss. vary with the utmost diversity between *krimi* and *kṛmi;* no attempt will be made to report their variations. The first three pādas of the verse are repeated below as vi. 94. 3 **a, b, c.** The pple. *óta* (p. *ā́°uta*) ⌊'woven on, worked in' (*ā* + *vā*)⌋ seems to mean 'brought in for my aid'; a root *u* is insufficiently supported ⌊see Whitney, *Roots* etc.⌋. For its forms Ppp. reads in **a** *oṣate*, in **b** *okatā*, in **c** *okato;* Ppp. also has at the end *imam* for *iti.*

2. O Indra, lord of riches, smite thou the worms of this boy; smitten are all the niggards by my formidable spell (*vácas*).

Ppp. reads in **b** *kṛmim*, and in **c, d** *viçvā 'rātayo 'greṇa vacasā mimā.*

3. What one creeps about his eyes, what one creeps about his nostrils, what one goes to the midst of his teeth — that worm do we grind up.

Read in **c, d** in our text *gáchati tám* (an accent-sign slipped out of place). Ppp. has in **a, b** *'kṣāu* and *nāsāu* ⌊and in **c** apparently *gachasi*⌋.

4. Of like form two, of various form two, black two, red two; both the brown and the brown-eared, the vulture and the cuckoo (*kóka*) — they are slain.

In **d**, the mss. are divided between *te* (B.I.H.s.m.T.?K.) and *té* (P.M.W.H.p.m.O.R.), and either reading is acceptable enough. Our text gives *te;* the translation above implies *té.* Ppp. makes *sarūpāu* and *virūpāu* exchange places, and has in **d** *kokās.*

5. The worms that are white-sided, that are black with white arms, and whatever ones are of all forms — those worms we grind up.

The Anukr. does not notice the deficient syllable of **c.** Ppp. reads in **a** *sitavakṣās*, and in **b** *sitabāhavas.*

6. Up in the east goes the sun, seen of all, slayer of the unseen, slaying both those seen and those unseen, and slaughtering all worms.

The first half-verse is RV. i. 191. 8 **a, b,** without variant. Ppp. reads for **a** *ud asāu sūryo agād*, and in **b** *adṛn̐hā* ⌊the *n̐* is written with the *anunāsika*-sign or *candrabindu* inverted⌋.

7. The *yévāshas*, the *káshkashas*, the stirrers, the *çipavitnukás* — both let the seen worm be slain, and let the unseen be slain.

The *pada*-text divides *ejat°kā́ḥ*, but not *çipavitnukā́ḥ*, both according to Prāt. iv. 25. ⌊For *ejat-ká*, cf. *avat-ká*, ii. 3. 1 and note; also *bhinna-ka*, note to ii. 32. 6, and the frequent Pāli forms like *ni-panna-ka*, Jātaka, ii. p. 7[20].⌋ Ppp. has, for **a, b**, *yavāyavā khāsaṣkaṣki çyāmo dhn̄kṣāmaç ca parivṛkṇavaḥ:* and, for **d**, *adṛṣṭaç co 'ta hanyatām.*

8. Slain is the *yévāsha* of the worms, slain also the *nadanimán;* I have put them all down, smash (?*maṣmaṣá*)! like *khálva*-grains with a millstone.

Nadanimán might possibly mean something like 'a buzzing,' coming from a *nadana*, root *nad*. The last pāda is identical with ii. 31. 1 **d**. Ppp. has instead: *hato yavākho hataç ca pavir hato ṣaṁ gaṇavāñ uta: hatā viçvā 'rātaya anena vacasā mama* (cf. 2 **c**, **d**).

9. The three-headed, the three-humped (*-kakúd*), the variegated, the whitish worm — I crush the ribs of it; I hew at what is its head.

The last three pādas are identical with ii. 32. 2 **b–d**, above. Some of the mss. (P.M.W.H.p.m.) read in **a** *trāikak-*. Ppp. has for **a**, **b** *yo dviçīrṣaç caturakṣaṣ krimiç çarñgo arjunaḥ* (cf. the Ppp. version of ii. 32. 2), and in **d** *apa* for *api*. The deficiency of a syllable (unless we read *asia*) in **c** is noticed by the Anukr. neither there nor here. The three following verses are the same with ii. 32. 3–5.

10. Like Atri I slay you, O worms, like Kaṇva, like Jamadagni; with the incantation of Agastya I mash together the worms.

11. Slain is the king of the worms, also the chief of them is slain; slain is the worm, having its mother slain, its brother slain, its sister slain.

12. Slain are its neighbors, slain its further neighbors, also those that are petty, as it were — all those worms are slain.

13. Both of all worms and of all she-worms I split the head with a stone, I burn the mouth with fire.

Ppp. reads *açminā* in **c**.

24. To various gods as overlords.

[*Atharvan.* — *saptadaçakam. brahmakarmātmadevatyam. atiçākvaram: 1–17. 4-p. atiçakvarī; 11. çakvarī; 15–17. 3-p. (15, 16. bhurig atijagatī; 17. virāṭ çakvarī).*]

⌊Not metrical.⌋ In Pāipp. xv. is found a corresponding piece, but one differing considerably in detail; it contains counterparts to our vss. 1, 2, 4, 7–12, 14, 15, 17, but not at all in the same order, and interspersed with nine other verses of similar tenor (1. *mitraḥ pṛthivyāḥ*; 6. *vasus saṁvatsarasya*; 7. *saṁvatsara ṛtūnām*; 11. *viṣṇuḥ parvatānām*; 12. *tvaṣṭā rūpāṇām*; 15. *samudro nadīnām*; 16. *parjanya oṣadhīnām*; 17. *bṛhaspatir devānām*; 18. *prajāpatiḥ prajānām*). Similar passages occur also in other texts: thus, in TS. iii. 4. 5 (and the part corresponding to our 15–17 is repeated again, with slight variations, at iv. 3. 3[2]; and the same part, with variations, is found five times as a refrain in MS. ii. 7. 20), in PGS. i. 5. 10 (which closely follows TS. iii. 4. 5), and in ÇÇS. iv. 10. 1, 3 (with nothing corresponding to vss. 15–17). The hymn is used by Kāuç. in a royal coronation (17. 30), in the nuptial ceremonies (78. 11), and in the *ājyatantra* (137. 42). And many of the verses appear also in Vāit., with oblations to the various divinities mentioned, in different ceremonies: thus, in the *āgrayaṇa*, vs. 7 (8. 7); in the *cāturmāsyāni*, vss. 1–3, 6, 7 (8. 13), 4 (8. 22), 9 (9. 27); in the *agniṣṭoma*, vss. 8 (19. 2), 5 (19. 3), 11 (19. 11).

Translated: Griffith, i. 228; Weber, xviii. 260. — Cf. Weber's Rājasūya, *Berliner Abh.*, 1893, p. 142.

1. Savitar ('the impeller') is overlord of impulses; let him favor (*av*) me, in this worship (*bráhman*), in this rite (*kárman*), in this representation

(*purodhā́*), in this firm-standing, in this intent, in this design, in this benediction (*āçís*), in this invocation of the gods: hail!

This is the tenth item in Ppp.; TS. (with PGS.) and ÇÇS. have the same. The Ppp. order of actions is different, and includes fewer members: *brahman, karman, purodhā, devahūti, ākūti, āçis* (*āçiṣas* ⌊so! twice⌋ *svāhā*); TS. and PGS. give *bráhman, kṣatrá, āçís, purodhā́, kármaṇ, deváhūti;* MS., *bráhman, purodhā́, kárman, āçís, deváhūti;* ÇÇS., *brahman, kṣatra, karman, āçis, pratiṣṭhā, devahūti.* The Anukr. text is in part confused and doubtful, and the inaccuracies of its metrical definitions of the parts of the hymn are not worth tracing out and noting. In our edition, the accent mark under the first syllable of *ā́kūtyām* is a misprint, and to be removed.

2. Agni is overlord of forest-trees; let him favor etc. etc.

This is the eighth item in Ppp. In TS. and PGS., Agni is made lord of beings (*bhūtá*); in ÇÇS., of the earth.

3. Heaven-and-earth are overlords of givers; let them favor etc. etc.

Literally, 'are overladies' (*ádhipatnī*). Neither Ppp. nor the other texts have anything corresponding to this verse. As in a number of other similar cases, the mss. make very awkward work of writing the *tṝ* of *dātṝṇām*, the majority (Bp.P.M.W.H.E.T.) giving instead *tre*, one (I.) *trṛ*, one (K.) *ttṛ*, and a few (O.D.R.) correctly *tṝ;* the edited text has wrongly *trā*.

4. Varuṇa is overlord of the waters; let him favor etc. etc.

This item stands second in Ppp.; TS. has it also; but in ÇÇS., Varuṇa is addressed as overlord of ordinances (*dharma*).

5. Mitra-and-Varuṇa are overlords of rain; let them favor etc. etc.

This item is wanting in all the other texts. The mss. all read *vṛṣṭyā́ 'dhip-* (p. *vṛṣṭyā́: ádhip-*), the error doubtless originating in a double *saṁdhi*, such as is extremely frequent in Ppp.

6. The Maruts are overlords of the mountains; let them favor etc. etc.

According to Ppp. (11) and TS., Vishṇu is overlord of the mountains; TS. sets the Maruts over the troops (*gaṇa*), and ÇÇS. gives them no place.

7. Soma is overlord of plants; let him favor etc. etc.

In Ppp. (14) Soma is overlord of milks (*payasām*); in TS. and ÇÇS., of herbs.

8. Vāyu is overlord of the atmosphere; let him favor etc. etc.

Here Ppp. (3) and the other texts give the same overlordship.

9. The sun (*sū́rya*) is overlord of sights (or eyes: *cákṣus*); let him favor etc. etc.

In Ppp. (4), the sun is called overlord of heaven (*div*); and so also in TS.; but ÇÇS. sets him over the asterisms.

10. The moon is overlord of asterisms; let him favor etc. etc.

This item comes fifth in Ppp.; TS. has it also; in ÇÇS. the moon is not mentioned, while the asterisms, as noted above, are put under the sun.

11. Indra is overlord of heaven; let him favor etc. etc.

In Ppp. (9) Indra is overlord of acts or rites (*kárman*); in TS. and ÇÇS., of chiefs (*jyeṣṭhá*).

12. The father of the Maruts is overlord of cattle; let him favor etc. etc.

In Ppp. (13) and in TS., this overlordship is ascribed, equivalently, to Rudra; it is wanting in ÇÇS.

13. Death is overlord of creatures (*prajā́*); let him favor etc. etc.

In Ppp. (18) it is Prajāpati instead of death; and so also in ÇÇS.; TS. has nothing corresponding.

14. Yama is overlord of the Fathers; let him etc. etc.

This item is number 19 in Ppp.: but in ÇÇS. it is wanting: and in TS. Yama is set over the earth. Here, again, the reading *pitreṇā́m* is found in one ms. (Bp.). Additional items in TS. are *bṛ́haspátir bráhmaṇaḥ, mitráḥ satyā́nām* (ÇÇS. the same), *samudráḥ srotyā́nām, ánnaṁ sā́mrājyānām, tváṣṭā rūpā́ṇām* (ÇÇS. *tv. samidhāṁ rūpāṇām*); ÇÇS. has only those already given.

15. The upper (*pára*) Fathers — let them favor etc. etc.

16. The lower (*ávara*) Fathers (*tatá*) — let them favor etc. etc.

17. The Fathers (*tatá*), the grandfathers (*tatāmahá*) — let them favor etc. etc.

The translation implies emendation to *tatā́s* at the beginning of vs. 17, as the sense seems to require, and as the other texts suggest. Ppp. combines vss. 15–17, reading *pitaras pare 'varas tatas tadāmahas te mā* etc.; TS. (iii.4.5: and PGS.), *pítaraḥ pitāmahāḥ pare 'vare tátās tatāmahā ihá mā* etc.; TS. iv.3.3², *pitáraḥ pitāmahā́ḥ páré 'vare té naḥ* etc., with which MS. agrees. Two of our mss. (O.D.) begin vs. 17 with *tatás tat-*; the rest have *tátas*, and our printed text follows them.

25. For successful conception.

[*Brahman.* — *trayodaçakam. yonigarbhadevatyam. ānuṣṭubham: 13. virāṭpurastādbṛhatī.*]

Found (except vs. 2, and some end-repetitions) also in Pāipp. xiii. (in the verse-order 1, 5, 3, 4, 7, 10, 8, 6, 9). The hymn is quoted in Kāuç. (35.5) in the ceremony for male conception (*puṁsavana*); and vs. 7 (unless it be rather vi.95.3, which the comm. to vi.95 holds) in Vāit. 28.20.

Translated: Weber, *Ind. Stud.* v. 227; Ludwig, p. 478; Griffith, i. 229; Weber, xviii. 264.

1. Brought together from the cloud (?*párvata*), from the womb (*yóni*) of the sky, from every member, let the virile organ, seed-placer of the embryo, set (*ā-dhā*) [it] like the feather on the shaft.

Or 'from the sky [as] womb.' That which is 'brought together' is the thing (seed) to be 'deposited.' The translation of **d** implies emendation to *çárāu*; Weber conjectures *tsarāu*. The insertion of the feather in the arrow-shaft is elsewhere also the subject of comparison as a work of effective skill; cf. RV. x. 18. 14 b. The verse is

cited in Ppp. with its pratīka and *ity ekā* added, as if it had occurred earlier in the text; but it has not been discovered anywhere. The resolution of *-tāt* to *-taāt* in **a** is necessary to fill out the meter.

2. As this great earth receives the embryo of existences, so do I set thine embryo; I call thee to its aid.

The first half-verse occurs again below as vi. 17. 1 **a**, **b**, and also in the second verse of the addition to RV. x. 184, but with the reading *uttānā́* for *bhūtā́nām* (the RV. verse is also found in an addition to AGS. i. 14. 3: see Stenzler's translation, p. 36), and in MP. (⌊i. 12. 4⌋ Winternitz, p. 93) with *tiṣṭhanti* for the same. ⌊Cf. also MGS. ii. 18. 4 **b** and p. 154.⌋

3. Place the embryo, O Sinīvālī; place the embryo, O Sarasvatī; let both the Açvins, garlanded with blue lotus, set thine embryo.

The verse is RV. x. 184. 2 and MB. i. 4. 7 and MP. ⌊i. 12. 2⌋, where however is read in **c** *açvínāu devā́v*. Ppp. reads both times (in **a** and **b**) *dehi*. ÇB. (xiv. 9. 4[20]) follows RV. (but with *pṛthuṣṭuke* at end of **b**, and *puṣkarasrájāu* in **d**). HGS. (i. 25. 1) differs from our text only by having *açvināv ubhāv ā*. Cf. also HGS. i. 6. 4; MB. i. 5. 9. ⌊Cf. MGS. ii. 18. 2 **k** and p. 150.⌋

4. Thine embryo let Mitra-and-Varuṇa, [thine] embryo let god Brihaspati, thine embryo let both Indra and Agni, thine embryo let Dhātar place.

Ppp. reads *rājā varuṇo* for *mitrāvaruṇāu* in **a**.

5. Let Vishṇu prepare the womb (*yóni*); let Tvashṭar adorn the forms; let Prajāpati pour on; let Dhātar place thine embryo.

The verse is also found, without variant, as RV. x. 184. 1 and in ÇB. xiv. 9. 4[20], HGS. i. 25. 1, MB. i. 4. 6, and MP. ⌊i. 12. 1⌋. ⌊Cf. MGS. ii. 18. 2. i and p. 156.⌋

6. What king Varuṇa, or what divine Sarasvatī knows, what Indra the Vritra-slayer knows, that embryo-maker do thou drink.

One or two of our mss. (P.W.) read *-bhaṁkár-* in **d**. Ppp. has for **b** *veda devo bṛhaspatiḥ*, and in **c** puts *yad* after *indras*. ⌊See von Schroeder, *Tübinger Kaṭha-hss.*, p. 36.⌋

7. Embryo art thou of herbs, embryo of forest-trees, embryo of every existence; mayest thou, O Agni, set an embryo here.

Compare vi. 95. 3, with which the verse is in considerable part identical. It is found also as VS. xii. 37, and in TS. iv. 2. 3[3], MS. ii. 7. 10, in all with a different **d**: *ágne gárbho apā́m asi;* MS. further combines in **a** *gárbho 'sy;* and in this last point Ppp. agrees with it.

⌊☞ See p. 1045.⌋

8. Mount thou; play the hero; set an embryo in the womb; virile (*vṛ́ṣan*) art thou, that hast virility; for progeny do we conduct thee hither.

Ppp. has *kranda* (for *skanda*) in **a**, and, for **c**, *vṛṣāṇaṁ vṛṣṇyāvantaṁ*. The verse occurs also in ÇGS. (i. 19. 6), which reads *kranda vīlayasva* in **a**, *sādhaya* (for *yonyām*) in **b**, *vṛṣāṇaṁ vṛṣann ā dhehi* for **c**, and *havāmahe* at the end. Our O. has *skandha vīḍay-* in **a**. The retention of the dental *s* of *skanda* is by Prāt. ii. 104.

9. Go apart, O Bārhatsāmā; let an embryo lie unto thy womb (*yóni*); the gods, soma-drinkers, have given thee a son partaking of both.

Ludwig understands the last epithet as meaning 'belonging to us both,' which is not impossible; Weber, 'der doppelt schafft'; it is literally 'possessing what is of both.' Ppp. has for **c** *dadan te putraṁ devā*. *Bārhatsāme* (p. *-hat°sā-*) is an anomalous formation: a stem *-mā* is against all analogy as fem. of a vṛddhi-derivative, while *-mī* (which Ludwig assumes) is equally wrong as a feminine; Ppp. has the same form; it doubtless means 'daughter of Bṛhatsāman.' To make **c** of full meter is impossible without harshness.

10. O Dhātar, with best form, in the two groins of this woman do thou set a male (*púmāṅs*) son, to be born in the tenth month.

This verse also (like 2, above) occurs in the additions to RV. x. 184 and to AGS. i. 14. 3 ⌊p. 37, transl.⌋ and in MP. ⌊i. 12. 6⌋, with the variants: *viṣṇoḥ** for *dhātaḥ* in **a**, and *asyā́m nā́ryāṁ gavīnyā́m* (MP. *-nyàm* ⌊in mss. E. and W., *-nyā́m* in the Oxford text⌋) for **b**; AGS. has *putrān* and MP. *gárbham* in **c**. Ppp. begins here a new hymn reading *savituç*† *çreṣṭhena* 1; *çreṣṭhena* 2; *viṣṇoḥ çreṣṭhena: tvaṣṭuḥ çreṣṭhena* 3. The other texts omit any such variants of vs. 10. ⌊Cf. also MGS. ii. 18. 4 **c** and p. 156, s.v. *viṣṇoḥ*.⌋ *⌊Oxford text, *viṣṇo*.⌋ †⌊Or else *bhaga* or *bhagaḥ*. Roth sent W. three notes on this vs. and they do not seem to agree. In **b** Ppp. has *nābhā* for *nāryā*.⌋

11. O Tvashṭar, with best etc. etc.

12. O Savitar ('impeller'), with best etc. etc.

13. O Prajāpati, with best etc. etc.

The Anukr., though taking no notice of the extra syllable in 12 **a**, feels that it cannot pass over the two in 13 **a**, and defines accordingly, with mechanical correctness.

26. Accompanying a sacrifice.

[*Brahman.—dvādaçakam. vāstoṣpatyam uta mantroktabahudevatyam. 1, 5. 2-p. ārcy uṣṇih; 2, 4, 6, 7, 8, 10, 11. 2-p. prājāpatyā bṛhatī; 3. 3-p. virāḍ gāyatrī; 9. 3-p. pipīlikamadhyā purauṣṇih: 1–11. ekāvasāna; 12. parātiçakvarī 4-p. jagatī.*]

⌊Partly unmetrical.⌋ Found also in Pāipp. ix. (in verse-order 1–3, 5, 4, 6–8, 11, 10, 9, 12). Quoted in Kāuç. 23. 1, in a ceremony of consecration of a new house, and given in the *paddhati* (see note to Kāuç. 19. 1) among the *puṣṭika mantras*. Used in Vāit. 16. 6 in counteracting an enemy's soma-offering (*agniṣṭoma*); and vs. 12 **a**, **b** in 19. 4, also in the *agniṣṭoma*, with a cup for the Açvins. Neither treatise teaches us anything whatever as to the real meaning of the hymn. The matter is in considerable part metrical, though in part also too irregular to be so called.

Translated: Ludwig, p. 27; Griffith, i. 231; Weber, xviii. 267.

1. The sacrificial formulas (*yájus*) at the sacrifice, the fuel, hail! let Agni, foreknowing, here join for you.

Or 'join (*yuj*) you.' 'Join' is probably used in the sense of 'duly use or apply' (Ludwig, "anwenden"). The verse is plainly composed of two *triṣṭubh* pādas, but the Anukr. refuses to resolve *svāhā*, and so reckons only 21 syllables.

2. Let the heavenly impeller (*savitár*), the bull (*mahiṣá*), foreknowing, join [them] at this sacrifice: hail!

Ppp. reads, after *prajānan*, *yajñe sayujas svāhā*. The Anukr., in this and many of the following verses, simply counts 20 syllables (*prāj. bṛhatī*), without heeding the fact that each contains a *triṣṭubh* pāda.

3. Let Indra, foreknowing, at this sacrifice join songs and revels (*ukthāmadá*), the well-joined ones (?): hail!

Ppp. reads and combines *sayujas sv-*. The mechanical definition of the Anukr. implies a division into 7+7+8 syllables. There is some blundering of the mss. over *ukthāmadā́ni*, B. appearing to read *ukya-m-*, and P.W. *uktām-*. *Suyújas*, here and in vss. 7–11, may be genitive 'of the well-joined one'; it does not agree in gender with the nouns that precede ⌊aside from *āçíṣo*⌋.

4. The directions (*prāiṣá*) at the sacrifice, the notices (*nivíd*): hail! taught by the wives, carry ye here, joined.

Ppp. reads *prāiṣā nividā priyo yajūṅṣi çiṣṭāḥ* etc.

5. The meters (*chándas*) at the sacrifice, O Maruts: hail! as a mother her son, fill ye here, joined.

The meter and its treatment by the Anukr. are the same as in the case of vs. 1.

6. Here hath come Aditi, with *barhís*, with sprinkling [waters], extending the sacrifice: hail!

A perfectly good pair of *triṣṭubh* pādas.

7. Let Vishṇu join variously the fervors (*tápas*) at this sacrifice, the well-joined ones: hail!

Ppp. again gives *sayujas sv-*.

8. Let Tvashṭar now join variously the forms at this sacrifice, the well-joined ones: hail!

All the *saṁhitā* mss. read *rūpā́ asmín*, as in our text, the *pada*-text having *rūpā́ḥ!* Ppp., on the other hand, gives *bahudhā virūpā 'smin*. Probably it is a case of anomalous *saṁdhi* (with hiatus), which should have been included in Prāt. iii. 34 (see the note to that rule); but one may also conjecture that the true reading is *bahudhā́ 'nurūpāḥ*.

9. Let Bhaga join now for him the blessings (*āçís*); at this sacrifice let him, foreknowing, join the well-joined ones: hail!

Ppp. combines *asmā 'smin*, and reads *sayujas*, as above. The Anukr. evidently reckons three pādas, of 11+7+8 syllables.

10. Let Soma join variously the milks (*páyas*), at this sacrifice, the well-joined ones: hail!

11. Let Indra join variously the heroisms, at this sacrifice, the well-joined ones: hail!

12. O Açvins, come ye hitherward with worship (*bráhman*), with *váṣaṭ*-utterance increasing the sacrifice. O Brihaspati, come hitherward with worship; this sacrifice [is] heaven (*svàr*) here for the sacrificer: hail!

Ppp. has instead, for **d**, *yajñaṁ vayaṁ svaritaṁ yajamānāya dhehi svāhā*. The Anukr. would have us read the last pāda as 15 syllables. and calls the verse a *jagatī* because amounting to 48 syllables, though the first three pādas are regularly *triṣṭubh*.

With this hymn ends the fifth *anuvāka*, of 5 hymns and 69 verses: the Anukr. citation is *navā 'paraḥ;* and Bp.D. add further *aparā ṣaṣṭe navā 'paraḥ* (Bp. *-raṁ ca cā 'nuvākaḥ*).

27. Āprī-hymn: to various divinities.

[*Brahman.*—*dvādaçakam. āgneyam. 1. bṛhatīgarbhā triṣṭubh; 2. 2-p. sāmnām bhurigan̄uṣṭubh; 3. 2-p. ārcī bṛhatī; 4. 2-p. sāmnī bhurigbṛhatī; 5. 2-p. sāmnī triṣṭubh; 6. 2-p. virāṇ nāma gāyatrī; 7. 2-p. sāmnī bṛhatī (imā [2–7?] ekāvasānāḥ); 8. saṁstārapan̄kti; 9. 6-p. anuṣṭubgarbhā parātijagatī; 10–12. purauṣṇih.*]

This peculiar and half-metrical *āprī*-hymn occurs also in several Yajur-Veda texts: namely, in VS. (xxvii. 11–22), in TS. (iv. 1. 8), and in MS. (ii. 12. 6); further, in K. (xviii. 17), and (acc. to Schroeder's note) in Kap.S. The versions in VS. and TS. agree very closely throughout, in readings and in division: there is in all the verses a more or less imperfect metrical structure, of three *triṣṭubh*-like pādas to a verse. MS. also in general agrees with these, but has an inserted passage in its vs. 5 which dislocates the division of vss. 2–4. Ppp. has the same hymn in ix., and follows pretty closely the Yajus-version. In our text the proper division is thrown into great confusion, and there are many readings which are obviously mere corruptions. The Anukr. supports our mss. at all points. The division of VS. and TS., as being necessary to any understanding of the hymn, is noted in brackets in the translation below.

The hymn is not used as an *āprī*-hymn in the liturgical literature, but is quoted in Kāuç. (23. 7) in the ceremony of consecration of a new house, and again (45. 8), in the *vaçāçamana* rite, to accompany (with the kindred hymn v. 12) an offering of the omentum of a cow; while (19. 1, note) the *paddhati* reckons it among the *puṣṭika mantras*. Vss. 1 and 2 (with the division as in our text) are used by Vāit. (10. 13, 12) in the *paçubandha* ceremony.

Translated: Ludwig, p. 434; Griffith, i. 232.—Weber, xviii. 269, gives a general introductory comment to the hymn, but leaves it, on account of "the numerous misdivisions and corruptions of this, its Atharvan version," untranslated. Cf. hymn 12 of this book.

1. Uplifted becomes his fuel, uplifted the bright burnings of Agni, most brilliant; of beautiful aspect, with his son,—[2.] son of himself (*tánūnápāt*), *ásura*, many-handed,—

All the Yajur-Veda texts agree in ending the verse with the third pāda, and in reading at the end *suprátīkasya sūnóḥ;* of this our text is a palpable corruption, and apparently made after the addition to this verse of the following pāda, in order to help their connection. Ppp. also has *-kasya sūnos*, and at the end of **a** *bhavantu;* it and the Yajus-texts read *viçvávedās* instead of *bhūripāṇis*. The description of the verse by the Anukr. ⌊if we pronounce *ūrdhuā* in **a**⌋ is correct, counting the second pāda as of 9 syllables.

2 [2 b]. A god among gods, the god anoints the roads with honey (*mádhu*), with ghee.

The end of this verse is the proper end of vs. 2; MS., however, adds to it the first pāda of our 3; and it reads for **a** *devó devébhyo devayā́nān*. In **b**, VS.MS. have *anaktu;* TS., *ā́ 'nakti;* and VS.TS. set the *avasāna*-mark next before *pathás*.

3. With honey he attains the sacrifice, pleased, the praised of men (*nárāçáṅsa*), Agni the well-doing, the heavenly impeller (*savitár*), having all choice things.

All the other texts, including Ppp., read in **a** *prīṇānás*, of which our *prāiṇ-* is doubtless to be regarded as a blundering corruption. VS.TS. have before it *nakṣase;* and, in **b**, *agne*, with interpunction after it; Ppp. omits *agne* (or *agniḥ*); MS. adds as third pāda the first pāda of our and the other texts' vs. 4. Our *pada*-text rightly divides the verse into three pādas ⌊10 : 8 : 9⌋, though the Anukr. acknowledges only two.

4. Here he cometh with might (*çávas*) unto the various ghees, praising, he the carrier, with homage, —

It needs the first part of the next verse to end off this, and the other texts so divide. They have also the much easier reading *ghṛténa* for *ghṛtā́ cit;* Ppp. gives *ghṛtena īḍe vahniṁ namasā 'gniṁ sruco* etc. (adding 5 **a**). VS.TS. have a single interpunction after *námasā;* MS. makes its verse out of our 4 **b** and 5 **a**, **b**, with interpunction after 5 **a**. ⌊VS.TS.MS. accent *īḍānó*.⌋

5 [4 c]. Agni, unto the spoons, at the sacrifices (*adhvará*), the profferings (*prayáj*). [5.] May he sacrifice his greatness, Agni's, —

The Yajus-texts have at the beginning *agním* (also Ppp.: see under vs. 4), and later *prayátsu* (which the TS. *pada*-text divides *prayát॰su;* ours gives *pra॰yákṣu*). MS's verse is made of ours with our 4 **b** prefixed.

6 [5 b]. [He] crossing (?) among pleasant profferings; both the Vasus stood and the greater bestower of good (*vásu*).

This whole verse in our text is corrupt, and the translation, of course, only a mechanical one. The Yajus-texts have *sá īm* (TS. *ī*) *mandrā́ suprayásaḥ* (TS. *mandrā́su prayásaḥ:* this variation shows how uncertain the tradition was as to the sense of the passage); and MS. makes here the insertion spoken of above, reading *suprayásā stárīman: barhíṣo mitrámahāḥ;* all then finish the verse with *vásuç cétiṣṭho vasudhā́tamaç ca*. Ppp. is spoiled, but appears to read at the beginning *svenamindrasu*. The makers of our texts perhaps understood *-dhā́taras* as plural of *-dhātṛ;* the *pada*-division *vasu॰dhā́taras* is specially prescribed by Prāt. iv. 45. The metrical definition concerns only the number of syllables: 8 + 12 = 20. ⌊Ppp. ends with *-dhātamaç ca*.⌋

7 [6]. The heavenly doors all defend always after his course (*vratá*) —

This verse is doubtless corrupt in its second half; the Yajus-texts, and also Ppp., read instead *vratā́ dadante agnéḥ* (Ppp. *'gneḥ*); and MS. has before it *víçvā*, and Ppp. *viçved*. The Anukr. ignores the evident *triṣṭubh* character of **a**.

8 [6 c]. Lording it with Agni's domain of wide expansion, [7.] dripping, worshipful, close, let dawn and night favor this our inviolable (? *adhvará*) sacrifice.

The other texts (including Ppp.) read *-vyacasas*, omit *agnés* and read *pátyamānās* in **a**; and they have an entirely different **b**, namely *té asya yóṣaṇe divyé ná yónau;* what our text substitutes was found as v. 12. 6 **a** above. The Anukr. name for the meter, *saṁstārapañkti*, is wholly misapplied, since it has to be read as 12 + 11 : 8 + 7.

9 [8]. O heavenly invokers, sing ye unto our uplifted sacrifice (*adhvará*) with Agni's tongue; sing in order to our successful offering. [9.] Let the three goddesses sit upon this *barhís*, Iḍā, Sarasvatī, Bhāratī, the great, besung.

We have here two complete verses combined into one; but the division goes on after this correspondingly in all the texts. The three Yajus-texts, and Ppp., begin with *dāivyā hotārā* (the accent *hótāras* in our version is against all rule), and MS. inserts *imám* after *ūrdhvám* in **a**; for **b**, **c** they read *'gnér jihvā́m abhí* (but MS. *jihvā́ 'bhí*) *gṛṇītam : kṛṇutáṁ naḥ sviṣṭim* (MS. *-ṭam*); further on they have *sadantu* for *-tām* (but MS. instead *syonám*); near the end, VS.TS. put *mahī́* after *bhāratī;* MS. has a sign of interpunction after *mahī́;* Ppp. reads *mahābhāratī*. The pāda *tisró devī́r* etc. is the same with RV. iii. 4. 8 **d** (which reads *sadantu*). The definition of the Anukr. fits the meter very badly; the *pada*-text notes only 5 pādas, nor is a division into 6 well possible; they would count 11 + 9 + 8 : 11 + 14 = 53, mechanically a *bhurig atijagatī*.

10. That wonderful seminal fluid (*turī́pam*) of ours, abounding in food, O god Tvashṭar, abundance of wealth, release thou the navel of it.

The other texts (including Ppp.) omit *deva* and read *tváṣṭā* (but MS. *tváṣṭar*), adding after it *suvī́ryam* *; all also have at the end *asmé* instead of the senseless *asyá*, and all but MS. have *syatu* for *sya;* their mark of interpunction is set after *suvī́ryam* (or before *rāyás*). Compare also RV. ii. 40. 4; iii. 4. 9. Our Bp.² reads in **a**, by an oversight, *ádbhum* (emended in Bp. to *ádbhutam*); but D.K. have *áḍbhutam* as *pada*-text. This and the two following verses have small right to be called *purauṣṇih;* this one counts 11 : 8 + 7 = 26 syllables. Read at the end in our text *asyá* (an accent-sign slipped out of place). *⌊But TS. *suvī́ram*.⌋

11. O forest-tree, let thou loose, bestowing; let Agni [as] queller willingly sweeten the oblation for the gods.

Ppp. reads *sumanā* for *tmanā;* also, at the end, *sūdayāti*, with the Yajus-texts. The latter also have (except MS.) *devéṣu* for *devébhyas*, and after it they all put their mark of interpunction. The Yajus and Ppp. version of the last pāda is identical with RV. iii. 4. 10 **b** ⌊save that RV. has *havís*⌋. This "*purauṣṇih*" counts 11 : 9 + 7 = 27 syllables.

12. O Agni, hail! make thou, O Jātavedas, the sacrifice for Indra; let all the gods enjoy this oblation.

The Yajus-texts put the pause in its proper place before *víçve*. For *yajñám*, TS.VS. read *havyám*, and MS. has *devébhyas;* Ppp. has *bhāgam*. This "*purauṣṇih*" counts (if we divide the last two pādas as indicated in the *pada*-text) 11 : 9 + 7 = 27 syllables.

28. With an amulet of three metals: for safety etc.

[*Atharvan.* — *caturdaçarcam. trivṛddevatyam (agnyādīn mantroktān devān samprārthya trivṛtam astāut). trāiṣṭubham: 6. 5-p. atiçakvarī; 7, 9, 10, 12. kakummatyanuṣṭubh; 13. purauṣṇih.*]

[The second half of 1 is prose.] Found also (except vs. 2 and vss. 12–14) in Pāipp. ii. Used by Kāuç. twice, in company with i. 9 and i. 35, in a ceremony (11. 19) for obtaining one's desires and in one (52. 20) for winning splendor; and vss. 1, 12–14 in one (58. 10, 11) for gaining length of life.

Translated: Ludwig, p. 387; Griffith, i. 234; Weber, xviii. 271.

1. Nine breaths with nine he combines (? *sam-mā*), in order to length of life for a hundred autumns; in the yellow (*hárita*), three; in silver, three; in iron (?*áyas*), three — enveloped with fervor.

'Yellow,' doubtless 'gold.' Ppp. reads *rajasā* for *tapasā* in **d**. The second half-verse can hardly be called anything but prose, though the Anukr. takes it as good *triṣṭubh* meter. It appears doubtful whether this verse belongs with the rest, and whether the nine *prāṇagrahas*, or the nine verses of the *trivṛt stoma*, are not rather intended in it.

2. Fire, sun, moon, earth, waters, sky, atmosphere, directions, and quarters, they of the seasons in concord with the seasons — let them rescue (*pāray*) me by this triple one.

The verse, as was noted above, is wanting in Ppp. One and another ms., here as later, reads *tṛvṛ́t*. To fill out the meter of **c** we have to make the harsh and unusual resolution of the first *ā* of *ārtavās*.

3. Let three abundances (*póṣa*) resort to the triple one; let Pūshan anoint it with milk, with ghee; affluence of food, affluence of man (*púruṣa*), affluence of cattle — let these resort hither.

Ppp. reads in **a** *trivṛtaç*; in **c** *anyasya*, and *bhāumā* both times (*bhū-* in **d**). We need in **a** to resolve *tr-ayaḥ*.

4. O Ādityas, sprinkle this man well with good (*vásu*); O Agni, do thou, thyself increasing, increase him; unite him, O Indra, with heroism; let the prospering triple one resort to him.

Ppp. has, for **c**, **d**, *yasmin trivṛc chetāṁ pūṣayiṣṇur imam* etc. (our **c**). Our mss. vary at the end between *poṣayiṣṇú* and *-ṇúḥ*, the majority having *-ṇúḥ* (only B.O.I. *-ṇú*); our text should be emended to *-ṇúḥ*. [But SPP. reads *-ṇú* and notes no variants.] The Anukr., as usual, does not note that **a** is a *jagatī* pāda.

5. Let earth, the all-bearing, protect thee with the yellow one; let Agni rescue [thee] in accord with the iron; let the silver one (*árjuna*), in concord with the plants, bestow (*dhā*) on thee dexterity, with favoring mind.

Ppp. reads in **c** *vīrudbhis te arjuna saṁ-*. The meter is like that of verse 4.

6. Triply born by birth [is] this gold: one was Agni's dearest; one fell away of Soma when injured; one they call the seed of devout waters; let that triple gold be thine in order to life-time.

Instead of *vedhásām* in d, a much easier reading would be *vedhásas* nom. (as tacitly emended by Ludwig); and this is favored by Ppp., which has *vedaso vetā 'hus;* it further gives in e *trivṛtāstu te.* With bcd compare TB. i. 1. 3[8]. The name *atiçakvarī* given to the verse by the Anukr. demands 60 syllables, but only 57 (11 + 11 + 12 : 11 + 12) can be fairly counted.

7. Triple life-time of Jamadagni, Kaçyapa's triple life-time, sight of the immortal (*amṛ́ta*) triply, three life-times have I made for thee.

Ppp. reads *triyāyuṣam;* and, at the end, *nas kṛdhi* for *te 'karam.* JUB. iv. 3. 1 has this version: *triyāyuṣaṁ kaçyapasya jamadagnes triyāyuṣam: triṇy amṛtasya puṣpāṇi trīṇ āyūṅṣi me 'kṛṇoḥ;* and several of the Gṛhya-Sūtras (ÇGS. i. 28: HGS. i. 9. 6; ⌊MP. ii. 7. 2; MGS. i. 1. 24 (cf. p. 150)⌋; MB. i. 6. 8) give the first half-verse, with a different ending; ⌊also VS. iii. 62. GGS. ii. 9. 21 gives the *pratīka.*⌋ There is no reason for calling the meter *kakummatī.*

8. When the three eagles (*suparṇá*) went with the triple one, becoming, mighty ones (*çakrá*), a single syllable, they bore back death along with (*sākám*) the immortal, warding off (*antar-dhā*) all difficulties.

'Warding off,' literally 'interposing [something between] themselves [and]'; 'along with,' doubtless = 'by means of' (cf. vii. 53. 1: xii. 2. 29). 'Single syllable,' or 'the one indissoluble': probably the syllable *om* is intended.

9. From the sky let the yellow one protect thee; from the midst let the silver one protect thee; from the earth let that made of iron protect [thee]; this [man] hath gone forward to strongholds of the gods.

Ppp. combines at the end *-purā 'yam.* This verse also is called *kakummatī* by the Anukr. without any reason.

10. These [are] three strongholds of the gods; let them defend thee on all sides; bearing these, do thou, possessing splendor, become superior to them that hate thee.

It needs only the usual resolution *tu-ám* in c to make this verse a regular *anuṣṭubh.*

11. The stronghold of the gods, deathless (*amṛ́ta*) gold, what god first bound on in the beginning, to him I pay homage, [my] ten extended [fingers]; let him approve my binding-on the triple one.

Ppp. has at the end *trivṛtā vadhena.* The translation implies in d the reading *manyatām,* which is given in our edition, though against part of the mss., that read *manyantām.* ⌊'Let him (or it) assent to my binding-on,' dative infinitive.⌋

12. Let Aryaman fasten (*cṛt*) thee on, let Pūshan, let Brihaspati; what is the name of the day-born one, therewith we fasten thee over.

For the obscure third pāda compare iii. 14. 1. The verse is a regular *anuṣṭubh,* if b is properly read, as *ā́ pūṣā́ ā́ bṛ́haspátiḥ* (so the *pada*-text). This and the two following verses, which are not found in Ppp., seem to be independent of what precedes.

13. Thee with the seasons, with them of the seasons; thee unto life-time, unto splendor; with the brilliancy of the year — with that we make [thee] of closed jaw (? *sáṁhanu*).

The verse is repeated as xix. 37. 4 ⌊in our ed.; but SPP's repeats iii. 10. 10 instead⌋. It is found also in HGS. i. 11. 2, with *tvā* omitted at the end of **b**, and, for **c**, **d**, *saṁvatsarasya dhāyasā tena sann anu gṛhṇāsi!* this gives us no help toward understanding the obscure last pāda; the translation implies emendation to *sáṁhanum*, and understands the verse as directed against involuntary opening of the jaws (*divaricatio maxillae inferioris*): cf. viii. 1. 16. The Anukr. foolishly calls the verse a *purauṣṇih*.

14. Snatched (*lup*) out of ghee, anointed over with honey, fixing the earth, unmoved, rescuing, splitting [our] rivals, and putting them down, do thou ascend me in order to great good-fortune.

The verse agrees nearly with xix. 33. 2. The mss. read *bhindánt* (p. *bhindán*) for *bhindát* in **c**. A corresponding verse is found in a RV. *khila* to x. 128: *ghṛtād ulluptam madhumat suvarṇaṁ dhanaṁjayaṁ dharuṇaṁ dhārayiṣṇu: ṛṇak sapatnān adharāñç ca kṛṇvad ā roha mām mahate sāubhagāya.* ⌊Given also by von Schroeder, *Tübinger Kaṭha-hss.*, p. 36.⌋

29. To Agni: against demons.

[*Cātana.—pañcadaçarcam. jātavedasam uta mantroktadevatākam. trāiṣṭubham: 3. 3-p. virāṇ nāma gāyatrī; 5. purotijagatī virādjagatī; 12–15. anuṣṭubh (12. bhurij; 14. 4-p. parābṛhatī kakummatī).*]

Found also (except vss. 10, 11) in Pāipp. xiii. No notice is taken in Vāit. of any part of the hymn: but in Kāuç. 8. 25 it is reckoned among the *cātana* hymns, or as belonging in the *cātana gaṇa*, and two or three of its verses (2–4) are separately quoted, as will be pointed out below.

Translated: Ludwig, p. 526; Griffith, i. 236; Weber, xviii. 277.

1. Joined in front, carry thou, O Jātavedas; know this, O Agni, as [it is] being done; thou art a physician (*bhiṣáj*), a maker of remedy (*bheṣajá*); by thee may we gain cow, horse, man (*púruṣa*).

That is (**b**), take notice of this rite performed in thine honor. The verse is found also in HGS. i. 2. 18, which in **a** puts (as does Ppp.) *purastāt* at the end, inserts in **b** *karma* after *viddhi*, and reads in **d** *gā açvān puruṣān*. Kāuç. (3. 16) quotes the verse, in company with several others, at a certain libation in the *parvan* ceremonies.

2. So, O Agni, Jātavedas, do thou do this, in concord with all the gods: he who hath played [against] us, whosoever hath devoured (*ghas*) us, that this enclosure of his may fall.

The sense of **c** appears to be 'whoever hath pillaged us in or by play.' The sense of the imprecation in **d** is obscure. Ppp. reads as follows: *tvam* for *tat* in **a**; for **b**, **c** *'nena vidvān haviṣā yaviṣṭhaḥ: piçāco 'syatamo* dideva: 'sya* in **d**; and, as **e** (or as 3 **a**), *yo 'sya tad eva yatamo jaghāsi.* Kāuç. 47. 9 quotes the verse (the scholiast says, vss. 2, 3) as accompanying the offering of portions of sacrificial butter in witchcraft ceremonies. The Prāt., in ii. 77, prescribes the combination *-dhiṣ pát-* in **d**. *⌊Haplography for *'sya yatamo:* cf. 4 **c**.⌋

3. That this enclosure of his may fall, so, O Agni, Jātavedas, do thou do that, in concord with all the gods.

Ppp. reads *yathā somasya paridhiṣ patātiḥ tathā tvam agne.*

4. Pierce thou into his eyes, pierce into his heart, bore into his tongue, destroy (*pra-mṛ*) his teeth; whatsoever *piçācá* hath devoured of him, that one, O Agni, youngest [god], do thou crush back.

Ppp. reads for a *mokṣāu na viddhi hṛdayaṁ na viddhi* and *piçāco syatamo* in c, and *yaviṣṭhaṣ* in d. Kāuç. (25.24) quotes the verse in a remedial ceremony.

5. What of him is taken [or] taken apart, what is borne away, whatsoever of himself is devoured by the *piçācás*, that, O Agni, do thou, knowing, bring again; into his body we send flesh [and] spirit (*ásu*).

Ppp. reads for d *çarīre prāṇam asum erayā saṁ sṛjema*. The Anukr. defines the meter correctly, according to its methods.

6. In raw, in well-cooked, in mixed (? *çabála*), in ripe, what *piçācá* hath injured (*dambh*) me in the partaking — that let the *piçācás* atone for (? *vi-yātay*) with self [and] progeny; be this man free from disease.

Ppp. has for a our 8 a (reading *tvā* for *mā*), and for 8 a *yāme sap. çavale vip.*; further, for b *odane manthe diva ota lehe*; and here and in the verses that follow, it varies between *dadambha* and *didambha*.

7. In milk (*kṣīrá*), in stirabout whoever hath injured me, who in grain growing uncultivated — in the partaking [thereof] — that let the *piçācás* etc. etc.

Ppp. reads in a *kṣīre tvā mānse*, and in b *-pācye*.

8. In the drinking of waters whatever flesh-eater hath injured me lying (*çī*) in the lair (*çáyana*) of the familiar demons (*yātú*) — that let the *piçācás* etc. etc.

We are tempted to emend (with Ludwig) *çáyānam* to *çáyānas* at end of b. Ppp. reads here, in a, b, nearly our 6 a, b, a with the three variants given above, and b with *imam* for *yo mā*, and with *°çane*; and it adds our 10 c, d instead of the refrain.

9. By day, by night, whatever flesh-eater hath injured me lying in the lair of the familiar demons — that let the *piçācás* etc. etc.

Ppp. reads *tvā* for *mā* in a, and in b *ṣkravyād yātuç çayate piçācaḥ : ud agne dvān pṛthak: çṛṇthy apy enaṁ dehi nirṛter upasthe*. In c of the refrain of all these verses is a syllable lacking, unless we make a harsh and unusual resolution.

10. The flesh-eating, bloody (*rudhirá*), mind-slaying *piçācá* do thou slay, O Agni, Jātavedas; let the vigorous Indra slay him with the thunderbolt; let bold Soma cut [off] his head.

The Anukr. takes no notice of the lacking syllables in b and c, the latter of which, indeed, is easily made up for by resolving *va-jr-e-ṇa*.

11. From of old, O Agni, thou killest the sorcerers; the demons have not conquered thee in fights; burn up the flesh-eaters together with their dupes (?); let them not be freed from thy heavenly missile.

This verse is repeated below as viii. 3. 18, in the midst of the RV. hymn of which it forms a part: see the note upon it there.

12. Bring together, O Jātavedas, what is taken, what borne away; let his members (*gā́tra*) increase; let this man fill up like a soma-stalk.

Ppp. begins with *samābhara*, and has *jagdham* for *hṛtam* in **b**. The Anukr. refuses to sanction the abbreviation *'va* in **d**.

13. Like a stalk of soma, O Jātavedas, let this man fill up; make him, O Agni, exuberant, sacrificial (*médhya*), free from *yákṣma;* let him live.

Ppp. is illegible in the last half of the preceding verse and the first of this; it reads at the end *jīvase*. Our mss. are uncertain about *virapçínam*, B.E.H. having *-pst-*, I. *-ptrá-*, O. *-çpt-*.

14. These, O Agni, are thy *piçācá*-grinding pieces of fuel; them do thou enjoy, and accept them, O Jātavedas.

The irregular and defective meter of this verse is very inaccurately described by the Anukr.: it counts as 8+6: 5+11 syllables, having thus a *kakubh*-element (**b**), but no *bṛhatī*.

15. The pieces of fuel of *tā́rṣṭāghá*, O Agni, do thou accept with flame (*arcís*); let the flesh-eater who wants to take this man's flesh (*māṅsá*) quit his form.

Or 'of *tṛṣṭāgha*' (**a**); this name, however, seems not to be met with anywhere; the *pada*-text reads *tā́rṣṭa॰aghīḥ*.

30. To lengthen out some one's life.

[*Unmocana* (*āyuṣyakāmaḥ*). — *saptadaçakam. ānuṣṭubham: 1. pathyāpaṅkti; 9. bhurij; 12. 4-p. virāḍ jagatī; 14. virāṭ prastārapaṅkti; 17. 3-av. 6-p. jagatī.*]

Found also in Pāipp. ix. Used twice by Kāuç. (58. 3, 11), with a number of other hymns, in a ceremony for length of life; and reckoned (54. 11, note) as belonging to an *āyuṣya gaṇa*.

Translated: Muir, v. 441; Ludwig, p. 494; Griffith, i. 238; Bloomfield, 59, 455; Weber, xviii. 281; in part also by Grohmann, *Ind. Stud.* (1865) ix. 390, 410–411.

1. Thy nearnesses [are] nearnesses, thy distances nearnesses; be just here; go not now; go not after the former Fathers; thy life (*ásu*) I bind fast.

The first two pādas are obscure; the two nouns in each can also be both or either ablatives (so Muir) or genitives sing. Ppp. reads *parāvatas* instead of the second *āvatas*, thus rectifying the meter of **a**; as it stands, we need to resolve *a-āvátas* ⌊or read *táva* for *te*⌋. Ppp. also has *gatān* for *pitṝn* in **d**.

2. In that men have bewitched thee, one of thine own people [or] a strange person — deliverance and release, both I speak for thee with my voice.

The translation implies emendation to *púruṣās* in **a**; all the mss. have *-ṣas*. ⌊SPP's texts have *-ṣas* without note of variant. We may construe it with the second *yát*: 'If they (subject indef.) have bewitched thee, if a man of thine own' etc. — supply *abhicacā́ra*.⌋

3. In that thou hast shown malice (*druh*), hast cursed at woman [or] at man through thoughtlessness, deliverance and etc. etc.

4. In that thou art prostrate (*çī*) from sin that is mother-committed and that is father-committed, deliverance and etc. etc.

Grohmann and Zimmer (p. 395) understand here 'sin committed against mother or father': doubtless wrong.

5. What thy mother, what thy father, sister (*jāmí*), and brother shall infuse (? *sárjatas*) — heed (*sev*) thou the opposing remedy; I make thee one who reaches old age.

Sárjatas is a puzzle, as regards both form and sense; 'give' (Ludwig) and 'offer' (Muir) are wholly unsatisfactory; 'weave witchcraft' (Pet. Lex.) is quite too pregnant. Ppp. gives no help; it reads in c *chevasya* after *pratyak*. The translation takes the word as a root-aorist subj. from *sṛj*.

6. Be thou here, O man, together with thy whole mind; go not after Yama's (two) messengers; go unto the strongholds of the living.

The Anukr. takes no notice of the defective first pāda; the addition of *evá* (cf. 1 c) after *ihá* would be an easy and natural filling-out. Ppp. has for a *ehi ehi punar ehi*, and reads *hi* for *ihi* in d.

7. Being called after, come thou again, knowing the up-going of the road, the ascent, the climb (*ākrámaṇa*), the course (*áyana*) of every living man.

8. Be not afraid; thou shalt not die; I make thee one who reaches old age; I have exorcised (*nir-vac*) the *yákṣma*, the waster of limbs, from thy limbs.

Ppp. reads for b *jaradaṣṭir bhaviṣyasi*.

9. The splitter of limbs, the waster of limbs, and the heart-ache that is thine, the *yákṣma* hath flown forth like a falcon, forced (*sah*) very far away by [my] voice.

The form *sāḍhá* is noted in Prāt. iii. 7. Ppp. has for a *çīrṣarogam añgarogam*, combines *çyenāi 'va* in c, and reads *nuttas* for *sāḍhas* in d ⌊and *vāca*?⌋. The Anukr. ignores the abbreviation of *iva* to *'va* in c.

10. The two seers, Wakeful-and-Vigilant, sleepless and he that is watchful — let them, the guardians of thy breath, watch by day and by night.

Ppp. reads, for c, d, *te te prāṇasya goptaro divā svapnaṁ ca jāgratu*. *Pada*-text *bodhaºpratībodhāu*, by Prāt. iv. 96. ⌊Cf. viii. 1. 13; MGS. ii. 15. 1 and p. 153, s.v. *bodha-*.⌋

11. This Agni [is] to be waited on; here let the sun arise for thee; come up out of death's profound black darkness.

In c, *údehi* is a mis-reading for *udéhi*, which is found in all the mss. except Bp.[2]

12. Homage to Yama, homage be to Death; homage to the Fathers, and [to them] who conduct [away]; that Agni who understands (*vid*)

deliverance (*utpāraṇa*) do I put forward (*puro-dhā*), in order to this man's being unharmed.

With b compare viii. 1. 8 b, which appears to give the clew to the meaning; *utpāraṇa* is the action-noun to *ut-pāray* (viii. 1. 17–19; 2. 9). The verse, though by number of syllables a *virāḍ jagatī* (46 syll.), has plainly five pādas ⌊12+11 : 8+7+8; in d, read *tám-tam* for *tám* as at iv. 30. 3?⌋. Ppp. omits the last pāda.

13. Let breath come, let mind come, let sight come, then strength; let his body assemble (? *sam-vid*); let that stand firm with its (two) feet.

⌊In a, b, the order of the items of the return to life is (if inverted) in noteworthy accord with that of the items of the process of death, both in fact and also as set forth in the Upanishads — e.g. ChU. vi. 15.⌋

14. With breath, O Agni, with sight unite him; associate (*sam-īray*) him with body, with strength; thou understandest immortality (*amṛ́ta*): let him not now go; let him not now become one housing in the earth.

Most of our mss. (not B.I.T.K.) appear to read *tú* instead of *nú* in d. Instead of *nu gāt* in c, Ppp. gives *mṛta*, and it has *mo ṣu* for *mā nu* in d: both are better readings.

15. Let not thy breath give out, nor let thine expiration be shut up; let the sun, the over-lord, hold thee up out of death by his rays.

Ppp. reads *mā 'pāno* in b, and *-yachati* in d.

16. This much-quivering tongue, bound, speaks within; by it I have exorcised the *yákṣma* and the hundred pangs of the fever.

Ppp. reads for b, c *ugrajihvā paniṣpadā tayā romaṁ nir ayāsaḥ:*. Our edition reads *tváyā*, with all the mss., at the beginning of c, but it must of course be emended to *táyā*, as translated. The Anukr. takes no notice of the lacking syllable in a, which no resolution can supply. *Paniṣpadā* in b is prescribed by Prāt. iv. 96.

17. This [is] the dearest world of the gods, unconquered. Unto what death appointed, O man, thou wast born here, we and it call after thee: do not die before old age.

By one of the most absurd of the many blunders of the *pada*-text, we find *puruṣa°jajñiṣé* in d treated by it as a compound. Ppp. reads, for c–e, *tasmāi tvam iha jajñiṣe adṛṣṭaṣ puruṣa mṛtyave: tasmāi tvā ni hvayāmasi.*

31. Against witchcraft.

[*Çukra. — dvādaçarcam. kṛtyādūṣaṇadevatyam. ānuṣṭubham: 11. bṛhatīgarbhā; 12. pathyābṛhatī.*]

Not found (except vs. 12) in Pāipp. Not noticed in Vāit. The hymn is reckoned as belonging in the *kṛtyā gaṇa* or *kṛtyāpratiharaṇa gaṇa* (see note to Kāuç. 39. 7), and it is quoted with several other hymns in Kāuç. 39. 7, in a ceremony for counteracting magic.

Translated: Griffith, i. 241; Bloomfield, 76, 456; Weber, xviii. 284.

1. What [witchcraft] they have made for thee in a raw vessel, what they have made in one of mixed grains; in raw flesh what witchcraft they have made — I take that back again.

That is, doubtless, 'back to its maker': cf. iv. 18. 4; and, for the whole verse, iv. 17. 4. The Anukr. makes no account of the redundant syllable in c.

2. What [witchcraft] they have made for thee in a cock, or what in a *kurīra*-wearing goat; in a ewe what witchcraft they have made — I take that back again.

Geldner discusses *kurīra* 'horn,' *Ved. Stud.* i. 130.

3. What [witchcraft] they have made for thee in the one-hoofed, in the one with teeth in both jaws, among cattle; in a donkey what witchcraft they have made — I take that back again.

4. What [witchcraft] they have made for thee in a rootless [plant], or [what] secret spell (? *valagá*) in a *narācī*; in thy field what witchcraft they have made — I take that back again.

The *pada*-text does not divide *valagám*.

5. What [witchcraft] they have made for thee in the householder's fire, also, malevolent (*duçcít*), in the eastern fire; in the dwelling what witchcraft they have made — I take that back again.

6. What [witchcraft] they have made for thee in the assembly (*sabhā́*), what they have made at the gambling-board; in the dice what witchcraft they have made — I take that back again.

7. What [witchcraft] they have made for thee in the army (*sénā*), what they have made in arrow-and-weapon; in the drum what witchcraft they have made — I take that back again.

To make the meter complete in the two preceding verses, we need to make the unusual resolution *-ya-am* at end of **a**.

8. What witchcraft they have put down for thee in the well, or have dug in at the cemetery; in the seat (*sádman*) what witchcraft they have made — I take that back again.

The indefinite 'seat' may be used for 'dwelling,' or for 'place of sacrifice.' The Anukr. takes no notice of the metrical irregularities in **a**, **b**.

9. What [witchcraft] they have made for thee in the human-bone, and what in the destroying (? *sáṁkasuka*) fire, [what] dimming, out-burning, flesh-eating one — I take that back again.

'Human-bone' (if not a corrupt reading) is perhaps an epithet of the funeral fire = 'the fire which leaves of the human body nothing but fragments of bone.'

10. He hath brought it by what was not the road; we send it forth from here by the road; he unwise, O men, hath brought [it] together, out of thoughtlessness, for the wise (*dhī́ra*).

The translation implies the reading *maryāḥ : dhī́rebhyaḥ :* in **c**, instead of *maryā॰ dhī́rebhyaḥ*, as given by the *pada*-mss.; the emendation is suggested by BR. v. 1668; but cf. *maryādhāirya* (*maryā[ḥ] dhāírya?*) in MS. i. 4. 8 (p. 56, l. 18). The lingual *ṇ* in *eṇām* at end of **a** is given by all the *saṁhitā*-mss., though the Prāt. does not prescribe it. Even the *pada*-text has *hiṇmasi* (as *hiṇmaḥ*) after *pra*, here as elsewhere.

11. He who hath made hath not been able to make; he hath crushed a foot, a finger; he, fortuneless, hath made what is excellent for us [who are] fortunate ones.

The first three pādas are identical with iv. 18. 6 **a–c**, and our **d** here is read by Ppp. in that hymn ⌊but with *abhagā* for *-gó*⌋. The Anukr. gives the same false definition of meter in both places. ⌊See notes to iv. 18. 6.⌋

12. The witchcraft-maker, spell-hider, root-possessor, worthy of cursing — let Indra smite him with his great deadly weapon; let Agni pierce him with a hurled [arrow].

This verse is found in Ppp. i., where, for **c**, **d**, is read: *indras tu sarvāṅs tāṅ hantu sattvaghnena bhavām iva*.

The last or sixth *anuvāka* contains 5 hymns and 70 verses; the old Anukr. says: *ṣaṣṭhe tu navāi 'kā ca parā tu ṣaṣṭhe*. One or two of the mss. sum up the Book correctly as 31 hymns, and 376 verses.

With the Book ends also the twelfth *prapāṭhaka*.

Book VI.

⌊The sixth book consists mainly of hymns of 3 verses. It is divided into thirteen *anuvāka*-groups, which have ten hymns each, except the third, seventh, eleventh, and twelfth groups, which have eleven hymns each, and the thirteenth, which has eighteen. It thus contains one hundred and forty-two hymns: and of these, one hundred and twenty-two have 3 verses each; twelve have 4 verses each; and eight have 5 verses each. On account of the intrinsic interest, the variety, and the convenient length of the hymns of this book, they have been favorite subjects of translation and comment. Over half of them (79) have been translated by Ludwig in his *Der Rigveda*, vol. iii. (*Die Mantra-litteratur*); over half of them (74) also by Bloomfield in *Sacred Books of the East*, vol. xlii.; over a third (1–50) by Dr. Carl A. Florenz in Bezzenberger's *Beiträge zur Kunde der Indogermanischen Sprachen*, vol. xii. 249–314; and nearly a quarter (34) by Grill in his *Hundert Lieder*.⌋

⌊The hymns of 4 verses are hymns 16, 17, 38, 63, 76, 83, 84, 107, 111, 121, 128, and 130. The hymns of 5 verses are hymns 34, 108, 122, 123, 132, 133, 138, and 139. At the beginning of its treatment of this book, the Anukramaṇī calls it the "book of hymns of 3 verses" or *tr̥casūktakāṇḍa*, and adds that "that number is the norm": *tatra tr̥caprakr̥tir itarā vikr̥tir iti.* The possibilities of critical reduction to this "norm" are frequently illustrated among the twenty hymns just cited. Thus the reduction may be effected by omission of some of the refrains and combination of the remainders, as in hymns 38, 107, 130 (this the commentator actually so reduces). Again, the intrusions are sometimes indicated by the meter, as in hymns 111, 123. Or, again, they are indicated by their absence in other versions: thus hymns 16, 17, 34, 63, 83, 108, and 128 consist in fact of only 3 verses in the Pāippalāda text. — For the sequence of the books with reference to the normal lengths of their hymns, see the table on p. cxlviii. See p. clii, end.⌋

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1. Praise to Savitar.

[*Atharvan. — sāvitram. āuṣṇiham: 1. 3-p. pipīlikamadhyā sāmnī jagatī; 2, 3. pipīlikamadhyā purauṣṇih.*]

Found also in Pāipp. xix.; and in AÇS. viii. 1. 18; the first verse, too, is SV. i. 177. Used by Kāuç. first (23. 2) in a rite for good fortune on building a house, with offering a second oblation; then (50. 13) for success in traffic, with vi. 3–7, 59, 93, 107, 128, and

⌊xi. 2 — so comm. and Keçava⌋ with offering thirteen different articles; and again (59. 25), in a rite for universal dominion (comm.), worshiping Atharvan; further (note to 42. 11), a schol. adds it to vii. 20. 6, to win wealth by Vedic knowledge. Vāit. has it in the *agniṣṭoma* (17. 2), repeated by the *adhvaryu*, as he looks at the *udgātar*. None of the Kāuç. uses seems at all characteristic.

Translated: Florenz, 249 or 1; Griffith, i. 245.

1. Sing at evening; sing greatly; put clearly, O son of Atharvan; praise god Savitar.

All the mss. — and SPP., following them — put the *avasāna*-mark after *dhehi*, thus falsely dividing the irregular *gāyatrī* into two pādas ⌊12 : 12⌋; hence, of course, they accent *ā́tharvaṇa;* and most of the *pada*-mss. (all save our Bp.) read *-ṇaḥ* (as if the combination *-ṇa st-* were made by the common and allowable loss of the final *ḥ* before *st*: but many of our *saṁhitā*-mss. also have *-ṇaḥ st-*; SPP. makes no such report as to his). Both the other texts make the proper division, after *ātharvaṇa;* and so does Ppp., reading also *gāya* for the obscure *dhehi*. Both SV. and AÇS. have *ā́ 'gād* (which is better) for the first *gāya;* and SV. gives *dyúmadgāman* for *dyumád dhehi*. The comm. explains *doṣo* ⌊i.e. *doṣā́* (instr.) *u*⌋ by *rātrāv api*, understands *bṛhat* as the *sāman* of that name, and supplies *dhanam* to *dyumat* in **b**. In our edition, the accent-mark over the *sa* of *savitāram* in **c** is lost.

2. Praise thou him who is within the river, son of truth (*satyá*), [him] the young, of unhateful speech, very propitious.

Again all the mss. spoil the structure of the verse by putting the division-mark after *sūnúḥ*. In both verses, SPP's text follows the mss., while ours emends in accordance with the true sense — which is now further supported by the other text, and by Ppp. An easier reading is offered by AÇS., namely *tam u ṣṭuhy antaḥsindhuṁ sūnuṁ satyasya yuvānam: adro-*. Indra is called "son of truth" in RV. viii. 58 (69). 4; the descriptions of the verse suit Savitar ill. The comm. understands 'the river (*sindhu*)' as "the ocean (*samudra*), in the midst of which the sun is seen rising," and foolishly gives as alternative sense of *yuvan* "repeller (*yu*) of darkness." The Anukr. apparently scans 11 : 6+8=25.

3. May he, indeed, god Savitar, impel (*sū*) for us many *amṛ́tas*, both the good praises, unto welfare.

The division of the mss. is this time that also of our text; but the meter is pretty hopeless (*bhū́ri amṛ́tā* would rectify **b**), and **c** apparently corrupt. Ppp. has, for **b**, *sāviṣad vasupatir vasūni* (making **a**, **b** nearly equal RV. vii. 45. 3 **a**, **b**), and AÇS. the same with omission of *vasūni*. In **c**, Ppp. ends with *sugātum* (perhaps 'to sing well both good praises'); AÇS. reads *ubhe sukṣitī sudhātuḥ*. The Pet. Lex. ⌊vii. 1045⌋ suggests, for **c**, *ubhe srutī su gātave:* cf. RV. ix. 78. 2; the varieties of reading show that the pāda was virtually unintelligible to the text-makers. The comm. takes *suṣṭutī* first as the *bṛhat* and *rathantara sāmans*, and then, alternatively, as the *stuta* and *çastra*. Of course, if the verse is to be taken (as seems necessary) as a spoiled *gāyatrī*, we ought to read *sā́viṣat*, with accent. The Anukr. seems to scan 11+6 : 9=26. ⌊See p. lxix, note 2.⌋

2. Praise and prayer to Indra.

[*Atharvan.—vānaspatyaṁ sāumyam. āuṣṇiham: 1–3. paroṣṇih.*]

Found also in Pāipp. xix. (in the order 1, 3, 2). The second verse is used by Kāuç. (29.27) in a remedial rite against demons, while partaking of a rice-mess boiled over birds' nests. Vāit. (16.13) has the hymn in the *agniṣṭoma*, when the soma is turned into the large wooden vessel.

Translated: Florenz, 251 or 3; Griffith, i. 245; Bloomfield, 66, 458.

1. For Indra, O priests, press the soma, and add the water; [Indra] who shall hear the praiser's words and my call.

Or, 'the words and call of me the praiser.' With **b** compare RV. vii. 32.6 **d**. Ppp. has, for **b**, **c**, *çṛṇotanā tu dhāvata: stotriyaṁ havaṁ çṛṇavad dhavaṁ tu naḥ.* The comm. regards *ā dhāvata* as referring to the process called *ādhāvana*, performed for the *adābhya graha*, and refers to ĀpÇS. xii. 8.2: or, alternatively, to the general purification of the soma. The concluding four syllables of each verse seem like secondary appendages.

2. Unto whom enter the drops of soma-plant (*ándhas*) as birds a tree; thou exuberant one, drive away the demon-possessed scorners.

Ppp. reads *tvā* for *yam* in **a**. The comm. takes *andhasas* as nom. pl., explaining it by *annabhūtās.*

3. Press ye the soma for the soma-drinker, for the thunderbolt-bearing Indra; young, conqueror, lord [is] he, greatly praised.

The first two pādas are RV. vii. 32.8 **a**, **b**; SV. i. 285 **a**, **b**. Ppp. reads in **a** *-pāvane*, humoring the meter.

3. To various divinities: for protection.

[*Atharvan (svastyayanakāmaḥ).—nānādāivatam. jāgatam: 1. pathyābṛhatī.*]

Found also in Pāipp. xix. In Kāuç. (50.13) hymns 3–7 (*pātaṁ na iti pañca*; the comm. says it means 'with five verses') are directed to be used with vi. 1 etc. for success in traffic (see under h. 1). Hymn 3 is connected with i. 26, 27 and vi. 76 at the beginning of the welfare-rites (50.4), and it is reckoned (note to 25.36) to the *svastyayana gaṇa*. By Vāit. (16.9), hymns 3–6 are muttered in the *agniṣṭoma* by the *hotar* after the *prātaranuvāka*.

Translated: Florenz, 251 or 3; Griffith, i. 246.

1. Protect us, O Indra-and-Pūshan; let Aditi, let the Maruts protect; O child of the waters, ye seven rivers, protect; let Vishṇu protect us, also the heaven.

The accent of **c** is in part against all rule and analogy, and doubtless corrupt: we ought to read *síndhavaḥ sapta pātána.*

2. Let heaven-and-earth protect us in order to assistance (*abhíṣṭi*); let the pressing-stone protect, let Soma protect us from distress; let the fortunate goddess Sarasvatī protect us; let Agni protect us—the propitious protections that are his.

Ppp. has *suhavā* instead of *subhagā* in **c**. The comm. explains *abhiṣṭaye* by *abhyeṣaṇāya* (taking it from root *iṣ*) or *abhimataphalaprāptaye*. In **c**, *devó* in our edition is a misprint for *deví*.

3. Let the divine Açvins, lords of beauty, protect us; let dawn-and-night also make broad for us; O child of the waters, in case of any detriment to [our] household; O divine Tvashṭar, increase [us] in order to our completeness.

Ppp. has, in **a**, *sudaṅsasā* for *çubhas patī;* and in **c**, **d** it reads *vihvṛtī kayasya cid devo 'sūvandadhite çarma yacha naḥ*. The comm. partly agrees with it in reading *abhihvṛti* and *kayasya* (explaining it as for *kasya*); it also has at the beginning *pātam*, and takes the nouns that follow as vocatives. It understands *ábhihvṛtī* (p. *-tī iti*) as a locative (= *-hvṛtāu* or *-hvaraṇe*), as is done in our translation ⌊cf. JAOS. x. 389⌋. The accent requires amendment, to *abhíhruti*. Florenz suggests the substitution of *abhihrútas*, which would be an easier reading.

4. To various divinities: for protection.

[*Atharvan.* — *nānādāivatam.* *1. pathyābṛhatī ; 2. saṁstārapaṅkti ; 3. 3-p. virāḍ gāyatrī.*]

Found also in Pāipp. xix. Used by Kāuç. (23.9) in a rite for prosperity in connection with the division of inherited property; and twice (124.6; 135.10) in the chapter of portents, when two crowns appear on some one's head and when the house-beam breaks; and it is reckoned to the *puṣṭika mantras* (note to 19.1) and to the *svastyayana gaṇa* ⌊note to 25.36⌋. For its employment with vi. 1, 3 etc., see under vi. 1; and in Vāit. with vi. 3 etc., see under vi. 3.

Translated: Florenz, 252 or 4; Griffith, i. 246.

1. Tvashṭar [protect] my address (*vácas*) to the gods, [also] Parjanya, Brahmaṇaspati; with sons, with brothers, let Aditi now protect our hard to surpass [and] saving power.

The verse is found also in SV. (i. 299), which has *no* for *me* in **a**, and, at the end, *trā́maṇaṁ vácaḥ*, thus rectifying the meter of the last pāda. Ppp. ends with *trāmaṇe çavā*. The form *trā́maṇam* seems to be a bastard neut., corresponding to the masc. *trā́māṇam* ⌊cf. JAOS. x. 522, 530: there seem to be no *man*-stems used as adjectives in the neuter⌋, and to have been avoided in AV. by the substitution of *trā́yamāṇam;* of the resulting metrical disturbance the Anukr. takes no notice.

2. Let Aṅça, Bhaga, Varuṇa, Mitra, Aryaman, Aditi — let the Maruts protect [us]; may the hatred of that injurer pass away; repel the foe from near by.

The accent of *pā́ntu* (if correct) shows that only *marútas* is felt to be its subject; but Ppp. reads instead *aditiḥ pātv aṅhasaḥ*. In **c**, the comm. has *abhihvṛtas*. The last pāda is obscure, and at least in part corrupt. The want of accent of *yāvayat* is wrong, and its form is unmotived; emendation to *yāváya* or *-yan* can hardly be avoided. *Ántitam* (for which Ppp. gives *anthitam*) is read by all the mss., and occurs again at viii. 5. 11, so that it must be regarded as the real AV. reading. It is emended in our edition to *ánti tám;* and the comm. also so understands it (*tam eva çatrum antikāt*). It is translated as if emended to *ántitas;* or *ántitam* might be an anomalous equivalent of *antikam*. The verse (12+8 : 12+8=40) is not properly a *saṁstārapaṅkti*.

3. Unto knowledge (? *dhī*), O Açvins, do ye aid us; make wide for us, O wide-goer, unremitting; O heaven, father, repel whatever misfortune.

The beginning of the verse is probably corrupt, but Ppp. gives no various reading, merely prefixing *deva tvaṣṭar* (apparently out of 3.3): compare RV. i. 117. 23 b, *víçvā dhíyo açvinā prā́vatam me*. In **c**, the great majority of mss., which SPP. follows, have the true accent *dyāūṣ* (i.e. *dí-āus*, the word requiring to be pronounced as two syllables: see my *Skt. Gram.* 314 b); exceptions among our mss. are only Bp. and I. Several of our *saṁhitā*-mss. have *h* before *pítar* (viz. P.M.E.H.). The meter lacks a syllable in **a**. ⌊Correct the ed. to *dyāūṣ*.⌋

5. For some one's exaltation.

[*Atharvan.* — *āindrāgnam.* *ānuṣṭubham : 2. bhurij.*]

Found also in Pāipp. xix., and in VS. (xvii. 50–52) TS. (iv. 6. 3[1]), MS. (ii. 10. 4). Used in Kāuç. (4. 9) in the *parvan* sacrifice, with an oblation to Agni; and again (59. 7), with vi. 6 and vii. 91, by one desiring a village; and for success in traffic, see under vi. 1. In Vāit. (29. 15) the hymn accompanies the laying on of fuel in the *agnicayana*, and vs. 2, in the *parvan* sacrifice (2. 14 : 3. 3), two offerings to Indra; for the use in Vāit. 16. 9, see under vi. 3. The comm. further points out vs. 2 as addressed to Indra in the Nakṣ. K. 14.

Translated: Ludwig, p. 431; Florenz, 254 or 6; Griffith, i. 247.

1. Lead him up higher, O Agni, [thou] to whom oblations of ghee are made; unite him with splendor, and make him abundant with progeny.

VS.TS. have in **a** the later form *uttarā́m*. In **b**, *ghṛténa* presents the rare case of an instrumental dependent on a vocative, and ought, like a genitive in the like construction, to be unaccented; it is so in all the three Yajus texts. Ppp. reads *ghṛtebhir āhutaḥ*. VS.TS. exchange 1 **c** and 2 **c**; and TS. has *dhánena ca* for *bahúṁ kṛdhi* at the end. Ppp. has, for **d**, *devānāṁ bhāgadhā asat* (cf. TS. 2 **d**). This first verse occurs also in Āp. vi. 24. 8, which has, for **a**, *ud asmān̄ uttarān naya*, agrees with VS. and TS. in **c**, and reads *bahūn* in **d**.

2. O Indra, put this man far forward; may he be controler of his fellows; unite him with abundance of wealth; conduct him unto life (*jīvā́tu*), unto old age.

In **a**, VS.TS. have again *pratarā́m*; VS.MS. have *naya* for *kṛdhi*; for **c** (as already noted), VS.TS. have our 1 **c**; for **d**, MS. has *devébhyo bhāgadā́ asat*, VS. and TS. nearly the same, VS. substituting *devā́nām*, and TS. *-dhā́*; Ppp. has, for **d**, our 1 **d**. The meter of **d** might be rectified by abbreviating *jīvā́tave* to *-tvāí* (a form found in MS.ÇB. and Āp.), or by emending it to *jīvā́tum*.

3. In whose house we make oblation, him, O Agni, do thou increase; him may Soma bless, and this Brahmaṇaspati.

The three Yajus texts have, in **a**, *kurmás* for *kṛṇmás*, and VS.MS. (with Ppp.) put *havís* after *gṛhé*. In **c**, all three have *devā́ ádhi bravan* (but MS. *bruvan*). The last half-verse occurs below, as 87. 3 **c**, **d** (corresponding to RV. x. 173. 3 etc.).

6. Against enemies.

[*Atharvan.* — *brāhmaṇaspatyam ; sāumyam. ānuṣṭubham.*]

Found also in Pāipp. xix. For the use of the hymn by Kāuç. 59.7, see under the preceding hymn; by Kāuç. 50.13, see under vi. 1; by Vāit. 16.9, see under vi. 3.
Translated: Ludwig, p. 430; Florenz, 255 or 7; Griffith, i. 247.

1. Whatever godless one, O Brahmaṇaspati, plots against us — every such one mayest thou make subject to me the sacrificer, the soma-presser.

Ppp. has *abhidāsati* at end of **b**.

2. Whatever ill-famed one, O Soma, shall aim at us of good fame, smite upon his face with the thunderbolt; may he go away crushed (*sam-piṣ*).

Notwithstanding the direct antithesis with *duḥçáṅsa*, all the mss. in **a** read *susaṅçlnas;* both editions emend to *suçaṅsínas*, which is also read by Ppp., and by the commentary. ⌊Unless I misunderstand R's note, Ppp. again reads *abhidāsati* at end of **b**. In **d**, SPP's *áyati* is a misprint for *ayati*.⌋

3. Whoever, O Soma, shall assail us, of the same kindred and also a stranger — draw (*tṛ*) away his strength, like the great sky, even now (?).

Ppp. reads, in **a**, *ye na somā 'bhidāsataḥ.* The verse is RV. x. 133. 5, which reads *indra* for *soma* in **a**, *áva* for *ápa* in **c**, and *ádha tmánā* at the end. For this last, the *vadhatmánā* (not divided in the *pada*-text) of all the AV. mss. seems merely an unintelligent corruption (altered in our text to *vadha tmánā*). The comm., however, naturally makes no difficulty of understanding it as = *vadhātmanā* (explaining it by *açanirūpeṇa*) and as qualifying *āyudhena* understood. The emendation *mahī́m 'va* would give a better sense: 'as the sky [subjects] the earth.' ⌊To my thinking, it is licit, without emendation, to interpret *mahī́va* as a correct graphic representation of *mahī́m iva* with "elision and crasis" (see references under this head in my *Noun-Inflection*, JAOS. x. 599, and p. 331 top), as in RV. iv. 1. 3, *ráthyeva* = *ráthiam iva*.⌋

7. For blessings.

[*Atharvan.* — *sāumyam : 3. vāiçvadevī. gāyatram ; 1. nicṛt.*]

Found also in Pāipp. xix. The hymn appears in Kāuç. (46.4) as a help in removing obstacles to sacrifice, or an expiation for sacrificing for an improper person; and it is reckoned (note to 25.36) to the *svastyayana gaṇa;* for its use by 50.13, see under vi. 1.
Translated: Florenz, 256 or 8; Griffith, i. 248.

1. By what road, O Soma, Aditi or friends go, not hostile, by that do thou come to us with aid.

The comm. understands *mitrās* 'friends' to mean "Aditi's twelve sons, Mitra etc."; i.e. as the equivalent of *ādityā́s*, which is not impossible. ⌊The description as *nicṛt* belongs rather to 8. 1.⌋

2. By what, O Soma, overpowering one, thou shalt make the Asuras subject to us, by that do ye bless us.

Ppp. has, for **a**, *yebhis soma sahantya*, and, for **c**, *tenā no 'vitā* ⌊that is, *avitā́*⌋ *bhuvaḥ*, thus relieving the embarrassing change of number ⌊in the verb⌋ from **a**, **b** to **c**; emendation to *vocatāt* in our **c** would accomplish the same result.

3. By what, O gods, ye did repel (*vṛ*) the mights of the Asuras, by that do ye yield refuge unto us.

Ppp. begins with *yāni*, and has correspondingly *tebhis* for *tena* in **c**. This facilitates the rendering of *avṛṇīdhvam* by its natural meaning 'did choose': there is no other known example of a *nā*-form from *vṛ* 'repel.' The comm. renders it *tataḥ pṛthakkṛtya yūyaṁ sambhaktavantaḥ*. ⌊Ppp. has for **c** *tebhir na adhi vocata*.⌋

8. To win a woman's love.

[*Jamadagni. — kāmātmaddāivatam. pathyāpaṅkti.*]

Not found in Pāipp. Used by Kāuç. (35.21), in the rites concerning women, with vi. 9 and 102 and ii. 30, for bringing a woman under one's control.

Translated: Weber, *Ind. Stud.* (1862) v. 261; Florenz, 257 or 9; Grill, 54, 158; Griffith, i. 248; Bloomfield, 100, 459.

1. As the creeper (*libujā*) has completely embraced the tree, so do thou embrace me — that thou mayest be one loving me, that thou mayest be one not going away from me.

The refrain of the hymn is found twice above, at the end of i. 34. 5: ii. 30. 1. SPP. here again, in opposition to his mss., gives the *pada*-reading *ápa॰gāḥ* in **e**. The Anukr. takes no notice of the metrical deficiency of **a** ⌊but see note to 7. 1⌋.

2. As the eagle, flying forth, beats down his wings upon the earth, so do I beat down thy mind — that thou etc. etc.

The comparison here is a strikingly ineffective one, and the attempts of the translators to give it aptness are to no purpose.

3. As the sun goeth at once about heaven-and-earth here, so do I go about thy mind — that thou etc. etc.

Part of SPP's mss. read *paryāti* in **b**. The comm. gives *çīghram* 'swiftly' as the meaning of *sadyas*.

9. To win a woman's love.

[*Jamadagni. — kāmātmaddāivatam. ānuṣṭubham.*]

Found also in Pāipp., but in ii. (not in xix., like the hymns that precede and follow). Used by Kāuç. (35.21) with the preceding hymn, for the same purpose.

Translated: Weber, *Ind. Stud.* v. 264; Florenz, 258 or 10; Griffith, i. 249; Bloomfield, 101, 459.

1. Want (*vāñch*) thou the body of me, the feet; want the eyes; want the thighs; let the eyes, the hair of thee, lusting after me, dry up with love.

Ppp. puts *tanvām* (not *-am*) after *pādāu* in **a**, reads *vāccha* in **b**, begins **c** with *akṣo*, adds *oṣṭhāu* after *keçās*, and ends with *āsyatām*. Read *akṣyāù* in **c** in our text (an accent-sign omitted over the *āu*). ⌊Delbrück, *Vergleichende Syntax*, i. 386, joins *mā́m* with *kā́mena*: so Grégoire, KZ. xxxv. 83.⌋

2. I make thee cling to my arm, cling to my heart; that thou mayest be in my power, mayest come unto my intent.

The second half-verse is the same with iii. 25. 5 c, d, and nearly so with i. 34. 2 c, d ⌊cf. vi. 42. 3, note⌋. Ppp. reads, for a, b, *māi tvā dūṣaṇimṛgaṁ kṛṇomi hṛdayaspṛçam;* and begins c with *mame 'd apa kr-*.

3. They whose navel is a licking, in [whose] heart is made conciliation — let the kine, mothers of ghee, conciliate her yonder to me.

The comm. reads *amū́s* in d, and so is able to understand *yā́sām* at the beginning as relating to "women" understood, and not to *gā́vas;* and he explains *āréhaṇam* by *āsvādanīyam* 'something to be enjoyed by tasting.' The obscure and difficult first pāda is perhaps corrupt.

10. Greeting to divinities etc. of the three spheres.

[*Çaṁtāti. — nānādevatyam: 1. āgneyī, 2. vāyavyā, 3. sāuryā. 1. sāmnī triṣṭubh, 2. prājāpatyā bṛhatī, 3. sāmnī bṛhatī.*]

This prose hymn is not found in Pāipp. In Kāuç. (9. 3, 5), it is quoted after each *çānti gaṇa*, to accompany a pouring out of water three times (*iti triḥ pratyāsiñcati;* the comm. does not notice this use); and again (12. 3), it is prescribed in all rites for success; being further (note to 8. 23) reckoned to the *vāstu gaṇa*.

Translated: Florenz, 258 or 10; Griffith, i. 249.

1. To earth, to hearing, to the forest-trees — to Agni [their] overlord, hail!

It is not easy to read 22 syllables in the verse.

2. To breath, to the atmosphere, to the birds — to Vāyu [their] overlord, hail!

It is strange that in this verse the sphere is placed after the human faculty.

3. To the sky, to sight, to the asterisms — to Sūrya [their] overlord, hail!

The first *anuvāka*, of 10 hymns and 30 verses, ends here. The quotation is simply *prathama* (or *-mā*): see under the next *anuvāka*.

11. For birth of sons.

[*Prajāpatiḥ. — retodevatyam uta mantroktadevatyam. ānuṣṭubham.*]

The hymn is found also in Pāipp. xix. Accompanies in Kāuç. (35. 8) a rite for conception of a male child (*puṁsavana*); fire is generated between *çamī* and *açvattha*, and is variously applied to the woman.

Translated: Weber, v. 264; Ludwig, p. 477; Zimmer, p. 319; Florenz, 260 or 12; Griffith, i. 250; Bloomfield, 97, 460.

1. The *açvatthá* [has] mounted upon the *çamī́;* there is made the generation of a male; that verily is the obtainment of a son; that we bring into women.

Some of SPP's mss. read, with the comm., *puṁsávanam* in **b**. Ppp. combines *açvatthā* ''*rū-* in **a**, and for **c**, **d** has *tad eva tasya bheṣajaṁ yat striṣv āharanti tam*, 'that is the remedy of this — namely, that they put this into women.'

2. In the male, indeed, grows (*bhū*) the seed; that is poured along into the woman; that verily is the obtainment of a son; that Prajāpati said.

Several of our mss. (Bp.P.M.W.E.H.) read *pūṁsí* at the beginning. ÇGS. has (i. 19) a nearly corresponding verse: *puṁsi vāi puruṣe retas tat striyām anu ṣiñcatu: tathā tad abravīd dhātā tat prajāpatir abravīt.*

3. Prajāpati, Anumati, Sinīvālī hath shaped; may he put elsewhere woman-birth; but may he put here a male.

Ppp. has in **c** *triṣūyam* 'triple birth' (or for *strīṣūyam?*). Two of the Prāt. rules (ii. 88, iv. 83) mention *strāīṣūyam* (p. *strāīsūyam*). ÇGS. has for this verse also a correspondent (i. 19): *prajāpatir vy adadhāt savitā vy akalpayat: striṣūyam anyānt sv* (*anyāsv?*) *ā dadhat pumāṅsam ā dadhād iha.*

12. Against the poison of snakes.

[*Garutman. — takṣakadāivatam. ānuṣṭubham.*]

Found also in Pāipp. xix. Used by Kāuç. (29. 28) in a remedial rite against the poison of serpents.

Translated: Ludwig, p. 501; Florenz, 262 or 14; Griffith, i. 250; Bloomfield, 28, 461. — See Bergaigne-Henry, *Manuel*, p. 149.

1. I have gone about the race of snakes, as the sun about the sky, as night about living creatures other than the swan (*haṅsá*); thereby do I ward off thy poison.

It would appear from this that the *haṅsa* is regarded as exempt from the dominion of night, doubtless as remaining awake: cf. Pliny, *Nat. Hist.* x. 23. But Ppp. reads, in **c**, **d**, *rātrāu jagad ivāṁ ni dhvaṅsād avādir imaṁ viṣam.* The comm. reads and explains *janim āgamam* in **b**; and in **c** derives *haṅsa* from root *han*, and makes it mean the soul (*ātman*), to which alone poison does not penetrate! The Anukr. does not heed the redundant syllable in **c**. ⌊Ppp. combines *ahīnām*, without elision.⌋

2. What was known of old by priests (*brahmán*), what by seers, what by gods; what is (*bhūtá*), is to be, that has a mouth — therewith do I ward off thy poison.

Ppp. has *uditam* for *viditam* in **b**, and *āsunvat* at end of **c**. The comm. explains *āsanvat* to mean *āsyayuktaṁ: teno 'ccāryamāṇamantrasahitam.*

3. With honey I mix (*pṛc*) the streams; the rugged (? *párvata*) mountains [are] honey; honey is the *Páruṣṇī*, the *Çīpālā*; weal be to thy mouth, weal to thy heart.

The comm. reads at the beginning *madhv ā pṛñce;* he takes the streams for the Ganges etc., the mountains (*párvata*) for the Himālaya etc., and the hills (*girí*) for their foot-hills; the *paruṣṇī* for the great river of that name, and *çīpālā* as adj., 'rich in

water-grass' (*çāivāla*): all these are to pour on (*ā siñcantu*) poison-removing honey. The Ppp. text is quite different: ***abhi nā pṛkṣa nadyaṣ parvatāi 'va girayo madhu: madhu pṛṣṭī çipālā samāste 'stu çaṁ hṛdaya.*** Perhaps ***paruṣṇī*** signifies here an 'eddying' brook, and *çipālā* a pool 'rich in water-plants.' ⌊Considering that the effect of snake-bite upon heart and blood must have been well known to even the most unlettered Hindu, I am tempted to suggest emendation of *āsné* to ***asné.***⌋ ⌊In R. and W's ed., correct *nadyò3* to *nadyàṣṭh.*⌋

13. To the instruments and ministers of death.

[*Atharvan* (*svastyayanakāma*). — *mārtya*[*va*]*m. ānuṣṭubham.*]

Found also in Pāipp. xix. The hymn is variously employed by Kāuç.: in a rite for victory (14. 25), with iii. 26, 27; and again (15. 6), similarly, in favor of a Vāiçya; in the preparation of the house-fire (72. 13), with an offering; four times in the chapter of portents: once (104. 3) when Brahmans quarrel; again (105. 1) when images play pranks; yet again (113. 3) when a cow suckles an ox (these three in company with i. 19); once more (123. 1), when animals touch sacred things; and it is further reckoned (note to 25. 36) to the *svastyayana gaṇa.*

Translated: Florenz, 264 or 16; Griffith, i. 251.

1. Homage to the weapons (*vadhá*) of the gods; homage to the weapons of kings; likewise the weapons that are of the Vāiçyas — to them of thine, O death, be homage.

Ppp. has *viçvānām* in c.

2. Homage to thy benediction; homage to thy malediction; homage to thy favor, O death; this homage to thy disfavor.

Ppp. omits the first half-verse, doubtless by accident. The comm. takes the datives in **a** and **b** as *nomina agentis.*

3. Homage to thy sorcerers; homage to thy remedies; homage to thy roots, O death; this homage to the Brāhmans.

14. Against the baláśa.

[*Babhrupiñgala* (?).— *balāsadevatyam. ānuṣṭubham.*]

Occurs also in Pāipp. xix. Used by Kāuç. (29. 30) in a remedial rite against catarrh (*çleṣman*), with variously administering prepared water to the patient.

Translated: Florenz, 265 or 17; Griffith, i. 252; Bloomfield, 8, 463; vs. 1 also by Grohmann, *Ind. Stud.* ix. 397, with an excursus on the *baláśa.*

1. The bone-dissolving, joint-dissolving, settled (*ásthita*) heart disease, all the *baláśa*, cause thou to disappear, that is seated in the limbs and in the joints.

SPP. adopts in **a** the *saṁhitā*-reading *parusrañsám* (p. *paruḥ॰srañsám*), with nearly all his mss., and with the comm. The majority also of our mss. ⌊not E.O.⌋ omit the *ḥ* but the Prāt. authorizes no such abbreviation, and the point is one in regard to which the usage of the mss., however seemingly accordant, is not to be trusted. Ppp. reads,

in c, *niṣ kṛdhi* for *nāçaya*. The comm. takes the two words in a as names of disorders, which is perhaps preferable, and regards them as occasioned by phlegm (*çleṣman*): *balāsa* he defines as *kāsaçvāsātmaka çleṣmaroga*. ⌊For *ā́sthita*, see note to iv. 17. 8.⌋ ⌊Delete the accent-sign over *-saṁ* in c.⌋

2. The *balā́sa* of him that has *balā́sa* I destroy like a *muṣkará;* I cut its bond like the root of a gourd.

The accent *urvārvā́s* is noted in the commentary to Prāt. iii. 60; Ppp. reads *ulvālvo yathā*. The comm. defines *urvārū* as 'the fruit of the *karkaṭī*' (*Cucumis utilissimus*) and explains the comparison to be with the stem of this fruit, which becomes loosened of itself when ripe: cf. xiv. 1. 17. Ppp. and the comm. read *puṣkaram* in b. Ppp. also has *kṛṇomi* instead of *kṣiṇomi*, a preferable reading (BR. pronounce *kṣiṇomi* "false"; but *nu*-forms of this root occur in Brāhmaṇa and Sūtra; *akṣṇomi*, however, would be better in place). ⌊See BR. v. 1348 and 838.⌋

3. Fly out forth from here, O *balā́sa*, like a young *āçuṁgá;* then, like the [last] year's bulrush, scud away, innocuous to heroes.

Ppp. has, for b, *suparṇo vasater iva* ⌊cf. RV. i. 25. 4⌋ 'like a bird from its nest': a much easier reading. The comm. explains *āçuṁga* as an ordinary adjective, 'swift-going,' and, instead of *çiçuka*, reads *çuçuka* "a wild animal so called." For c, d, Ppp. has *adhe 'ṭa ivā 'hano 'padrāhy avāiraha*. The comm. reads *itas* ⌊that is *itás*⌋, pple of root *i*, for *iṭas* in c. The Anukr. appears to sanction the contraction *iṭe 'va* in c.

15. For superiority.

[*Uddālaka.—vānaspatyam. ānuṣṭubham.*]

Found also in Pāipp. xix. Kāuç. applies (19. 26) in a rite for prosperity, with vi. 142. 3, using an amulet of barley. It is also reckoned (note to 19. 1) to the *puṣṭika* mantras.

Translated: Florenz, 267 or 19; Griffith, i. 252.

1. Thou art the highest of herbs; of thee the trees are subjects (*upasti*); let him be our subject who assails us.

The verse is RV. x. 97. 23 (with which VS. xii. 101 precisely agrees), which has, for a, *tvám uttamā́ 'sy oṣadhe*, and accents *úpastayas úpastis*. Ppp. elides the *a* of *asi* in a, and in c, d has *upastir asmākaṁ bhūyād yo 'smān*. The comm. regards the *palāça* tree as addressed.

2. Whoever, both kindred and not of kin, assails us, of them may I be highest, as this one of trees.

The Ppp. version of i. 19. 4 a, b is (as pointed out at that place) nearly our a, b here. In this verse Ppp. reads *samb-* and *asamb-*, and its c is *sambandhūn sarvāṅs tān tvā*.

3. As of herbs soma is made highest of oblations, as the *talā́çā* of trees, [so] may I be highest.

Ppp. reads, for b, c, *uttamaṁ havir ucyate* (which is better): *yavā tvam āiva vṛkṣāṇām*. The comm. has *palāça* in c. If *talā́çā* is a good reading, it may mean the same as *tālīçā* (*Flacourtia cataphracta*).

16. To various plants (?).

[*Çāunaka* (*anena hinahidevam astāut*). — *mantroktadevatyam uta cāndramasam. ānuṣṭubham. caturṛcam. 1. nicṛt 3-p. gāyatrī ; 3. bṛhatīgarbhā kakummaty anuṣṭubh ; 4. 3-p. pratiṣṭhā.*]

Found also in Pāipp. xix. Appears in Kāuç. (30. 1), in a healing rite, explained as intended for disease of the eyes, with various use of mustard plant. Verse 4 is quoted alone later (51. 15), in a rite explained by Keç. simply as one for welfare, by the comm. as for welfare in connection with food (*annasvastyayana*): and the comm. reads in Kāuç. *anna-* (not *āla-*) *bheṣajam ;* the three *çalāñjālāgrāṇi* of 51. 16 the comm. explains as *sasyavallīs*.

The whole hymn is totally obscure: that it relates to a disease of the eyes, as assumed by the native comment, there appears no good reason to believe.

Translated: Florenz, 268 or 20; Griffith, i. 253 (see his notes); Bloomfield, 30, 464.

1. O *ābayu*, non-*ābayu !* thy juice is sharp (*ugrá*), O *ābayu !* unto thy broth do we eat.

The hymn is unintelligible, and the translation only mechanical. Ppp. and the comm. read *āv-*, *anāv-* in **a**, **b** (Ppp. combining *ugrā* "*v-*); and the comm. derives the words from the verbal stem *āvaya*, with suffix *u*, and renders 'being eaten' (*adyamāna*), 'not being eaten' (*abhakṣyamāṇa*), understanding 'mustard' (*sarṣapa*) to be addressed. Ppp. has, for **c**, *yā te karmam açīmahi* ⌊and, in **a**, elides '*nāvayo*⌋.

2. *Vihálha* by name is thy father, *madávatī* ('intoxicated') by name is thy mother; for thou art he, not thyself, thou that didst consume thyself.

SPP. reads in **a** *viháhlas*. The translation of the second half-verse implies the altered division and accentuation of **c** that is made in our edition; the mss. read *sá hina* (not divided in *pada*-text) *tvám asi ;* and SPP. follows them. Ppp. has for **c** *çevas tvam asi* (its **d** is like ours), but it omits **a**, **b**, and, on the other hand, adds at the end *babhruç ca babhrukarṇaç ca nīlākalaçālāçavaṣ paççā*. The comm. reads *vihan̄la* for *vihalha* (which is supported by the commentary to Prāt. i. 46) in **a**, and regards *hi na* as two words in **c**. The verse as it stands (8+9 : 6+8=31) is very improperly passed as a simple *anuṣṭubh*. ⌊An *ási* between *hí* and *ná* would mend the meter of **c** if such stuff were worth mending.⌋

3. O *táuvilikā*, quiet down; this racket hath quieted down; both the brown and the brown-eared one: go away, O *nirāla !*

It is perhaps by a misprint that SPP. reads *áva : ïlaya* (for *il-*) in the *pada*-text of **a** (though our D. has also *ïl-*). To the comm., *tāuvilikā* is the name of a *piçācī* that produces disease; *āilaba*, a kind of disease of the eyes; *babhru* and *babhrukarṇa*, causes of disease; and *nirāla*, also a disease. The translation implies the emendation of *nír āla* to *nirāla*.* Ppp. has a peculiar text: *tāulike 've 'layā 'vā imāilavāilāi : ihas tvām āhutiṁ jusāṇo manasā svāhā ;* but part of this belongs perhaps to the following piece. ⌊The Anukr. scans as 8+9 : 8+6.⌋ *⌊Comm. reads *nirāla ;* R. has *nír āçala*, and T. has *nīlāçala*. Comm. has further *apāihi !*⌋

4. *Alasálā* art thou first; *silāñjálā* art thou after; *nīlāgalasálā*.

This verse is wanting in Pāipp. (save so far as its last word is found in that version of vs. 2). The comm. understands the three obscure words it contains to be names of

grain-creepers (*sasyavallī*); he gives the second the slightly different form *çalāñjālā*. The comment to Prāt. iv. 107 quotes *alasālā 'si* as instancing the indispensableness of the *pada*-text to a student; but what good it does him in this instance is quite unclear. Our Bp. gives the third pāda thus: *nīlāgalasālé 'ti nīlāgalasā́lā*. The verse is capable of being read as 8+7: 6.

17. Against premature birth.

[*Atharvan. — caturṛcam. garbhadṛṅhaṇadevatyam. ānuṣṭubham.*]

Found, except vs. 1 (in the order 4. 2, 3), in Pāipp. xix. Used by Kāuç. (35.12) in the rite for securing the fœtus against abortion.

Translated: Ludwig, p. 477; Florenz, 269 or 21; Griffith, i. 254; Bloomfield, 98, 467.

1. As this great earth receives the embryo of existences, so let thine embryo be maintained, in order to birth after pregnancy.

The comm. reads *anusūtram* for *ánu sū́tum*. The first half-verse has already occurred, as v. 25. 2 a, b ⌊where the note gives the parallel passages⌋. The comment to Prāt. ii. 103 notes the non-lingualization of the *s* of *sū́tum* after *ánu* — which is wholly superfluous unless it read *ánusūtum*.

2. As this great earth maintains these forest-trees, so let thine etc. etc.

Ppp. begins *yathe 'yam urvī pṛthivī*, and reads, in **c**, **d**, *garbhā anu* and *suvitave*.

3. As this great earth maintains the rugged (*párvata*) mountains, so let thine etc. etc.

4. As this great earth maintains the various (*viṣṭhita*) living beings, so let thine etc. etc.

18. Against jealousy.

[*Atharvan (?). — īrṣyāvināçanadevatyam. ānuṣṭubham.*]

Found also in Pāipp. xix. Used by Kāuç. (36. 25), with vii. 45 and 74. 3, in a rite against jealousy.

Translated: Weber, *Ind. Stud.* v. 235; Ludwig, p. 514; Florenz, 270 or 22; Grill, 28, 159; Griffith, i. 254; Bloomfield, 106, 467.

1. The first blast of jealousy, and the one after the first, the fire, the heat of the heart — this we extinguish for thee.

Ppp. has readings in part better: for **b**, *madhyamām adhamām uta*; for *agnim* in **c**, *satyaṁ*; at end, *nir mantrayāmahe*. The comm. explains *dhrājim* by *vegayuktāṁ gatim*.

2. As the earth [is] dead-minded, more dead-minded than a dead man, and as [is] the mind of one who has died, so of the jealous man the mind [be] dead.

"Feeling" would be in this verse an acceptable equivalent for *manas* 'mind.'

3. That fluttering mind (*manaskā́*) that has found place in (*çritá*) thy heart — from it I set free thy jealousy, like the hot vapor from a bag of skin.

The translation implies at the end the emendation (first proposed in BR.) of the apparently senseless *nṛtes* into *dṛ́tes*, which the comm. reads, and which SPP. has accordingly admitted into his text; the result of fermentation, escaping when the vessel is opened, is apparently intended. Ppp., however, has *nṛtes*, although it gives sundry various readings (in part mere corruptions): for **a**, *yad yan me hṛdi srukaṁ;* in **b**, *prathayiṣṇukam;* in **c**, *taṁ te riṣyāmi mu-*. The comm. divides **b** into *manas kam patayiṣṇu kam*.

19. For ceremonial purification.

[*Çaṁtāti.* — *nānādevatyam uta cāndramasam. gāyatram: 1. anuṣṭubh.*]

Found also in Pāipp. xix. Translated by Ludwig (p. 431). Quite various use is made of this hymn in the *sūtras*. In Kāuç. it is included (9. 2) in the *bṛhachānti gaṇa;* it is associated (as are vi. 23. 24, 51, 57. 59. 61, 62) with i. 4–6 etc. in a rite for good fortune (41. 14); it appears in the *savayajñās* (66. 16), with the *pavitra sava;* and the comm. declares it and vi. 51. 62 to be intended by *pavitrāis* at 61. 5, also in the *savayajña* chapter. In Vāit. it accompanies a purifying rite (11. 10) in the *agniṣṭoma*, and (with vi. 69 etc.) the pouring out of the *surā* in the *sāutrāmaṇī* ceremony ⌊30. 13⌋; and vs. 2 in the *agnyādheya* (6. 11), with an offering to Agni *pavamāna*.

Translated: Ludwig, p. 431; Florenz, 272 or 24; Griffith, i. 255.

1. Let the god-folk purify me; let men (*mánu*) purify me with prayer (*dhī́*); let all beings purify me; let the purifying one purify me.

Ppp. reads at the end *mām*. The verse is found in sundry other texts, with considerable varieties of reading: the first pāda is the same in all (only RV. has *mā́m*); in the second, RV. (ix. 67. 27) has *vásavas* for *mánavas*, while VS. (xix. 39) reads *mánasā dhíyas*, and TB. (i. 4. 8[1]) and MS. (iii. 11. 10) agree with AV.; in the third, VS. agrees with AV., and MS. differs only by giving *bhūtā́ mā*, while TB. has *víçva āyávaḥ*, and RV. *víçve deváḥ punītá mā;* the fourth is omitted in TB., and RV.VS. have *jā́tavedaḥ punīhí mā*, while MS. differs only by *punāhí*. The readings of K. (xxxviii. 2) I have not. The comm. explains *dhiyā* in **a** by *buddhyā karmaṇā vā*, and *pavamānas* in **d** as either wind or soma.

2. Let the purifying one purify me, in order to activity, dexterity, life, likewise unharmedness.

Ppp. arranges **a** as *punātu mā pavamānaḥ*. It gives, for **c**, *jyok ca sūryaṁ dṛçe* (cf. our i. 6. 3 and xii. 2. 18), and this is also the reading of MS. (ib.), which alone of all the other texts has a correspondent to this verse.

3. With both, O divine impeller (*savitar*), with purifier and with impulse, do thou purify us in order to seeing.

This verse is found in all the texts that have vs. 1. RV. (ix. 67. 25) VS. (xix. 43) have, for **c**, *mā́m punīhi viçvátaḥ*, and MS. (as above) the same save *punāhi;* TB. (i. 4. 8[1]) gives instead *idám bráhma punīmahe*.

20. Against fever (takmán).

[*Bhṛgvañgiras.—yakṣmanāçanadāivatam. 1. atijagatī; 2. kakummatī prastārapañktiḥ; 3. satahpañktiḥ.*]

Only the last verse is found in Pāipp., in book xiii. Appears in Kāuç. (30.7) in a remedial rite for bilious fever, and is reckoned (note to 26.1) to the *takmanāçana gaṇa*.
Translated: Grohmann, *Ind. Stud.* ix. 384, 393; Ludwig, p. 511; Zimmer, p. 380; Florenz, 273 or 25; Griffith, i. 255; Bloomfield, 3, 468.

1. Of him as of burning fire goeth the vehemence (?); likewise, as it were, shall he crying out go away from me; some other one than us let the ill-behaved one seek; homage be to the heat-weaponed fever.

The translation given implies the easy emendation of *çuṣmíṇas* to *çúṣmas*, which eases the meter,* and helps the sense out of a notable difficulty. The comm. and the translators understand (perhaps preferably) *mattás* in **b** as pple of *mad*, instead of quasi-ablative of the pronoun *ma*, as here rendered ("he flees, crying like a madman," R.). The comm. takes *avratas* as intended for an accusative, *-tam*. The verse is really a *jagatī* with one redundant syllable in **a**. *⌊The metrical difficulty is in the prior part of **a**; the cadence of **a** is equally good with *çuṣmíṇas* or with *çúṣmas*.⌋

2. Homage to Rudra, homage be to the fever, homage to king Varuṇa, the brilliant (*tvíṣīmant*), homage to the sky, homage to the earth, homage to the herbs.

The Anukr. scans the verse as 12+12 : 9+6 = 39 syllables.

3. Thou here who, scorching greatly, dost make all forms yellow — to thee here, the ruddy, the brown, the woody *takmán*, do I pay homage.

Ppp. reads, in **a**, *rūras* for *yas*; its **c**, **d** are *aruṇāya babhrave tapurmaghavāya namo 'stu takmane*. The comm. understands *vānyāya* in **d** as gerundive of root *van* = *saṁsevyāya*: perhaps 'of the forest,' i.e., having no business in the village. The verse (9+11 : 9+12) is too irregular for the metrical definition given ⌊cf. viii. 2. 21⌋.

The second *anuvāka* ends here, having 10 hymns and 32 verses, and the quotation from the old Anukr. is simply *dvitīyāu*, which ought to combine with the *prathama* of the first *anuvāka* — only one does not see how, as the two are not equal in number of verses.

21. To healing plants.

[*Çaṁtāti.—cāndramasam. ānuṣṭubham.*]

Found also in Pāipp. i. Used by Kāuç. (30.8) in a remedial rite for growth of hair.
Translated: Florenz, 275 or 27; Grill, 50, 160; Griffith, i. 256; Bloomfield, 30, 470.— See also Bergaigne-Henry, *Manuel*, p. 150.

1. These three earths (*pṛthivī*) that there are — of them earth (*bhūmi*) is the highest; from off their skin have I seized a remedy.

Ppp. elides the initial *a* of *aham* in **c**, and its **d** is *sam u jagrabha bheṣajam*. ⌊See Griffith's note.⌋

2. Thou art the most excellent of remedies, the best of plants; as Soma, lord (? *bhága*) in the night-watches (*yáma*), like Varuṇa among the gods.

The comm. takes *yāma* in the sense here given (*ahorātrabhāgeṣu sādhyeṣu*), and Soma as 'moon,' which is doubtless true; but he renders *bhagas* by 'and the sun.' Ppp. exchanges the place of 'remedies' and 'plants,' and reads *yajñas* for *somas* in **c**. The Anukr. appears to authorize *bhage 'va* in **c**.

3. O ye wealthy (*revánt*) ones, doing no violence, desirous to bestow ye desire to bestow; both are ye hair-fasteners, and also hair-increasers.

Ppp. exchanges the place of *-dṛṅhaṇīs* and *-vardhanīs*, and reads the equivalent *siṣāsantīs* for *siṣāsavas*. *Anādhṛṣyā́s* in **a** would seem a better reading. The Anukr. overlooks the deficiency in **a**; insertion of *sthá* after *revatīs* would rectify it.

22. To the Maruts.

[*Çaṁtāti.* — *ādityaraçmidevatya*[*m*]. *mārutam. trāiṣṭubham: 2. 4-p. bhurigjagatī.*]

Found also in Pāipp. xix. Used by Kāuç. (30. 11) in a remedial rite against protuberant belly etc. Keç. and the comm. read further in the rule the *pratīka sasruṣīs* of hymn 23, and detail a second lengthy process in the same rite as performed with the two. Hymns 22–24 are also explained as among the *apāṁ sūktāni* (7. 14 and note). In Vāit. (9. 5) this hymn appears in the *cāturmāsya* sacrifice as addressed to the playing (*krīḍin*) Maruts.

Translated: Ludwig, p. 463 ⌊vss. 1–2⌋; Florenz, 276 or 28; Griffith, i. 256.

1. Black the down-track, the yellow eagles, clothing themselves in waters, fly up to the sky; they have come hither from the seat of righteousness (*ṛtá*); then, forsooth, with ghee they deluged the earth.

The verse comes from the mystic and obscure hymn RV. i. 164 (vs. 47), and is found again twice below (ix. 10. 22, which see; xiii. 3. 9). It is also found in several of the Black Yajus texts: TS. (iii. 1. 11⁴), MS. (iv. 12. 5), K. (xi. 9, 13). RV.MS. end with *pṛthivī́ vy ùdyate;* TS. has *ásitavarṇās* (for *kṛṣṇáṁ niyā́nam*) in **a**, *mithas* (for *apás*) in **b**, *sádanāni kṛtvā́* in **c**, and, for **d**, *ā́d it pṛthivī́ ghṛtāir vy ùdyate.* Ppp. agrees with RV.MS. at the end of the verse, and it combines, in its frequent way, *suparṇā 'po.*

2. Ye make the waters rich in milk, the herbs propitious, when ye bestir yourselves, O golden-backed Maruts; do ye lavish (*pinv*) both sustenance and good-will there, where, O manly Maruts, ye pour honey.

The first, third, and fourth pādas are found as **b**, **c**, **d** of a verse in TS. iii. 1. 11⁸; TS. reads *kṛṇuta* (as does also Ppp.), and it omits *çivā́s;* it also has, with the comm., *pinvatha* in **c** (which is better). Ppp. further reads *yamās* for *çivās*, and *ejati* for *-thā*; ⌊and *siñcatā* for *-thā*⌋.

3. Water-swimming [are] the Maruts; send ye that rain which shall fill all the hollows; the *gláhā* shall bestir itself, like a girl that is thrust, thrusting the *éru*, like wife with husband.

The text of this verse is hopelessly corrupt, and all attempts to make connected sense of the second half must apparently be (like that of Pischel in *Ved. Stud.* i. 81 ff.) forced and unsuccessful. ⌊Baunack, KZ. xxxv. 532, may also be consulted.⌋ The version of

it presented in TS. (iii. 1. 11[8]) rather sets off its difficulties than gives any help in solving them. It makes *marutas* vocative in **a**, and the comm. also understands the word as vocative, not heeding its accent; the preferable reading would be *údapruto marutas*, both vocative. The comm. then takes *tā́n* together with *udaprútas* as qualifying *meghān* 'clouds' understood. Ppp., with the majority of SPP's authorities and some of ours (P.M.), reads *udaplútas*. Then *tā́ṅ* (*pada*-text *tā́n*) is read by all the authorities in both texts, although the sense necessarily requires (as in our translation is assumed) *tā́m*, as antecedent to *yā́*. But here, again, all the *pada*-texts have *yā́ḥ*, which completes their confusion. TS. has, for **b**. the wholly different and doubtless secondary phrase *vṛ́ṣṭiṁ yé víçve marúto junánti*, making of the line 'O Maruts, send those water-swimming ones who, [namely] all the Maruts, hasten the rain.' The comm. understands *yā*, but then also *viçvā*, as neut. pl. (*vrihiyavādisasyāni*), while all our *pada*-texts have correctly *viçvāḥ*; the comm. then is obliged to supply a *ca* 'and' after *nivátas*. In **c**, **d**, TS. reads *króçati* for *éjāti*, *gárdā* for *gláhā*, *pérum* for *érum*, and *tuñjānā́* for *tundānā́* (some of the mss., including our O. D. R., have *tudānā́*); the comm. also has *tuñjānā*, but *gahlā* (so printed; but it should doubtless be *galhā*, since he derives it from root *garh* 'chide': one of our mss. (W.) and three of SPP's have *gálhā*) instead of *gláhā* or *gárdā*; he translates it 'thunder.' These changes on *gláhā* and *éru*, at least, are plainly no real variations of reading, but blind blunders over an unintelligible text. Ppp. is corrupt and hardly legible: perhaps *ye jahāti ktahnā kanye 'va dunnonaṁ dunnāmā patye 'va jāyām*. R. suggests that the line **c–d** belongs to a gambling hymn, and that we are to read *glahas* and *ūrum*, a comparison being made between the shaking of the dice-holder and the *agitatio* of a female at the *coitus*.

23. To the waters: for blessings.

[*Çaṁtāti* (?). — *abdevatyam*. *ānuṣṭubham*: *2. 3-p. gāyatrī*; *3. paroṣṇih*.]

Found also in Pāipp. xix. Reckoned by Kāuç. (9. 2) to the *bṛhachānti gaṇa*, and also (note to 7. 14) to the *apāṁ sūktāni*; and again (41. 14), with vi. 19 etc., used in a rite for good fortune: as to its combination (30. 11) with the preceding hymn, see that hymn. In Vāit. (4. 14) it accompanies in the *parvan* sacrifices the pouring out of water.

Translated: Ludwig, p. 431; Florenz, 278 or 30; Griffith, i. 257.

1. Flowing on, devoted to it; by day and by night flowing on; I, of desirable activity, call upon the heavenly waters.

The verse is found as a *khila* or appendix to RV. x. 9, as vs. 10 of that hymn. It reads there, in **a**, *ádapasas*, which is an obvious and called-for emendation of our text, and assumed in our translation; in **c**, *-kratūs*, which is also an improvement (our P. has it, but apparently only by an accident); and, for **d**, *ā́ devī́r ávase huve*. Ppp. has, for **d**, *ahūpo devīr upa bruve*. The first pāda lacks a syllable, unless we resolve *sa-sṛ-u-*.

2. Let them release here the worked-in waters of the ceremony for conducting forward; let them at once make [them] to go.

The translation implies emendation of *ā́pas* in **a** to *apás*, or else the use of the former as accusative, as in more than one other passage. *Ótās*, lit. 'woven in'; i.e. brought in as part of the ceremony. But the comm. reads *ūtās*, and explains it as = *saṁtatās* or *avicchedena pravahantyaḥ*. ⌊In **a**, **b**, the reading of Ppp. appears to be like ours; but in **c** it has *bhavantu etave*.⌋ ⌊Cf. v. 23. 1 for *ótās*.⌋

3. In the impulse (*savá*) of the divine impeller (*savitár*) let men do their [sacred] work; weal to us be the waters, the herbs propitious.

Ppp. reads *kṛṇvanti* in **b**. Here, to preserve the balance of forms, *apás* has to be understood as nominative.

24. To the waters: for blessings.

[*Çaṁtāti* (?). — *abdevatyam*. *ānuṣṭubham*.]

Found also in Pāipp. xix. Reckoned in Kāuç. (9.2) to the *bṛhachānti gaṇa*, and (note to 7.14) to the *apāṁ sūktāni*; used in a rite for good-fortune (41.14) with vi. 19 etc.: see under 19; and also (30.13) in a healing ceremony for heart-burn, dropsy, etc.

Translated: Florenz, 279 or 31; Grill, 13, 161; Griffith, i. 258; Bloomfield, 12, 471.

1. They flow forth from the snowy (mountain); in the Indus somewhere [is their] gathering; may the heavenly waters give to me that remedy for heart-burn.

Ppp. reads, for **a, b**, *himavataḥ prasravatas tās sindhum upagachataḥ*. In **d**, the true reading is of course *hṛddyo-*, and SPP. so reads, though doubtless against his mss., as certainly against all ours; it is a very rare thing to find the full form written in such a case (and hence the *pada*-text blunder *hṛ-dyota* in i. 22. 1).

2. Whatever hath burnt (*ā-dyut*) in my eyes, and what in my heels, my front feet; may the waters remove all that — they of physicians the most excellent physicians.

The collocation of suffering parts in **a, b** is very odd; Ppp. seems to read for **a**, *yad akṣibhyāṁ ād-*, and, for **b**, *pārṣṇibhyāṁ hṛdayena ca*; for **d**, *tvaṣṭā riṣṭam ivā 'nasaḥ*. One or two of our mss. (P.H.) agree with some of SPP's in reading *karat* at end of **c**; and two of his have *nth* before it. The *pada*-division *subhiṣak-tama* is taught in Prāt. iv. 46.

3. Ye whose spouse is the Indus, whose king is the Indus, all ye streams that are — give us the remedy for this; for that would we enjoy you.

Ppp. exchanges the place of the two epithets in **a**. The comm. reads *stana* at end of **b**. Before *sthána* most of our mss. retain the final *ḥ*, as usual; SPP. does not note anything as to his authorities.

25. For relief from pains (?) in neck and shoulders.

[*Çunaḥçepa*. — *mantroktamanyā*[*di*]*vindçanadevatyam*. *ānuṣṭubham*.]

Found also in Pāipp. xix. Used in Kāuç. (30.14) in a healing rite against *gaṇḍamālās*, with kindling fifty-five *paraçu* (comm., *-çū*) leaves by chips.

Translated: Kuhn, KZ. xiii. 130 (with Germanic parallels); Florenz, 280 or 32; Griffith, i. 258; Bloomfield, 19, 472 (cf. AJP. xi. 323).

1. Both the five and the fifty that gather against those of the nape — let them all disappear from here, like the noises (? *vāká*) of the *apacíts*.

Mányās etc. may of course as well be nom., and the comm. so understands them, supplying *gaṇḍamālās* 'pimples, swellings' for them to agree with; *abhí* would then be left without object, or with indefinite object, 'one,' understood. The comm. renders *vākā́s* by *vacanīyā doṣāḥ*, and takes *apacítām* as accus. fem. pple: "as blameworthy faults leave an honored woman"! Under VS. xvii. 57, the comm. renders *vākā́s* by *vākyāni*.

2. Both the seven and the seventy that gather against those of the neck — let them all etc. etc.

Part of the mss. (including our D.R.) accent *saptá* at the beginning, and SPP. with good reason adopts that in his text.

3. Both the nine and the ninety that gather against those of the shoulders — let them all etc. etc.

Ppp., in these verses, exchanges the numbers of 1 and 3, omits *yās* every time in **a**, and combines *manyā 'bhi, grāivyā 'bhi, skandā 'bhi*.

26. Against evil.

[*Brahman. — pāpmadevatākam. ānuṣṭubham.*]

Found also in Pāipp. xix. Used in Kāuç. (30.17) in a healing rite against all diseases; and reckoned (note to 26.1) to the *takmanāçana gaṇa*. The comm. finds it quoted also in the Nakṣ. K. (15), in a ceremony against *nirṛti*.

Translated: Florenz, 282 or 34; Griffith, i. 259; Bloomfield, 163, 473.

1. Let me go, O evil (*pāpmán*); being in control, mayest thou be gracious to us; set me uninjured in the world of the excellent, O evil.

All the mss. leave *pāpman* unaccented at beginning of **d**, and SPP. follows them. The second pāda occurred above as v. 22.9 **b**. Ppp. rectifies the defective meter of **c**, by reading *ā mā bhadreṣu dhāmasv ātve dh-*. The comm. gives *sam* instead of *san* in **b**. The Anukr. overlooks the deficiency of two syllables.

2. Thou who, O evil, dost not leave us, thee here do we leave; along at the turning apart of the ways, let evil go after another.

The comm. understands *anuvyāvartane* as one word in **c**. Ppp. exchanges the place of 2 **c**, **d** and 3 **a**, **b**, reading, for the former, *patho vya vyāvartane niṣ pāpmā tvaṁ suvāmasi*; ⌊and it has *mā* for *naḥ* in **a**⌋.

3. Elsewhere than [with] us let the thousand-eyed immortal one make its home; whomsoever we may hate, him let it come upon (*ṛch*); and whom we hate, just him do thou smite.

Ppp., as above noted, has the first half of this verse as its 2 **c**, **d**, reading corruptly *nyucya* for *ny ucyatu*; its version of **c**, **d** is *yo no dveṣṭi taṁ gacha yaṁ dviṣmas taṁ jahi*. The comm. renders *ny ucyatu* by *nitarāṁ gacchatu*.

27. Against birds of ill omen.

[*Bhṛgu. — yāmyam uta nāirṛtam. jāgatam: 2. triṣṭubh.*]

Found also in Pāipp. xix. With 28.1 and 29.1, it constitutes RV. x. 165. ⌊MGS. ii. 17.1 a–e is made up of our vi. 27, parts of 29.1 and 28.3, and 28.1: see also the

pratīkas in Knauer's Index.⌋ Hymns 27, 28, and 29 are employed together in Kāuç. (46. 7) against birds of ill omen (the comm. to AV. reads *patatribhyas* for *patitebhyas* of the edition of Kāuç.).

Translated: Florenz, 282 or 34; Griffith, i. 259; Bloomfield, 166, 474.

1. Seeking what, O gods, the sent dove, messenger of perdition, hath come hither, to it will we sing praises, make removal; weal be [it] to our bipeds, weal to our quadrupeds.

RV. has precisely the same text in this verse. Ppp. begins with *devaṣ k-*. Some of the mss. (including our P.M.W.T.) read *nīḥkṛtiṁ* in **c**. The verse lacks two syllables of being a full *jagatī*.

2. Propitious to us be the sent dove, harmless, O gods, the hawk (*çakuná*) [sent] to our house; for let the inspired (*vípra*) Agni enjoy our oblation, let the winged missile avoid us.

Ppp. agrees with RV. in the better reading *gṛhéṣu* (for *gṛháṁ naḥ*) at end of **b**. ⌊One suspects that "hawk" may be too specific.⌋

3. May the winged missile not harm us; it maketh its track on the hearth, in the fire-holder; propitious be it unto our kine and men; let not the dove, O gods, injure us here.

The form *āṣṭrī́* (p. *āṣṭrī́ íti*) is quoted under Prāt. i. 74 as an example of a locative in *ī* (*pragṛhya*): RV. has the less primitive form *āṣṭryā́m*; the comm. explains it by *vyāptāyām araṇyānyām*. For **c**, **d**, RV. has a slightly different text: *çáṁ no góbhyaç ca púruṣebhyaç cā 'stu mā́ no hiṅsīd ihá devāḥ kapótaḥ*. The AV. version spoils the meter of **c**, but the Anukr. does not heed this.

28. Against birds of ill omen etc.

[*Bhṛgu.—yāmyam uta nāirṛtam. trāiṣṭubham: 2. anuṣṭubh: 3. jagatī.*]

All the verses found also in Pāipp., but not together; 1. occurs after the preceding hymn in xix.: 3. at a later point in xix.; 2. in x.; and there is no internal connection perceptible among them. Used by Kāuç., with the preceding and the following hymn, against birds of ill omen (46. 7); and vs. 2 is especially quoted as accompanying the leading of a cow [and] fire three times around the house. ⌊Vss. 1 and 3 occur at MGS. ii. 17. 1 — see under h. 27.⌋

Translated: Florenz, 285 or 37: Griffith, i. 260.

1. With the praise-verse (*ṛ́c*) drive ye the dove forth (*praṇódam*); reveling in food (*íṣ*) we lead a cow about, breaking up tracks hard to go in; leaving us (our?) sustenance shall it fly forth, swift-flying.

Praṇódam, lit. 'with forth-driving,' a quasi gerundial cognate accusative. RV. (x. 165. 5) has *nayadhvam* at end of **b**, a better reading. In Ppp., **b**, **c** are omitted. For **c**, RV. has *saṁyopáyanto duritā́ni viçvā*. In **d**, both RV. and Ppp. (also the comm.) end with *prá patāt pátiṣṭhaḥ*, of which our reading can only be a corruption: *páthiṣṭhaḥ* (p. *páthiṣṭhaḥ*) indicates a confusion with *pathiṣṭhā́* ⌊the non-division and accent also point to *pátiṣṭhaḥ* as true reading⌋. ⌊Ppp. has *hitvām* for *hitvā́ na*.⌋

2. These have taken fire about; these have led the cow about; they have gained themselves fame (*çrávas*) among the gods — who shall venture to attack them?

The RV. has the same verse at x. 155. 5 (also VS., xxxv. 18, precisely the same text with RV.), reading, for **a**, **b**, *pári 'mé gā́m aneṣata páry agním ahṛṣata*. Ppp. transposes **a** and **b** and reads *pary agnim aharṣata* (a false form). The *arṣata* of our text is plainly nothing but a corruption; and part of the mss. (including our P.M.W.I.) have instead *ariṣata* ⌊or *arīṣata*; K. *riṣatu*⌋.

3. He who first attained (*ā-sad*) the slope [of heaven], spying out the road for many, who is master of these bipeds, who of the quadrupeds — to that Yama, to death, be homage.

With the former half-verse is to be compared RV. x. 14. 1 **a**, **b**: *pareyivā́ṅsam pravā́to mahī́r ánu b. p. anupaspaçānā́m* (which is AV. xviii. 1. 49 **a**, **b**): **d** is the last pāda also of RV. x. 165. 4 (of which **a**, **b** are found here in 29. 1): **c** is nearly equal to RV. x. 121. 3 **c** (our iv. 2. 1 **c**; xiii. 3. 24 **c**). Ppp. follows RV. in **c** in putting *īçe* before *asya* (reading *īçay asya*). Our *pada*-text accents *asyá*: *íçe*; in RV. also *asyá* is accented. The verse lacks two syllables of being a full *jagatī*. ⌊Pischel discusses the verse, *Ved. Stud.* ii. 73: cf. 66.⌋ ⌊Ppp. has *pravatāsasāda*.⌋

29. Against birds of ill omen.

[*Bhṛgu.—yāmyam uta nāirṛtam. bārhatam: 1, 2. virāṇnāmagāyatrī; 3. 3-av. 7-p. virāḍaṣṭi.*]

Not found in Pāipp. Used by Kāuç. (46. 7) with the two preceding hymns.
Translated: Florenz, 287 or 39; Griffith, i. 260; Bloomfield, 166, 475.

1. Them yonder let the winged missile come upon; what the owl utters, [be] that to no purpose, or that the dove makes its track (*padá*) at the fire.

The second and third pādas are RV. x. 165. 4 **a**, **b** (we had **d** in the last verse of the preceding hymn); RV. omits *vā* in **c**; its addition damages the meter of the pāda, but the Anukr. overlooks this. ⌊Pādas **b**, **c** also occur at MGS. ii. 17. 1 d — cf. under h. 27.⌋

2. Thy two messengers, O perdition, that come hither, not sent forth or sent forth, to our house — for the dove and owl be this no place.

The comm. reads *etāu* for *etás* in **a**; he renders *ápadam* by *anāçrayabhūtam*.

3. May it fly hither in order to non-destruction of heroes; may it settle (*ā-sad*) here in order to abundance of heroes; turned away, do thou speak away, toward a distant stretch (? *saṁvát*); so that in Yama's house they may look upon thee [as] sapless, may look upon [thee as] empty (*ābhū́ka*).

The sense would favor the accent *ávāirahatya* in **a**; and *avīrahatyāyāi*, which the comm. reads, would be a further improvement. The comm. also has *papadyāt* at end of **a**, and, for **c**, *parām eva parāvatam*. He explains *ābhū́kam* by *āgatavantam*. At the end of **e**, *gṛhé* ought, of course, to be *gṛhè*; but most of the mss. (all of ours that are noted) have *gṛhé*, and SPP. also has admitted it into his text. ⌊As to Yama's house, cf. Hillebrandt, *Ved. Mythol.*, i. 512. For *cā́kaçān*, see *Gram.* § 1008 b.⌋

30. To the çamí plant: for benefit to the hair.

[*Uparibabhrava.* — *çāmyam. jāgatam : 2. triṣṭubh : 3. 4-p. kakummaty anuṣṭubh.*]

Found also in Pāipp. xix. Verse 1 is wholly unconnected in meaning with the others, nor do these clearly belong together. Used by Kāuç. (66. 15) in the *savayajñas*, at a *sava* called *pāunaḥçila* (*pāunasira*, comm.); and vs. 2 (2 and 3, comm.) in a remedial rite (31. 1).

Translated: Ludwig, p. 512; Florenz, 288 or 40; Griffith, i. 261. — See also Bergaigne-Henry, *Manuel*, p. 151.

1. This barley, combined with honey, the gods plowed much on the Sarasvatī, in behalf of Manu (?); Indra, of a hundred abilities, was furrow-master; the liberal (? *sudā́nu*) Maruts were the plowmen.

Ppp. has this verse only by citation of its *pratīka*, as if it had occurred earlier; but it has not been found elsewhere in the text. It occurs also in TB. (ii. 4. 87; exactly repeated in ĀpÇS. vi. 30. 20; PGS. iii. 1. 6), MB. ii. 1. 16, and K. (xiii. 15). The TB. version begins with *etám u tyám mádh-* (so MB. also), and it gives in **b** *sárasvatyās* and *manā́v*: cf. *manā́v ádhi*, RV. viii. 61. 2; ix. 63. 8; 65. 16; and the translation follows this reading: MB. has *vanāva carkṛdhi*. The comm., too, though he reads *maṇāú*, explains it by *manuṣyajātāu*. In **a**, he has *saṁjitam* (for *saṁyutam*). He explains *acarkṛṣus* by *kṛtavantas*, as if it came from root *kṛ*! ⌊SPP. reads *maṇāú*, without note of variant.⌋

2. The intoxication that is thine, with loosened hair, with disheveled hair, wherewith thou makest a man to be laughed at — far from thee do I wrench [out] other woods; do thou, O *çamī*, grow up with a hundred twigs.

Even the lines of this verse seem unrelated. Ppp. has, in **a**, *mado vikeço yo vikeçyo;* and its **c**, **d** are entirely different: *bhrūṇaghno varivāṇā janitvaṁ tasya te prajayas suvāmi keçam.* SPP. reads *çatávalçā* in **d**, with a part of the mss. (including our P.M.K.Kp.). The comm. explains *vṛkṣi* by *vṛçcāmi;* but its connection and form, in the obscurity of the verse, are doubtful. ⌊W. Foy discusses root *vrj*, KZ. xxxiv. 241 ff., and this vs. at p. 244.⌋ R. writes: "The fruit of the *çamī*, the pod or kernels, is regarded (Caraka, p. 182, l. 6) as injurious to the hair; and from the designation *keçamathanī* in Rājan. 8. 33 is to be inferred that it makes the hair fall out. But nothing is said of an intoxicating effect. To the two trees usually identified with *çamī*, *Prosopis spicigera* and *Mimosa suma*, belongs neither the one nor the other effect. Nor is either 'of great leaves.'" ⌊The Dhanvantarīya Nighaṇṭu, p. 188 of the Poona ed., also speaks of *çamī* as *keçahantrī* and of its fruit as *keçanāçana*.⌋

3. O thou of great leaves, blessed one, rain-increased, righteous! as a mother to her sons, be thou gracious to the hair, O *çamī*.

It is possible to read sixteen syllables out of the second half-verse (accenting then *mṛḍá*), but the description of the Anukr. implies 8+8 : 8+6=30 syllables ⌊as does also the position of the *avasāna*-mark, which is put after *mṛḍa*⌋. Ppp. eases the situation by inserting *nas* before *çamī* in **d**; it also reads *ūrdhvasvapne* (for *varṣavṛddhe*) in **b**.

31. At rising of the sun (or moon).

[*Uparibabhrava.* — *gavyam. gāyatram.*]

Found also in Pāipp. xix., as in RV. (x. 189. 1–3), SV. (ii. 726–8),* VS. (iii. 6–8), TS. (i. 5. 3[1]), K. (vii. 13), MS. (i. 6. 1). Used by Kāuç. (66. 14) in the *savayajñas*, with a spotted cow as *sava*. And by Vāit. in the *agnyādheya* ceremony (6. 3), as the sacrificer approaches the *āhavanīya* fire; and again in the *sattra* (33. 28), spoken by the Brahman-priest to the *hotar*, after the *mānasastotra*. * ⌊Also in i. 631–3 = Nāigeya-çākhā v. 46–8.⌋

Translated: as RV. hymn, by Max Müller, ZDMG. ix. (1855), p. XI; Geldner, *Siebenzig Lieder des RV.*, 1875, p. 57; Ludwig, number 160; Grassmann, ii. 433; and as AV. hymn, by Florenz, 289 or 41; Griffith, i. 262.

1. Hither hath stridden this spotted steer, hath sat upon his mother in the east, and going forward to his father, the heaven (*svàr*).

All the texts agree in this verse, except that TS. has *ásanat* and *púnaḥ* in **b**, while Ppp. has *prayat* in **c**. It seems to be a description of the rising of a heavenly body, — the comm. and the translators say, the sun; but the epithet "spotted," and the number thirty in the third verse point rather to the moon. The "mother" is of course the earth, upon which it seems to rest a moment.

2. He moves between the shining spaces, from the breath of this outbreathing [universe]; the bull (*mahiṣá*) hath looked forth unto the heaven (*svàr*).

RV. (with which, through the whole hymn, SV. and VS. entirely agree) reads (as does TS.) *apānatī́* (p. *apa*-*anatī́*) at end of **b**; in **c**, it reads *dívam* for *sváḥ*. TS. inverts the order of **a** and **b**, and has the same **c** as our text; on the other hand, MS. has our **b**, but *arṇavé* (for *rocanā́*) in **a**, and a wholly peculiar **c**: *práti vā̀m sū́ro áhabhiḥ*. Ppp. has (nearly as TS.), for **a**, **b**, *yasya prāṇād apānaty antaç carati rocanaḥ;* and *divam* (with RV.) at the end. The sense of the verse is very obscure, made so by the unintelligible second pāda; Roth suggests *apānati* ⌊as 3d singular⌋, with *rocanā* "stars" as subject: "They die at his breath": but this teems with difficulties. ⌊In Geldner's note, *anati* was taken as 3d plural.⌋ Our P.M.I.R.T.K., and all SPP's authorities, separate *rocanā́ asyá* in *saṁhitā* (the *pada*-text reading *-nā́*), and SPP. has accordingly, properly enough, adopted it in his text: see the note to Prāt. iii. 34. ⌊Ppp. also has *vyākhyan*.⌋

3. Thirty domains (*dhā́man*) he rules over; voice, the bird, hath set up, to meet the day with the lights of morning.

This translation is one of despair, and of no value, like the others that are given of the verse. Taken by itself, the first pāda is well enough, and seems most naturally (as noted above) to refer to the thirty days of the moon's synodical revolution, or spaces of the sky traversed by it in them; to understand it of the thirty divisions of the day (*muhūrta*) looks like an anachronism; and thirty gods (Ludwig) is wholly senseless. ⌊Roth observes: Ushas, in returning to her point of departure, traverses thirty *yojanas* (RV. i. 123. 8): the path of the light around the world thus appears to be divided into thirty stages.⌋ The variety of reading of the texts indicates, as in many other like cases, the perplexity of the text-makers. RV. (with SV.VS.) has, for **b**, *vā́k pataṁgā́ya dhīyate;* TS. and MS. have *pataṁgā́ya*, but TS. follows it with *çiçriye*, and MS. with

hūyate. Ppp. reads *-gāya su çriyat*. In c, RV. (etc.) reads *áha*, particle, for *áhas*, and the comm. does the same; TS. gives, for the whole pāda, *práty asya vaha dyúbhiḥ*; while MS. substitutes our 2 c, in its RV. version, having given its wholly independent version of this as 2 c (see above); Ppp. has at end *divi*. In a, MS. reads *triñçáddhāmā*, as compound; the other texts (and three of SPP's authorities) have *triñçád dhā́ma* (the *pada*-reading is *dhā́ma*). Both TS. and MS., it may be added, put vs. 3 before 2.

With this hymn ends the third *anuvāka*, of 11 hymns and 33 verses; the extracted item of Anukr. is simply *tṛtīya* (see end of the next *anuvāka*).

32. Against demons.

[*1, 2. Cā̆tana; 3. Atharvan. — agnidāivatam. trāiṣṭubham: 2. prastārapañkti.*]

The first two verses found also in Pāipp. xix.* Kāuç. has the hymn (or vss. 1, 2) in a remedial rite against demons (31.3): the fire is circumambulated three times, and a cake is offered: and it is reckoned (note to 8.25) to the *cātana gaṇa*. Verse 3 is by itself reckoned (note to 16.8) to the *abhaya gaṇa*, and also (note to 25.36) to the *svastyayana gaṇa*. *⌊Ppp. then has a third verse, whose a = vi. 40. 1 a, and whose b is corrupt. Roth's note seems incomplete.⌋

Translated: Florenz, 291 or 43; Griffith, i. 262; Bloomfield, 36, 475.

1. Within the flame, pray, make ye this sorcerer-destroying libation with ghee; from afar, O Agni, do thou burn against the demons; mayest thou not be hot toward our houses.

Our mss. (so far as noted) and nearly all SPP's, accent *juhutā́* in a; but his text, as well as ours, emends to *juhutā*. The comm. understands at the beginning *antar dāve* as two separate words; and that is a preferable, and probably the true, reading. The gen. in d is peculiar; we should expect with it *ūtapāti*, in impers. sense: 'may there be no sickness befalling our houses.' Ppp. reads *ghṛtaṁ naḥ* at end of b; and, for d, *mā 'smākaṁ vasū 'pa tūipanthā*. The verse (10+10: 12+11 = 43) is ill-defined as a mere *triṣṭubh*.

2. Rudra hath crushed (*çṛ*) your necks, O *piçācás*; let him crush in (*api-çṛ*) your ribs, O sorcerers; the plant of universal power hath made you go to Yama.

A few of SPP's authorities (also the Anukr., in citing the verse) read *açarīt* in a. Some of our mss. accent *piçācā́ḥ* at end of a (P.M.I.p.m.), and *yātudhānā́ḥ* (P.M.I.); all the *pada*-mss. absurdly have *viçvátaḥ-vīryāḥ* at end of c. Ppp. has, for a, b, *çarvo vo grīvāy açariṣ piçācā vo 'pa çṛṇāty agniḥ*; and in d it gives *mṛtyunā* for *yamena*. ⌊The "verbal forms with suspicious *āi*" in the AV. (*çarāis* etc., *asaparyāit*: cf. *Gram.* §§ 555 c, 904 b, 1068 a) have been treated by Bloomfield, ZDMG. xlviii. 574 ff., and Böhtlingk, ibidem, liv. 510 ff. Cf. also note to xviii. 3. 40.⌋

3. Fearlessness, O Mitra-and-Varuṇa, be ours here; drive ye backward the devourers with your gleam; let them not find a knower, nor a foundation (*pratiṣṭhā́*); mutually destroying one another let them go unto death.

The verse occurs also in AGS. (iii. 10. 11), which has, in a, b, *-ṇā mahyam astv arciṣā çatrūn dahatam pratītya*; in c, *vindantu*; in d, *bhindānās*. The latter half-verse is found again as viii. 8. 21 c, d. Pāda a has a redundant syllable unheeded by the Anukr.

33. Praise to Indra.

[*Jāṭikāyana.—indradāivatam. gāyatram: 2. anuṣṭubh.*]

Found also in Pāipp. xix., and in AA. (v. 2. 1) and ÇÇS. (xviii. 3. 2); and the first verse, in the Nāigeya supplement to SV. i. (i. 3; or SV. i. 588). Kāuç. quotes, in the section relating to house-building, marking cattle, etc., with the simple direction *ity āyojanānām apyayaḥ* (23. 17); the schol. and the comm. declare it to relate to the rite for success in plowing (*kṛṣikarman*); the details of the process described by them have nothing to do with the expressions of the Atharvan text. Again, it appears in a *kāmya* ceremony (59. 18), with vii. 2, 6, etc. (by a *sarvaphalakāma*, comm.); and the comm. holds it to be intended (106. 1, 8) in the portent-rite for the collision of plows. It is further reckoned (note to 19. 1) to the *puṣṭika mantras*.

Translated: Florenz, 293 or 45; Griffith, i. 263.

1. Of whom the welkin (*rájas*) here [is] the allies, [who] thrusts (?) people, the wood, the heaven — great [is] Indra's gladness.

This is a mechanical version, not pretending to sense; the verse appears to be too corrupt for anything else. The other texts bring plenty of variants, but no real improvements of reading. All agree in **c**; also in *yásye 'dám* at the beginning of **a**: between, SV. has *ārájo yújas tujé jáne vánaṁ svàḥ;* AA. has *ārájas tújo yújo vánaṁ sáhaḥ;* ÇÇS. has *oja ārujas tujo yujo balaṁ sahaḥ*. Ppp. reads *tute janaṁ svaḥ*, and, for the rest of 1 and 2, *indrasya nāgnikeçavaḥ vṛṣāṇaṁ dhṛṣadaç çavaṣ purā yathā dhistinaḥ indraç ca rantyaṁ mahat*. The comm. explains *tujé* by *tojanāya çatrūṇāṁ hiṅsanāya*, takes *ā́ yújas* as a verb = *saṁnaddhaṁ karoti*, *vánam* as *vananīyam*, *svàr* as *suṣṭhu prāptavyam*, etc.: all the purest nonsense.

2. [He is] not to be dared against; [his] might, dared, dares daring against [others]; as, of old, his fame [was] unwavering, Indra's might [is] not to be dared against.

The (provisional) translation given implies emendation of text, in **a**, **d**, to *ādhṛ́ṣe*, in **b**, to *dhṛṣāṇáṁ dhṛṣitám*, and, in **c**, to *'vyathī́*. AA's version of the whole is *ná "dhṛṣa ā́ dadharṣa dādhṛṣāṇáṁ dhṛṣitáṁ çávaḥ: purā́ yád īm átivyáthir índrasya dhṛṣitaṁ sáhaḥ*. ⌊Cf. iv. 21. 3 and note, and Geldner, *Ved. Stud.* ii. 29.⌋ ÇÇS. has nothing corresponding to the second half-line; for the first, it reads *anādhṛṣṭaṁ vipanyayā nā "dhṛṣa ādadharṣayā: dhṛṣāṇaṁ dhṛṣitaṁ çavaḥ*. The reading of Ppp. was given under vs. 1. The comm. has *vyathi* in **c**.

3. Let him give us that wide wealth, of reddish (*piçáṅga-*) aspect; Indra [is] most powerful lord among the people.

Ppp., also the comm., and one of our MSS. (H.) read *dadhātu* in **a**, and AA. and ÇÇS. and the comm. have *tám* for *tā́m;* Ppp. gives *no* instead; instead of *urúm* in **b**, ÇÇS. has *puru*, and AA. repeats *rayím*. In **c**, both AA. and ÇÇS. read *tavastamas;* the comm., *tuvittamas*. Our *tuvíṣṭamas* is vouched for by two rules of the Prātiçākhya, iii. 96 and iv. 59. Further, the comm. in **b** reads *-sadṛçam*. That the verse is *uṣṇih* and not *gāyatrī* appears not to be noted in the Anukr. ⌊ÇÇS. omits *ā* at the end.⌋

34. Praise and prayer to Agni.

[*Cātana.* — ⌊*pañcarcam.*⌋ *agnidāivatam. gāyatram.*]

Only vss. 1, 3, 4 found in Pāipp. xix. It is also a RV. hymn, x. 187 (with exchange of place between vss. 2 and 3); in other texts is found only the last verse. As in the case of certain previous hymns with a refrain, one may conjecture that, with omission of the refrain, and combination of the remaining parts of verses, it was made into or viewed as three verses; but the case is a much less probable one than those we have had above. ⌊Cf. Oldenberg, *Die Hymnen des RV.*, i. 245.⌋ The hymn is employed by Kāuç. (31.4), with vii. 114.2, in a remedial rite against demons; and it is added (note to 8.25) to the *cātana gaṇa*.

Translated: by the RV. translators; and Florenz, 294 or 46; Griffith, i. 263.

1. Send thou forth the voice for Agni, bull of people (*kṣití*): may he pass us over our haters.

2. He who burns down the demons, Agni, with sharp heat (*çocís*): may he etc. etc.

RV. has *vṛ́ṣā çukréṇa* at beginning of **b**.

3. He who from distant distance shines over across the wastes: may he etc. etc.

Ppp. reads, for **c**, *tiro viçvā 'dhirocate.*

4. Who looks forth upon and beholds together all beings: may he etc. etc.

Ppp. reads *nipaçyati* in **a**.

5. Who, the bright Agni, was born on the further shore of this firmament (*rájas*): may he etc. etc.

Nearly all our mss. (all save O.D.K.), and the great majority of SPP's, read *ajāyata*, without accent, at end of **b**; both editions give *áj-*. RV. has *asya*, unaccented, in **a**. The verse is also found in TS. (iv. 2. 5[2]), TB. (iii. 7. 8[1]), and MS. (ii. 7. 12*), all beginning **a** with *yát* and **c** with *tát*, and having, instead of *çukró agnír*, *çukrám̐ jyótir* (but MS. *mahác citrám̐ jyótir*); all accent *ájāyata*, and TB.MS. accent *asyá* with our text. *⌊Also at iii. 2. 4, with the same reading, save *pariṣad.*⌋

35. Prayer to Agni Vāiçvānara.

[*Kāuçika.* — *vāiçvānaradāivatam. gāyatram.*]

Found also in Pāipp. xix., and in the Çrāuta-Sūtras of Āçvalāyana (viii. 11. 4) and Çāñkhāyana (x. 9. 17); the first verse, further, in VS. and MS. This hymn and the one following are called by Kāuç. (31. 5) *vāiçvānarīya*, and used in a general remedial rite; and verse 35. 2 is reckoned (note to 32. 27) to the *aṅholiñga gaṇa*. In Vāit., hymn 35 appears alone in the *agnicayana* (29. 5), with i. 21 and vii. 84, accompanying the covering of the first courses of bricks.

Translated: Florenz, 295 or 47; Griffith, i. 264.

1. Let Vāiçvānara, for our aid, come forth hither from the distance — Agni, unto our good praises.

AÇS. has this verse precisely as in our text, and so has VS. at xviii. 72 ⌊and ÇÇS. has the *pratīka*, a⌋, but VS. xxvi. 8 has again the first two pādas, with *agnír ukthéna vā́hasā* (see under the next verse) for third; and MS. iii. 16. 4 has the latter version, with the further variant of *ūtyā́ prá* (i.e., doubtless, *ūtyā́ ā́ prá*) at the end of a. Ppp. has the bad reading *ūtāyā pra;* it further exchanges the third pādas of 1 and 2, and reads as 2 c *upe 'māṁ suṣṭutiṁ mama.*

2. Vāiçvānara, our ally (*sajū́s*), hath come unto this our offering — Agni, at our songs, in our distresses.

The two Sūtras have for c *agnir ukthena vāhasā* (found in VS.MS. in combination with 1 a, b); Ppp., as also noticed above, has for c our 1 c. The translation given implies that *áṅhasu* (which is read by all the mss. without exception, and is quoted so in the commentary to Prāt. iv. 32) is the same with the usual *áṅhaḥsu;* no stem *áṅhan* is found anywhere else; the comm. foolishly explains it by *abhigantavyeṣu*, adj. to *uktheṣu*. The translation, moreover, represents the *pada*-text reading of *ā́gamat* in a as *ā́ : agamat;* but it seems altogether likely that the true meaning is *ā́ : gamat* 'may he come.'

3. May Vāiçvānara shape the praise and song of the Añgirases; may he extend to them brightness (*dyumná*) [and] heaven (*svàr*).

Of the two Sūtras, ÇÇS. supports our *cāklpat* (comm. *cakrpat*) in sense by reading *jijanat;* AÇS. has the better reading *cākanat* 'take pleasure in.' AÇS. also has *añgirobhyas* in a (both preserve the *a* of *añg-*); Ppp. has *no añgirobhis*. In b, Ppp. and ÇÇS. have *yajñam* for *uktham;* AÇS. has *stoma* for *-mam*, and in c omits *ā* (if it is not a misprint); Ppp. has *pra* instead of *ā́ 'ṣu*.

36. In praise of Agni.

[*Atharvan* (*svastyayanakāmaḥ*). — *āgneyam. gāyatram.*]

Found also, imperfect, in Pāipp. xix., and in other texts, as SV. (ii. 1058–60), etc., mentioned under the several verses. For the use of the hymn with its predecessor by Kāuç. (31. 5), see under the latter.

Translated: Florenz, 296 or 48; Griffith, i. 264.

1. To Vāiçvānara, the righteous, lord of right, of light, we pray for unfailing heat (*gharmá*).

The Sāman version, as also that in VS. (xxvi. 6), in MS. (iv. 11. 1), and AÇS. (viii. 10. 3), is precisely accordant with ours; that in ÇÇS. (iii. 3. 5) has *bhānum* instead of *gharmám* in c.

2. He shaped himself unto all things; he, the controlling one, sends out the seasons, drawing out the vigor (*váyas*) of the sacrifice.

The verse is corrupt in Ppp., but the second and third pādas in it exchange places, as they do in the SV. version. SV. also reads, for a, *yá idáṁ pratipaprathé*, and has *svàr* for *váyas* in c; it and all the other versions read *ṛtū́n;* our *ṛtū́nr* is quoted in Prāt. ii. 29, and in the comment to i. 68. The comm. reads in a *viçvāḥ* and *cakrpe*, and some of our authorities (P.I.K.), with the great majority of SPP's, also have *víçvāḥ;*

but SPP. gives *viçvā* in his text, as we have done. AÇS. (viii. 9. 7) and ÇÇS. (x. 11. 9) read instead *viçvam*, and *cāklpat*. TB. (ii. 4. 1⁹⁻¹⁰) makes an *anuṣṭubh* verse of our 3 b, c and 2 a, b; it reads, for our 2 a, *sá idám práti paprathe*.

3. Agni, in distant domains, the desire of what is and is to be, bears rule as the one universal ruler.

Or, it may be (so Florenz), 'Agni, as Kāma, rules over what has been and is to be,' etc.; the comm. explains *kāmas* as *kāmayitā kāmaprado vā*. SV. (also VS. xii. 117) reads *priyéṣu* for *páreṣu* in a: AÇS. (viii. 10. 3) has instead *pratneṣu*. ÇÇS. (iii. 5. 8) has our text without variant; also TB. (see above), in b, c. ⌊Cf. iii. 21. 4 and Muir, v. 403.⌋

37. Against curses.

[*Atharvan* (*svastyayanakāmaḥ*). — *cāndramasam*. *ānuṣṭubham*.]

Found also in Pāipp. xx. Quoted by Kāuç. (48. 23) in a witchcraft ceremony (against the effect of an opponent's sorcery, comm.), with giving a pale lump (*piṇḍam pāṇḍum*: the comm. explains it as a lump of white dirt) to a dog; and vs. 3 is, doubtless correctly, regarded by the comm. as intended at 48. 37 (the *pratīka* would equally designate vii. 59), with the laying on of fuel from a tree struck by lightning. The hymn is further reckoned (note to 25. 36) to the *svastyayana gaṇa*.

Translated: Florenz, 297 or 49; Grill, 25, 161; Griffith, i. 264; Bloomfield, 93, 475.

1. Hither hath come forth, having harnessed his chariot, the thousand-eyed curse, seeking after my curser, as a wolf the house of a sheep-owner.

Ppp. has, in a, *abhi* (which is better) for *upa*; in c, *yāti* for *mama*; and, in d, it combines *vṛkāi 'va* — which contraction the Anukr. appears to ratify. *Yuktvā́ya* would fill out b more acceptably.

2. Avoid us, O curse, as a burning fire a pond; smite our curser here, as the bolt from heaven a tree.

The distinction of *hṛ* and *hra* in manuscripts is so slight that some of our mss. might be viewed as reading *hṛdám* in b, and SPP. estimates most of his authorities as giving it (and the comm. *idam*), though he also accepts *hradám* in his text. Ppp. reads *iva* in b, and *tvam* for *nas* in c, and *divyā* for *divás* in d.

3. Whoever shall curse us not cursing, and whoever shall curse us cursing, him, withered (?), I cast forth for death, as a bone (??) for a dog.

The first half-verse is repeated below, as vii. 59. 1 a, b, with a different second half; it is also found, with still another ending, in TB. (iii. 7. 6²³), TA. (ii. 5. 2¹¹), and Āp. (iv. 15. 1): these three put *çápatas* in b next before *çápāt*. The meaning of both *péṣṭram* (for which cf. iv. 12. 2) and *avakṣāmam* in c is extremely doubtful, and the translation of the line must be regarded as only tentative. ⌊Bloomfield takes *áva-kṣāmam* as 'down upon the ground': on the score of form and accent (*Gram.* § 1313 b, 1310), this is admissible; but I can hardly cite an example of *áva* thus used, except Pāṇini's *ava-lomam*.⌋ The comm. reads *peṣṭam*, explaining it by *piṣṭamayaṁ khādyam*; *avakṣāmam* is glossed with *avadagdham*. Ppp. gives the verse the same second half as our vii. 59. 1. The Anukr. appears to ratify the contraction *-ṭram 'va* in c. ⌊Pāda d = v. 8. 5 d. Compare also iv. 36. 2 a, b.⌋

38. For brilliance.

[*Atharvan* (*varcaskāmaḥ*). — *caturṛcam. bṛhaspatidevatyam uta tviṣidevatyam. trāiṣṭubham.*]

Found also in Pāipp. ii. (in the order 1, 2, 4, 3): and in TB. ii. 7. 7[1-3] (in the order 1, 4, 2, 3) and K. xxxvi. 15 (in the order 3, 2, 1, 4). This hymn and its successor are employed together by Kāuç. (13. 3–6) in a rite for glory, with the navel-hairs of sundry creatures ⌊cf. Weber, *Rājasūya*, p. 99, n. 3⌋, and splinters of ten kinds of trees; and they are reckoned to both *varcasya gaṇas* (notes to 12. 10 and 13. 1). They are further included ⌊139. 15⌋ with several others (i. 30; iv. 30, etc.) in a rite (called *utsarjana*, comm.) in the ceremony of entering on Vedic study.

Translated: Ludwig, p. 240; Florenz, 297 or 49; Griffith, i. 265; Bloomfield, 116, 477.

1. What brilliancy (*tvíṣi*) is in lion, in tiger, and what in adder, in fire, in the Brāhman, what in the sun: the fortunate goddess that gave birth to Indra — let her come to us, in union with splendor.

Ppp. reads *vavardha* for *jajāna* in c, and *sā ā nāi 'tu* in d. TB. has in the refrain *á 'gan* (or *á gan*) for *āi 'tu*.

2. What brilliancy is in elephant, in leopard, what in gold, in waters, in kine, what in men (*púruṣa*): the fortunate goddess etc. etc.

Ppp. and TB. agree in reading *áçveṣu púruṣeṣu góṣu* in b.

3. In chariot, in dice, in the bull's strength (*vā́ja*), in wind, in rain-god, in Varuṇa's vehemence (*çúṣma*): the fortunate goddess etc. etc.

Ppp. inverts the order of *vā́te* and *parjánye* in b; TB. ⌊and comm.⌋ read *vṛṣabhásya* in a.

4. In a noble (*rājanyà*), in the drum, in the drawn [arrow], in the horse's vigor, in man's roar (?): the fortunate goddess etc. etc.

Ppp. and TB. agree in prefixing *yā́* at the beginning of the verse, and TB. has *krándye* for *vā́je* in b, while Ppp. has, for b, *tviṣir açve māyāṁ stanayitnu goṣu yā*. *Māyú* is not properly used of *púruṣa* 'man,' and the expression is obscure and doubtful. The comm. takes *ā́yatāyām* as = *ātāḍyamānāyām* and qualifying *dundubhāú!* ⌊For the meaning here assigned to it, see note to vi. 65. 1.⌋ In this hymn, again, it appears as if the equivalence to three verses were recognized, the refrain of vss. 2, 3 being left out of account. But the Anukr. acknowledges four verses, and each of the four has its refrain in TB.

39. For glory.

[*Atharvan* (*varcaskāmaḥ*). — *bṛhaspatidevatyam. 1. jagatī; 2. triṣṭubh; 3. anuṣṭubh.*]

Found also in Pāipp. xix. Used by Kāuç. always in connection with hymn 38: see under that hymn.

Translated: Ludwig, p. 240; Florenz, 299 or 51; Griffith, i. 265; Bloomfield, 117, 478.

1. [As] glory (*yáças*) let [my] oblation increase, quickened by Indra, of thousand-fold might, well-brought, made with power; me, proceeding mightily onward unto long sight, [me] with my oblation, do thou increase unto chiefhood.

Ppp. has, for b, *sahasratṛṣṭis sukṛtaṁ sahasvat;* in c, *jīvase* (which is better) for *cakṣase;* in d, it omits *mā*, which improves the meter. The comm. has *suvṛtam* in b. The "*jagatī*" (11 + 12 : 12 + 13 = 48) is an irregular one. ⌊Cf. RV. v. 44. 3, where we have the intensive of *sṛ* with *anu-pra.*⌋

2. Unto our glorious Indra, rich in glory, would we, rendering homage, with glories pay worship; do thou bestow on us royalty quickened by Indra; in thy bestowal here may we be glorious.

This verse is found in Ppp. in a different connection, further on in the same book, and with quite different readings: *vayam* for *nas* in a; for b, *yaçasvino haviṣāi 'naṁ vidhema;* in c, *dadhad* for *rāsva;* for d, *tasya rātre adhivāke syāma.*

3. Glorious was Indra, glorious was Agni, glorious was Soma born; glorious, of all existence am I most glorious.

Ppp. combines *yaçā 'gnir* in a. This verse is repeated below, as 58. 3.

40. For freedom from fear.

[*Atharvan* (? : *1–2. abhayakāmaḥ; 3. svastyayanakāmaḥ*). — *1–2. mantroktadevatye. jagatyāu. 3. āindrī. anuṣṭubh.*]

The first two verses are found also in Pāipp. i., much altered. Used, according to Kāuç. (59. 26), by one who desires absence of danger, with vi. 48, with worship or offering to the seven seers in as many directions; and Keçava and the comm. regard it as further intended by 16. 8, in a rite for courage in an army; vss. 1, 2 are reckoned (note to 16. 8) to the *abhaya gaṇa*, and vs. 3 (note to 25. 36) to the *svastyayana gaṇa;* the comm. notes its application according to 139. 7 in the rite for one beginning Vedic study.

Translated: Ludwig, p. 373, also 242; Florenz, 300 or 52; Griffith, i. 266.

1. Let fearlessness, O heaven-and-earth, be here for us; let Soma, Savitar, make us fearlessness; be the wide atmosphere fearlessness for us; and by the oblation of the seven seers be there fearlessness for us.

In d, *saptarṣīṇām* is read by one or two mss. Ppp. has only the first pāda of this verse. Neither vs. 1 nor vs. 2 is a good *jagatī;* easy emendations would make both good *triṣṭubh.*

2. For this village [let] the four directions — let Savitar make for us sustenance, well-being, welfare; let Indra make for us freedom from foes, fearlessness; let the fury of kings fall on (*abhi-yā*) elsewhere.

Ppp. rectifies the redundancy of b by reading *subhūtaṁ savitā dadhātu;* in c, it reads *açatrum* and omits *nas;* for d, it has *madhye ca viṣāṁ sukṛte syāma.* The comm. reads *açatrus* in c.

3. Freedom from enemies for us below, freedom from enemies for us above; O Indra, make freedom from enemies for us behind, freedom from enemies in front.

Or, these four directions admit of being understood (so the comm.) as from the south, from the north, from the west, in the east. The verse is found also in the Kāṇva version of the Vājasaneyi-Saṁhitā (iii. II. 6), with *me adharā́g* in a, *udák kṛdhi* in b, and *paçcā́n me* in c; further, in K. (xxxvii. 10).

41. To various divinities.

[*Brahman.* — *bahuddāivatam uta cāndramasam. ānuṣṭubham : 1. bhurij ; 3. triṣṭubh.*]

Not found in Pāipp., nor, so far as observed, in any other text. Used by Kāuç. (54.11), with ii.15, in the *godāna* ceremony, as the youth is made to eat a properly cooked dish of big rice (*mahāvrīhi*).

Translated : Florenz, 301 or 53 ; Griffith, i. 266.

1. To mind, to thought, to device (*dhī*), to design, and to intention, to opinion (*matí*), to instruction (*çrutá*), to sight, would we pay worship with oblation.

The meter in b would be rectified by reading *ā́kūtyāi.* ⌊In his note to i. 1. 1, W. took *çruta* here as 'sense of hearing.'⌋

2. To expiration, to perspiration (*vyāná*), to breath the much nourishing, to Sarasvatī the wide extending, would we pay worship with oblation.

3. Let not the seers who are of the gods leave us, who are self (*tanū́*)-protecting, self-born of our self ; O immortal ones, attach yourselves to us mortals ; grant life-time (*ā́yus*) in order to our further living.

With the first line is to be compared AB. ii. 27. 7 : *ṛṣayo dāivyāsas tanūpāvānas tanvas tapojāḥ* (Florenz). *Tanū* (lit. 'body') 'self' apparently refers throughout to ourselves. This verse is translated by Muir, OST. v. 296. ⌊*Mā́ hāsiṣur ṛ́ṣayo dāívyā naḥ* would make good meter.⌋

The fourth *anuvāka* ends here, having 10 hymns and 33 verses ; and the old Anukr. says of it and its predecessor together *tṛtīyacaturthāu trayastrin̄çakāu* (*tṛtīya-* given above, not here).

42. To remove wrath.

[*Bhṛgvan̄giras* (*parasparam̐cittāikīkaraṇaḥ*). — *manyudevatyam. ānuṣṭubham : 1, 2. bhurij.*]

Found also, with considerable variation, in Pāipp. xix. Used by Kāuç. (36. 28–30), in the section of rites concerning women, for the appeasement of anger : with vs. 1, one takes a stone on seeing the angry person ; with vs. 2 one sets it down toward the same : with vs. 3 one spits upon it (*abhiniṣṭhīvati* : the text would suggest rather *abhitiṣṭhati*). The hymn is reckoned also (note to 26. 1) to the *takmanāçana gaṇa.* In Vāit. (12. 13) it is employed in the *agniṣṭoma* in case of an outbreak of anger.

Translated : Ludwig, p. 515 ; Florenz, 302 or 54 ; Grill, 29, 162 ; Griffith, i. 267 ; Bloomfield, 136, 479.

1. As the string from the bow, do I relax (*ava-tan*) fury from thy heart, that, becoming like-minded, we (two) may hold together (*sac*) like friends.

The Ppp. version is in many points different : *ava jyām iva dhanvinaç çuṣmam̐ tanomi te hṛdaḥ : adhā sammanasāu bhūtvā sakhike 'va sacāvahe.* The first half-verse occurs ⌊at MP. ii. 22. 3, with *hṛdas* transferred to the beginning of b :⌋ also in HGS. (i. 15. 3), with *dhanvinas* (like Ppp.), and with *hṛdas* transferred ⌊as in MP.⌋, and with *dyā́m* for *jyā́m.* In this verse and the next, the Anukr. does not allow the abbreviation *'va* after *sákhāyāu.*

2. We (two) will hold together like friends; I relax thy fury; we cast in thy fury under a stone that is heavy.

Perhaps better 'thy fury that is heavy'; but the version of Ppp. ⌊with the comm.⌋ decidedly supports the translation as given: *açmanā manyuṁ guruṇā 'pi ni dadhmasi.* Ppp's version of **a**, **b** is this: *vi te manyuṁ nayāmasi* ⌊cf. MP. ii. 22. 2⌋ *sakhike 'va sacāvahāi.*

3. I trample upon (*abhi-sthā*) thy fury, with heel and with front foot, that thou mayest speak not uncontrolled, mayest come unto my intent.

⌊I do not see why *prápada* may not here be rendered by 'toe.'⌋ Ppp. reads, for **b**, *pārṣṇibhyāṁ prapadābhyām;* and, for **c**. **d**, *parā te dastyāṁ vadhaṁ parā manyuṁ suvāmi te.* ⌊The second half-verse recurs at the end of the next hymn. Pāda **d** is a stock-phrase: see i. 34. 2; iii. 25. 5: vi. 9. 2; 43. 3.⌋

43. To assuage wrath.

[(As 42.) — *manyuçamanadevatākam. ānuṣṭubham.*]

Found also in Pāipp. xix. In Kāuç. (36. 32), the hymn appears, next after hymn 42, in a rite for appeasement of anger, *darbha* being treated as an amulet (? *oṣadhivat*). Translated: Florenz, 303 or 55; Grill, 30, 162; Griffith, i. 267; Bloomfield, 137, 480.

1. This *darbhá* [is] fury-removing, both for one's own man and for a stranger; and this is called a fury-removing fury-appeaser of fury.

The translation implies the emendation of *vimanyukasya* in **c** to *-kaç ca* (as proposed by Grill. and virtually by Florenz). Ppp. supports the change, reading *vimanyako manyuçamano 'stu me;* it has *vimanyakas* also in **a**.

2. This that is many-rooted, [that] reaches down (*ava-sthā*) to the sea, the *darbhá*, arisen out of the earth, is called a fury-appeaser.

Ppp. reads, in **b**, *pṛthivyām* 'in the earth,' instead of *samudrám* 'to the sea'; end of **c**. and **d**, *niṣṭhitas sa ce 'stu vimanyakaḥ.* The Anukr. takes no notice of the deficiency of a syllable in **a**.

3. We conduct away the offense (? *çaráṇi*) of thy jaws, away that of thy mouth, that thou mayest not speak uncontrolled, mayest come unto my intent.

The last half-verse is a repetition of vi. 42. 3 **c**, **d** ⌊which see⌋: it is wanting in Ppp., perhaps as result of a lacuna. Most of the mss. have the false reading *múkhyān* in **b**. but SPP. also emends to *-ām*, being supported by the comm. The latter explains *çaráṇim* by *hiṅsāhetubhūtāṁ krodhābhivyañjikāṁ dhamanim.*

44. For cessation of a disease.

[*Viçvāmitra. — mantroktadevatyam uta vānaspatyam. ānuṣṭubham: 3. 3-p. mahābṛhatī.*]

⌊Partly prose — vs. 3.⌋ The verses 1, 2, are found also in Pāipp., 1 **a**, **b** in iii.: 1 **c**, **d** and 2 in xix. Used in Kāuç. (31. 6) in a remedial rite against slander (*apavāda;* but the text ⌊cf. Bloomfield, p. xlv.⌋ reads *apavātā*), with help of a self-shed cow-horn properly prepared.

Translated: Ludwig, p. 509; Florenz, 304 or 56; Griffith, i. 268; Bloomfield, 10, 481. — Cf. Bergaigne-Henry, *Manuel*, p. 151; Zimmer, p. 390.

1. The heaven hath stood; the earth hath stood; all this living world hath stood; the trees have stood, sleeping erect; may this disease of thine stand.

The peculiar epithet *ūrdhvasvapna* was applied by Ppp. to a tree also in its version of 30. 3, above. ⌊"Stand," i.e. 'come to a standstill.'⌋

2. What hundred remedies are thine, and [what] thousand, assembled —[with them thou art] the most excellent remedy for flux, the best effacer of disease.

Ppp. has *yat* for *yā* in **a**, and *sambhṛtāni* (for *-gatāni*) in **b**; instead of **c**, it reads *teṣām asi tvam uttamam anāsrāva sarogaṇam** (= ii. 3. 2 **c**, **d**); in **d**, *-ṣṭha*. The Ppp. reading, and ii. 3. 2, suggest supplying rather 'of them' than 'with them' between the half-verses. The comm. understands **a**, **b** as addressed to the patient (*vyādhita*). *⌊Intending, presumably, *anāsrāvam arogaṇam*.⌋

3. Rudra's urine art thou, the navel of the immortal (*amṛta*); *viṣāṇakā* ('horny') by name art thou, arisen from the root of the Fathers, an effacer of the *vātīkṛta*.

This prose-stanza is reckoned by the Anukr. as if metrical. *Vātīkṛta*, like *vātīkāra*, is too doubtful to render; its derivation from *vāta* 'wind' is extremely unsatisfactory, and Zimmer's connection of *vāta* with our "wound" etc. is also questionable: the comm. understands *vātī kṛtanāçanī* (*vātī* = *āsrāvasya rogasya çoṣayitrī*). The name *viṣāṇakā* points to some use of a horn, such as is indicated in the Kāuçika (*svayaṁsrasta goçṛñga* 'a self-shed cow-horn'). ⌊Note that the epithet "deciduous" (*svayaṁsrasta*) corroborates the etymology of *viṣāṇā* as set forth by W. at iii. 7. 1, note.⌋ The verse (7+6: 8 + 8+7) does not at all agree with the description of the Anukr.

45. In atonement of offenses.

[*Añgiras* (*pracetās*) *Yamaç ca*. — *duḥsvapnanāçanadevatyam*. *1. pathyāpañkti; 2. bhurik triṣṭubh; 3. anuṣṭubh.*]

Found also in Pāipp. xix. This hymn and the one next following are used together by Kāuç. (46. 9) in a rite against bad dreams; and they are both reckoned (note, ib.) to the *duḥsvapnanāçana gaṇa*.

Translated: Ludwig, p. 443; Florenz, 305 or 57; Griffith, i. 269; Bloomfield, 163, 483.

1. Go far away, O mind-evil! why utterest (*çaṅs*) thou things unuttered? Go away; I desire thee not; do thou frequent (*sam-cara*) trees, woods; in houses, in kine [is] my mind.

The combination *manaspāpa* is expressly prescribed by Prāt. ii. 79, and the anomalous conversion of the final of *vṛkṣān* to *anusvāra* by Prāt. ii. 28. Ppp. has, for **a**, *ape 'hi manasas pate* (which RV. has at the beginning of x. 164. 1), and omits **e**. The comm. regards *manas* and *pāpa* as two independent words in **a**, and reads *çaṅsati* in **b**, and *vṛkṣavanāni* in **d**.

2. If (*yát*) by down-utterance, out-utterance, forth-utterance we have offended (*upa-ṛ*), waking or (*yát*) sleeping, let Agni put far away from us all disagreeable ill-deeds.

The verse corresponds to RV. x. 164. 3, which reads in **a** *yád āçásā niḥçásā 'bhiçásā;* of these words the first and third have usage elsewhere, and a determinable meaning, 'wish' or 'expectation' and 'imprecation.' The Atharvan substitutes occur only here, and the root *çaṅs* is not met with combined with either *ava*, *nis* (except in the doubtful *ániḥçasta*, RV. once), or *parā;* so that it has been necessary to render the words mechanically above. TB. (iii. 7. 12⁴) has **a** only, with *niçásā* (instead of *niḥçásā*), which is equally unsupported.* The comm. regards all the words as containing the root *ças* 'cut,' paraphrasing it by *hiṅs* 'injure'; *upārima* he renders by *upārtāḥ pīḍitā bhavema*, turning the active into a passive. ⌊Pāda **b** recurs at vi. 96. 3.⌋ *⌊TB. has *yád āçásā niçásā yát parāçásā*, blending RV. and AV. readings.⌋

3. If (*yát*), O Indra, O Brahmaṇaspati, we also proceed falsely, let the Āṅgirasa, forethoughtful, protect us from difficulty, from distress.

The verse is RV. x. 164. 4, which, however, has the better readings *abhidrohám* for *ápi mṛ́ṣā* in **b**, and *dviṣatā́m* for *duritā́t* in **d**. Ppp. reads, for **d**, *dviṣatas pātu tebhyaḥ*.

It is probably only on account of the occurrence in it of the word *svapantas* (2 **b**) that this hymn is in our text put in connection with the one that follows.

46. Against evil dreams.

[*Aṅgiras. — pūrvoktadevatyam uta svāpnam. 1. kakummatī vistārapaṅktiḥ; 2. 3-av. çakvarī-garbhā 5-p. jagatī; 3. anuṣṭubh.*]

The first and third verses are found also in Pāipp. xix.,* but not in connection with the hymn which here precedes. The first two "verses" are pure prose, and their description as metrical gives the Anukr. much trouble, with unsatisfactory result. The hymn is used by Kāuç. (46. 9) with the preceding: see under the latter; further, in the same ceremonies against bad dreams appears (46. 13) a *pratīka* which might signify either vs. 2 or xvi. 5. 1: the comm. holds that the former is intended (as including vss. 2 and 3). *⌊Roth reports xix. 57. 1 (= vs. 3 here) as occurring in Pāipp. ii.⌋

Translated: Ludwig, p. 498; Florenz, 306 or 58; Griffith, i. 269; Bloomfield, 167, 485.

1. Thou who art not alive, not dead, immortal-embryo of the gods art thou, O sleep; Varuṇānī is thy mother, Yama thy father; Araru by name art thou.

Ppp. reads *yamaṣ pitā*. The mss. are much at variance as to two points in this verse: whether *asi* or *ási* after *-garbhás*, and whether *ár̥arus* or *arárus*. As regards the former, they are nearly equally divided; both printed texts give *asi*, which is doubtless preferable. In the other case, the great majority of authorities have *ár̥arus*, which is accordingly adopted in both texts (our Bp.E.T.K. read *arárus*); but TB. (iii. 2. 9⁴) and MS. (iv. i. 10), which have a legend about an Asura of this name, accent *arárु*, and this was probably to have been preferred.

2. We know thy place of birth (*janítra*), O sleep; thou art son of the gods' sisters (*-jāmí*), agent of Yama; end-maker art thou; death art

thou; so, O sleep, do we comprehend thee here; do thou, O sleep, protect us from evil-dreaming.

This verse is repeated below as xvi. 5. 6. The comm. renders *-jāmi* by *-strī*.

3. As a sixteenth, as an eighth, as a [whole] debt they bring together, so do we bring together all evil-dreaming for him who hates us.

'Bring together,' i.e. 'pay off, discharge.' This verse is RV. viii. 47. 17 **a–d**, where, however, is read *saṁ-náyāmasi* also at end of **b** (instead of *-yanti*), and *āptyé* for *dviṣaté* in **d**; it is also found again below, with slight differences, as xix. 57. 1. 'Eighth' is literally 'hoof' (*çaphá*), from the eight hoofs of cattle etc. The sixteenth or eighth is possibly the interest. All the authorities, for once, agree in reading *yátha ṛṇám* (instead of *yátha ṛṇám*), and it is accordingly received in both published texts.

47. For blessings: at the three daily libations.

[*Añgiras* (?). — *āgneyam ; 2. vāiçvadevī ; 3. sāudhanvanā. trāiṣṭubham.*]

Found also in Pāipp. xix. and in TS. (iii. 1. 9[1-2]), and KÇS. Not used by Kāuç.; appears in Vāit. (21. 7) in the *agniṣṭoma*, with vi. 48 and ix. 1. 11–13, at the *savanas*.

Translated: Ludwig, p. 429; Florenz, 308 or 60; Griffith, i. 270.

1. Let Agni at the morning libation (*sávana*) protect us, he that belongs to all men (*vāiçvānará*), all-maker, all-wealful; let him, the purifier, set us in property (*dráviṇa*); may we be long-lived, provided with draughts.

Ppp. ends **b** with *pathikṛd viçvakṛṣṭiḥ*, and TS. has *mahinā́*. KÇS. (ix. 3. 21) *mahīnā́m*, and MS. (i. 3. 36) *viçvaçrīs*, for *viçvakṛ́t*; all have *drávinam* (for *-ṇe*) in **c**; and MS. reads *prātáḥ sávanāt* in **a**. ⌊As to the morning invocation of Agni, see Bloomfield, JAOS. xvi. 10.⌋ The comm. explains *sahábhakṣās* by *samānasomapānāḥ putrapāutrādibhiḥ sahabhojanā vā*.

2. May all the gods, the Maruts, Indra, not leave us at this second libation; long-lived, speaking what is dear to them, may we be in the favor of the gods.

Neither Ppp. nor TS. nor KÇS. (ix. 14. 17) have any variant in this verse.

3. This third libation [is] of the poets (*kaví*), who rightfully (*ṛténa*) sent out the bowl; let those Sāudhanvanas, who have attained heaven, conduct our happy-offering unto what is better.

That is (**a**), of the Ribhus, one of whose merits, leading to the conferral of immortality upon them, was their service to the ceremonial in connection with the libational bowl, which they made four. ⌊For this the comm. gives ample citations, e.g. RV. i. 161. 2.⌋ Ppp. combines, in **c**, *sāudhanvanā 'mṛtā "naçānās*, and ends the verse with *nayātha*. TS. has the insignificant variants of *súvar* in **c**, and *vásīyas* in **d**; KÇS. (x. 3. 21) reads *tṛtīya-savanam* in **a**, and *no 'bhi vasīyo n-* in **d**.

48. To the deities of the three daily libations.

[L?]—*mantroktarṣidevatyam. āuṣṇiham.*]

⌊Not metrical.⌋ Not found in Pāipp., but occurs in ÇB. (xii. 3. 4[3-5]), TS. iii. 2. 1[1], PB. i. 3. 8 and 5. 12, 15, GB. (i. 5. 12–14), ÇÇS. (vi. 8. 10–12), and KÇS. (xiii. 1. 11). Used by Kāuç. (56. 4), in the *upanayana* ceremony, as the teacher gives and the pupil accepts a staff; and again (59. 26) in the *kāmya* rites, with vi. 40: see the latter; ⌊and again (59. 27), alone, with delivering a staff to one consecrated or to a Vedic student:⌋ and Keç. ⌊schol. to 16. 8⌋ regards the hymn as going with hymn 40 in the battle incantations. In Vāit. it is employed with the preceding hymn (see the latter), and also (17. 10) at an earlier part of the *agniṣṭoma*, with the *savanas* ⌊in the verse-order 1, 3, 2⌋.

Translated: Florenz, 309 or 61; Griffith, i. 271.—Treated at length by Bloomfield, JAOS. xvi. 3 ff., 23; or *Festgruss an Roth*, p. 149 ff. Cf. also JAOS. xix., 2d half, p. 11.

1. A falcon art thou, with *gāyatrá* for meter; I take hold after thee; carry me along to welfare at the close (*udṛ́c*) of this offering: hail!

All the other texts read *sám pāraya* for *sáṁ vaha*, and ÇB.TS.PB.GB.KÇS. end there: ÇÇS. adds our further refrain, but with *udṛcam* (for *-ci*), and omitting *svāhā;* ÇÇS. also adds *patvā* after *asi* at the beginning, in all the three verses. The comm. regards the sacrifice itself as addressed in each verse. He says of *udṛci: uttamā 'vasānavartiny ṛg udṛk.* The metrical definitions of the Anukr. are so far correct that the verses can be read as 28 syllables.

2. A Ribhu art thou, with *jágat* for meter; I take hold etc. etc.

All the other texts put this verse last, as it properly belongs. ÇB.TS.GB. end all three verses in the same way; ÇÇS. omits the refrain after the first verse, but states that it is the same in the others; KÇS. ends also with *-chandās* in the second and third verses. Instead of *ṛbhúr asi*, TS. has *sághā 'si* (and *jágatichandās*), GB. and PB. have *svaro 'si gayo 'si*, and ÇÇS. has *sakhā 'si patvā.*

3. A bull art thou, with *triṣṭúbh* for meter; I take hold etc. etc.

At the beginning of this verse the authorities vary greatly: ÇB.TS.KÇS. have *suparṇó 'si;* ÇÇS. the same, with *patvā* added (as in the other verses); PB. *vṛṣako 'si;* GB. *samrāḍ asi.* The comm. identifies the "bull" with Indra.

49. To Agni etc.

[*Gārgya.—āgneyam. 1. anuṣṭubh; 2–3. jagatī (3. virāj).*]

Found also in Pāipp. xix. Further, in K. (xxxv. 14–15), and the first two verses in ĀpÇS. xiv. 29. 3, the first in TA. (vi. 10. 1) and JB. (ii. 218), the last in RV. (x. 94. 5); they seem to be three unconnected verses. Their very obscure and questionable content is explained by the comm. as accompanying and referring to the fire that consumes a deceased teacher; the hymn is to be spoken by a pupil: this the Kāuçika prescribes (46. 14). In ĀpÇS., the two verses are two out of six with which a consecrated person is to accompany six oblations offered in case he spills his seed. Parts of the hymn relate to the action of the pressing stones in crushing the stalks of the soma-plant.

Translated: Ludwig, p. 432; Florenz, 310 or 62; Griffith, i. 272.

1. Surely no mortal, O Agni, hath attained the cruelty of thy self (*tanū́*). The ape gnaws (*bhas*) the shaft (*téjana*), as a cow her own after-birth.

That is, perhaps (**a**) hath succeeded in inflicting a wound on thee. Ppp. differs only in reading *martyam* at end of **a**. For *tanvas* in **a**, TA.Āp. have the equivalent *tanúvāi;* for *ānáńça* in **b**, TA. *cakā́ra*, Āp. *ānáça;* for *svám* in **c**, TA. *púnar*. The comm. has *bibhasti* in **c** (also 2 **d** ⌊which see⌋).

2. Like a ram, thou art bent both together and wide apart, when in the upper wood [the upper] and the lower stone devour; exciting (*ard*) head with head, breast (*ápsas*) with breast, he gnaws the soma-stalks (*añçú*) with green mouths.

In **a**, 'ram' (*meṣá*) perhaps means something made of ram's wool or skin: or the action of the stones is compared to that of a ram, butting and drawing back. K. (of which I happen to have the readings in this verse) gives *meṣa iva yad upa ca vi ca carvati*, and Āp. the same, except the blundering *carvari* for *carvati*. The comm. has *ucyase* for *acyase*. Ppp's **a** is *tveṣāi 'va siñca itaror varṇyate*. In **b**, which is the most hopeless part of the verse, K. reads *yad apsaradrūr uparasya khādati*, and Āp. doubtless intends the same, but is corrupted in part to *apsararūparasya*. The comm. has *aparas* for *uparas*. In **c**, K. has *vakṣasā vakṣa ejayann*, Āp. the same, and also, blunderingly, *girāu* for *çiro*. Ppp. has *apsarā 'pso*. In **d**, K. begins with *añçum;* Āp. has the same and also *gabhasti;* the comm. again *bibhasti*. The comm. has two different conjectures, both worthless, for *uttaradrāu*. ⌊Pischel discusses *ápsas*, *Ved. Stud.* i. 308 ff., and this vs. at p. 312. Aufrecht discusses the roots *bhas*, KZ. xxxiv. 458. Hillebrandt discusses this vs., *Ved. Mythol.* i. 154.⌋

3. The eagles have uttered (*kṛ*) their voice close in the sky; in the lair (*ākhará*) the black lively ones have danced; when they come down to the removal of the lower [stone], they have assumed much seed, they that resort to the sun.

In **c**, RV. has *nyàñ* (p. *nyàk*) *nī yanti*, for which our reading is evidently a corruption — as is probably also *nīṣkṛtim* for RV. *niṣkṛtám*, and *sūryaçritas* for RV. *-çvitas* at the end. The comm. has *divi* instead of *dyavi* in **a**. Ppp. has a very original **d**: *puro vāco dadhire sūryasya*. There is no reason for reckoning this *jagatī* as *virāj*.

50. Against petty destroyers of grain.

[*Atharvan* (*abhayakāmaḥ*). — *āçvinam*. *1. virāḍ jagatī; 2, 3. pathyāpaṅkti.*]

Only the second verse is found in Pāipp., in book xix.; and no occurrence of any part of the hymn has been noted elsewhere. Its intent is obvious. In Kāuç. (51. 17) the hymn is applied in a rite for ridding the fields of danger from mice and other pests: one goes about the field scratching lead with iron (? the comm. reads *ayaḥsīsaṁ gharṣan*): and it is reckoned (note to 16. 8) to the *abhaya gaṇa*.

Translated: Ludwig, p. 499; Florenz, 312 or 64; Griffith, i. 272; Bloomfield, 142, 485.

1. Smite, O Açvins, the borer, the *samañká*, the rat; split their head; crush in their ribs; lest they eat the barley, shut up their mouth; then make fearlessness for the grain.

All the mss. accent *áçvinā*, as if the word began the second pāda instead of ending the first, and SPP. follows them; our text emends to *açv-*. In **b**, SPP. reads, with most of the mss., *chintám*, which is better, being prescribed by Prāt. ii. 20. The comm. reads at the beginning of **c** *yuvāṁ ned adāt*. *Tarda* perhaps denotes a special kind of *ākhu* or rat. The comm. regards *samañka* as adj. to *ākhum* and = *samañcanam bilaṁ sampraviçya gacchantam*.

2. Hey, borer! hey, locust! hey, grinder, *upakvasa!* as a priest (*brahmán*) an unfinished oblation, not eating this barley, go up away, doing no harm.

Ppp's version is quite corrupt: *tarda heṁ patañga heṁ jabhyā upakvasaḥ anadanta idaṁ dhānya hiṅsanto 'podita*. The comm. reads *apakvasas* in **b** (explaining it by *adagdhāḥ santaḥ*), and *brahma* (instead of *brahmā*) in **c**, and *anudantas* at beginning of **d**. The first two pādas are deficient by a syllable each. ⌊I think Roth intended *hi* twice, not *heṁ*.⌋

3. O lord of borers, lord of *vághā's!* with arid jaws do ye (pl.) listen to me: what devourers (*vyadvará*) there are of the forest, and whatever devourers ye are, all them do we grind up.

In *vyadvarā́s*, some of our mss. blunder the *dv* into *ddh* or *dhv*, even *ddhv;* but most of them, with all SPP's authorities save one, have *vyadvarā́s*, which is accordingly, doubtless with reason, admitted by SPP. into his text as the true reading, and our *vyadhv-* is to be corrected accordingly. ⌊For *vy-advará*, *vy-ádvarī*, see note to iii. 28. 2. But at HGS. ii. 16. 5 we have *vyadhvara* with *maçaka;* cf. note to ii. 31. 4.⌋ Some mss. appear to read *vatyāpate* in **a**, but SPP. gives *vaghā-* as supported by all his authorities, and the comm. also has it, giving it a fictitious etymology from *ava-han;* he explains it by *patañgādi*. Pāda **b** is redundant, unless we contract *-bhā́ 'çṛṇota*.

51. For various blessings.

[*Çaṁtāti.* — *āpyam; 3. varuṇastuti. trāiṣṭubham: 1. gāyatrī; 3. jagatī.*]

Found also in Pāipp. xix., in the verse-order 1, 3, 2. The hymn is reckoned by Kāuç. (9. 2) to the *bṛhachānti gaṇa;* it is used (25. 20) in healing rites against various diseases, and (25. 21) especially against disorders arising from soma drinking; and (41. 14), with hymn 19 and others, in a ceremony for good fortune; it is further (note to 7. 14) one of the *apāṁ sūktāni*. Vāit. (30. 7) has it in the *sāutrāmaṇī* ceremony with the preparation of *surā* for one disordered by soma. ⌊Keçava (to 61. 5) counts this hymn (not 57) to a *pavitra gaṇa*.⌋

Translated: Griffith, i. 273.

1. Purified with Vāyu's purifier, Soma [hath] run over opposite (*pratyáñ*), Indra's suitable companion.

The translation implies, at the end of **b**, *áti drutás* (or *atidrutas*, as the comm. appears to read), which SPP. has rightly in his text. In most mss. *dru* and *hru* are hardly distinguishable (and not easily distinguishable from *du* and *hu*), and *hru* was unfortunately adopted in our text, because the first mss. consulted favored that reading. Ppp. has instead *adhiçrutaḥ*. The verse is found twice * in VS. (x. 31 **d**; xix. 3 **a**), twice in TB. (ii. 6. 1[2-3]: two immediately successive versions), and thrice in MS. (ii. 3. 8;

and iii. 11. 7 two immediately successive versions), and, what is unusual, with differences of reading in the different versions. VS. differs from our text ⌊see note *⌋ in b. having in x. *átisrutas*, and in xix. *átidrutas*. TB. has both times *vāyús* at the beginning, but in b the first time *prā́ñk* and the second *pratyáñk*, both times *átidrutas*. MS. has in ii. *vā́yos* (doubtless a misprint for *vāyós*) and *átisrutas*; in iii., the first time *vāyús*, *prā́k*, and *átidrutas*, the second time *vāyós*, *pratyák*, and *átisrutas*. The Atharvan reading, according to the Prāt. phonetic rule ii. 9, ought to be *pratyáñk* before a following *s*; but (as explained in the note to that rule) the mss. read simple *ñ*, and both printed texts adopt it. ⌊Cf. Weber, *Rājasūya*, p. 101, n. 7.⌋ *⌊Should be "thrice": W. overlooked that at xix. 3 also there are two immediately successive versions, the first with *pratyáñk . . . átidrutaḥ*, the second with *prā́ñk . . . átidrutaḥ*. Moreover, VS. has in x. (like TB.) *vāyúḥ*.⌋

2. Let the mother waters further (*sūd*) us; let the ghee-purifying ones purify us with ghee; since the heavenly ones carry forth all evil (*riprá*), forth from them, indeed, I come clean, purified.

The verse is found also as RV. x. 17. 10, with the single variant *çundhayantu* at end of a; the comm. gives to *sūd-* the same meaning (*kṣālayantu pāparahitān çuddhān kurvantu*). VS. (iv. 2) also has it, precisely in the RV. version; and MS. (i. 2. 1). with *mā* for *asmā́n* and *nas* in a and b, and with *-váhantu* in c. Ppp. has *-vahantu* likewise, and at the end it reads *pūtay emi*, which, curiously enough, Schröder notes as read by two of his mss. and by the Kapiṣṭhala text. Ppp. has further the phonetic ⌊? graphic⌋ variant *ghṛtapuvas* in b.

3. Whatever, O Varuṇa, that is hateful to the people of the gods human beings practise here, if without intention we have obstructed thine ordinances (*dhárman*), do not, O god, harm us for that sin.

The verse is RV. vii. 89. 5, which, however, reads at end of b *carāmasi*, and at beginning of c *ácittī yát táva* etc. TS. (iii. 4. 11[6]) and MS. (iv. 12. 6) agree precisely with RV.

The fifth *anuvāka*, 10 hymns with 30 verses, ends here: the Anukr. quotation, *pañcama*, has to be combined with that to the next *anuvāka*.

Here ends also the thirteenth *prapāṭhaka*.

52. For deliverance from unseen pests.

[*Bhāgali. — mantroktabahudevatyam. ānuṣṭubham.*]

Also found in Pāipp. xix. (in the verse-order 1, 3, 2). The first two verses are RV. i. 191. 9, 4. Used by Kāuç. (31. 8) in a remedial rite against demons.

Translated: Griffith, i. 273. — See also Henry, *Mém. Soc. Ling.*, ix. 241 top, and 239.

1. The sun goes up from the sky, burning down in front the demons; he, the Āditya, from the mountains, seen of all, slayer of the unseen.

All the mss. read *-jū́rvat* at end of b, but both editions make the nearly unavoidable emendation to *-van*, which the comm. also reads. The first half-verse in RV. is very different: *úd apaptad asāú sū́ryaḥ purú víçvāni jū́rvan* (should be *víçvā nijū́rvan?* ⌊rather, *víçvāni nijū́rvan?*⌋). Ppp. has *viçvāni jūrvan*, and, for c, *ādityaṣ parvatān abhi*. The "unseen" in d are, according to the comm., the demons and *piçācas* and the like. ⌊Whitney's M. reads *-jū́rvan*.⌋

2. The kine have sat down in the stall; the wild beasts have gone to rest (*ni-viç*); the waves of the streams, the unseen ones, have disappeared (*ni-lip*).

For c, RV. has *ní ketávo jánānām*, and again Ppp. agrees with it. The comm. takes *alipsata* as impf. of the desiderative of root *labh* (*nitarām̐ labdhum āicchan*)!

3. The life(*āyus*)-giving, inspired (*vipaçcit*), famous plant of Kaṇva, the all-healing one, have I brought; may it quench this man's unseen ones.

Ppp. begins a with *āyurvidam*, and c with *aharṣam*. SPP. has, in c, *ā́ 'bhāriṣam*, although it is both ungrammatical and unmetrical, because nearly all his authorities read so (the comm. gives *-rṣam*), as do part of ours (H.D.R.). ⌊As to Kaṇva's plant, cf. iv. 19. 2.⌋

53. For protection: to various gods.

[*Bṛhachukra.* — *nānādāivatam.* *trāiṣṭubham: 1. jagatī.*]

Found also in Pāipp. xix., and in other texts as noted under the several verses. Kāuç. uses the hymn (31. 9) in a remedial rite against boils etc.; also, in the *kāmya* rites (59. 28), with worship of heaven and earth, when valuables are lost; and in the *savayajñas* (66. 2), with v. 10, vii. 67, in a response; and, according to the comm. (the *pratīka* might also designate xii. 1. 53), in the *medhājanana* ⌊10. 20⌋, with vi. 108, to accompany the partaking of some dish (milk-rice, comm.) and worshiping the sun. And vs. 2 occurs in the *godāna* ceremony (54. 2), with vii. 67, with wiping (the razor, comm.) thrice; and vs. 3 in the *upanayana* (55. 20), with vii. 97. 2, on releasing a cow. In Vāit., vs. 2 is employed in the *agniṣṭoma* (11. 15), near the beginning of the ceremony: and vs. 3 twice in the *parvan* sacrifice (4. 8, 17), once with the *patnīsam̐yāja* offerings, and once as the sacrificer strokes his face with his wetted hands.

Translated: Ludwig, p. 506; Griffith, i. 274.

1. Let both the sky now and the earth, forethoughtful — let the bright (*çukrá*) great one, by the sacrificial gift, rescue (*pṛ*) me; let the *svadhā́* favor (*anu-ci*) [me, let] Soma, Agni; let Vāyu protect us, [let] Savitar and Bhaga.

For the embarrassing *ma idám* in a, Ppp. reads simply *mā*, which is better. TB., in its version of the verse (namely of a, b, c, ii. 7. 8², 16²: each has a different d) has *tvā* instead, and inserts it again before *pipartu*; it also reads *prácetasā* at end of a, and *bṛhád dákṣiṇā* in b. "The bright one" is doubtless *soma*; the comm. explains it as *sūrya*, and to *dakṣiṇayā* supplies *diçā*. ⌊Cf. Bloomfield's remark on b at AJP. xvii. 409.⌋ The combination *anu-ci*, elsewhere unknown, must be the equivalent of *anu-jñā* or *anu-man* (the comm., *anujānātu*). Three of the pādas are *triṣṭubh*, but a has 13 syllables unless we contract *me 'dam*.

2. Again let breath, again let soul (*ātmán*) come unto us; again let sight, again let spirit (*ásu*) come unto us; let Vāiçvānara, our unharmed body-protector, stand between [us and] all difficulties.

Compare TA. ii. 5¹⁷, MS. i. 2. 3, Āp. x. 18. 3, all of which have a different (and TA. a much longer) enumeration in a, b, with the verb *ā́ 'gāt* 'hath come.' In c, MS. and

Āp. omit *nas*, TA. reads instead *me;* in **d**, for *antás tiṣṭhāti*, TA. and Āp. have *áva bādhatām*, MS. *ápa b-*. Ppp. agrees nearly with MS. by reading in **a** *punar manaḥ punar āyur na mā "gan;* in **c** it has *adbhutas* for *adabdhas;* its **d** is *antas tiṣṭhāsi duritād avadyāt;* ⌊and it combines *tanūpāntas*⌋. ⌊Cf. also MGS. i. 3. 2 and p. 152, s.v. *punar me;* and MB. i. 6. 34.⌋

3. We have become united with splendor, with fatness (*páyas*), with bodies (*tanū́*), with propitious mind; let Tvashṭar make for us here wider room; let him smooth down what of our body is torn apart.

This verse is found also in many other texts, its first half generally without variation; only PB. (i. 3. 9: this half-verse alone) has *tapobhis* for *tanūbhis* at end of **a**. VS. (ii. 24 et al.) has for **c**, **d**: *tváṣṭā sudátro ví dadhātu rā́yó 'nu mārṣṭu tanvò yád víliṣṭam*, and the rest follow this rather than our text: only TA. (ii. 4. 1) has *no átra* in **c**, and TS. (i. 4. 44) *no átra várivaḥ kṛṇotu;* MS. (i. 3. 38 et al.) and ÇÇS. (iv. 11. 6) add *nas* (like AV.) after *ánu* in **d**, and MS. ends with *víriṣṭam* (TS., of course, has *tanúvas*). Ppp. has, in **c**, *sudatro varivaṣ kṛ-*, differing from all. The comm. renders *anu mārṣṭu* by *hastena çodhayatu*. ⌊Cf. von Schroeder's *Tübinger Kaṭha-hss.*, p. 72.⌋

54. To secure and increase some one's superiority.

[*Brahman.* — *āgnīṣomīyam. ānuṣṭubham.*]

Found also in Pāipp. xix. Used by Kāuç. (48. 27), in a sorcery, with vii. 70, with the direction *ity āhitāgnim pratinirvapati;* vs. 2 appears also in the *parvan* sacrifice (4. 19), with an offering to Agni and Soma. And vs. 2 appears in Vāit. (3. 4), in the *parvan* sacrifice, with a silent offering to the same gods.

Translated: Griffith, i. 275. — He entitles it "Benediction on a newly elected King."

1. Now do I adorn this man as superior to his fellow, for attainment of Indra; do thou increase his authority, his great fortune, as the rain the grass.

The first half-verse is very obscure, and the rendering given only tentative: it implies the emendation of *tát* in **a** to *tám*, or else of *idám* to *imám* (as antecedent to *asyá* in **c**), and the understanding of *yujá* as for *yujás*, instead of *yujé*, which the *pada*-text gives for it both here and in 2 **d**: to read further *índra* (voc.) in **b** would much lighten the difficulty here, and also furnish a subject for the appeal in the next line. A dative with *uttara* is a construction perhaps unknown elsewhere. The comm. comfortably explains *yuje* as a verb "= *yojayāmi*." Ppp. reads *yujaṁ* (probably a mere error of the transcriber): and, for **b**, the corrupt *yene 'ndraṁ çumbhā nv iṣṭaye;* in **c** it has *yasya* for *asya*. The Anukr. seems to allow the contraction *vṛṣṭir 'va* in **d**. ⌊Roth's collation gives *yugaṁ* in **a**, and *yuga* in 2 **d**; but it may be a mere omission of the accent by which he distinguishes the palatal sonant (*g'* = our *j*) from the guttural sonant (*g*).⌋ ⌊Plate 453[17] reads *yugaṁ*.⌋

2. For him, O Agni-and-Soma, maintain ye dominion, for him wealth; in the sphere of royalty make ye him superior to his fellow.

Two or three of our mss. have in **b** the bad reading *dhārayatām;* and, in **c**, even the majority of them give *-vargre* (as Bp. at iii. 5. 2, and B. Kp. at xi. 2. 4: but SPP. reports nothing of the sort in his authorities). Ppp. has *yasya* for the first *asmāi*, and *asya* for the second, and *vardhayatas* for *dhārayatam* in **b**; also *aho* for *imam* in **c**.

3. Whoever, both related and unrelated, assails us — every such one mayest thou make subject to me, the sacrificer, the soma-presser.

The first half-verse is also 15. 2 **a**, **b**, above; the last half-verse is also 6. 1 **c**, **d**. Ppp. has, for **b**. *yo jāto yaç ca niṣṭyaḥ;* it further puts **d** before **c**, in the form *sarvaṁ tvaṁ rīradhāsi naḥ.*

55. For various blessings.

[*Brahman* (?). — *1. vāiçvadevī, jagatī; 2, 3. rāudryāu: 2. triṣṭubh; 3. jagatī.*]

Not found in Pāipp., but in TS. (v. 7. 2³⁻⁴) etc. as noted below. Used by Kāuç. (52. 1) in a rite for welfare, on going away; and vs. 2 is reckoned (note to 50. 13) to the *rāudra gaṇa.* With vs. 2, according to Vāit. 2. 16, are offered the *prayājas* in the *parvan* sacrifice: and with vs. 3 (8. 5), the initial and final *homas* in the *āgrayaṇa.*

Translated: Ludwig, p. 218; Griffith, i. 275. — As to cycles of lunar years, see Zimmer, p. 370.

1. The many paths, traveled by the gods, that go between heaven-and-earth — whichever of them shall carry [one] to unscathedness, to that one, O gods, do ye all here give me over.

The first half-verse is also iii. 15. 2 **a**, **b**. TS. begins *yé catvā́raḥ patháyo*, and ends **b** with *viyánti* (metrically better); its **c** is *téṣāṁ yó ájyānim ájītim āvā́hāt;* and in **d** it has *nas* for *mā*, and *datta* for *dhatta.* PGS. (iii. 1. 2) agrees with TS. except in this last point, and in combining *yo 'jyānim* in **c**: MB. (ii. 1. 10) ⌊also agrees with TS. save that it⌋ has *ajījim* for *ajītim.* The comm. has *datta*, like TS., and it is the better reading. Both this verse and vs. 3 are incomplete as *jagatī.*

2. Hot season, winter, cool season, spring, autumn, rains — do ye set us in welfare (*svitá*); portion ye us in kine, in progeny; may we verily be in your windless shelter.

TS. and MB. (ii. 1. 11) read *utá nas* for *çíçiras* in **a**, end **b** with *suvitáṁ no astu*, and have, for **c**, **d**, *téṣām ṛtūnā́ṁ çatáçāradānāṁ nivātá eṣām ábhaye syāma.* ⌊See also MGS. ii. 8. 6 a, and p. 158, s.v. *hemanto.* PGS. (iii. 2. 2) follows TS. except that it ends with *vasema* and has for **b** *çivā varṣā abhayā çaran naḥ.*⌋

3. Unto the *idā*-year, the *pari*-year, the *sam*-year, pay ye great homage; may we be in the favor of these worshipful ones, likewise in their auspicious well-willing.

TS. begins with the *idvatsara* or *id*-year (in the form *iduvat-*), and has, for **d**, *jyóg ájītā áhatāḥ syāma;* MB. (ii. 1. 12) differs from it only in the form *idvat-*; PGS. (iii. 2. 2) also agrees except in giving in **a** the whole series of five year-names of the cycle: *saṁv-*, *pariv-*, *idāv-*, *id-vatsarāya*, and *vatsarāya.* Our latter half-verse occurs repeatedly in RV. (e.g. iii. 1. 21 **c**, **d***), and once more in AV. (xviii. 1. 58 **c**. **d**). Ppp. xvii. 6. 15 enumerates in succession *ṛtavas*, *ārtavās*, and *idā-*, *anu-*, *pari-*, and *saṁvatsarās.* The comm. quotes from an unknown source the following verse: *cāndrāṇām prabhavādīnām pañcake-pañcake yuge: sam-parī-'dā-'nv-id-ityetacchabdapūrvās tu vatsarās.* *⌊With slight changes; and verbatim at x. 14. 6.⌋

56. For protection from serpents.

[*Çaṁtāti. — 1. vāiçvadevī, uṣṇiggarbhā pathyāpañkti; 2, 3. rāudryāu: 2. anuṣṭubh; 3. nicṛt.*]

Found also in Pāipp. xix. (in the verse-order 1, 3, 2). Used by Kāuç. (50. 17), in a rite for welfare, with iii. 26, 27 and xii. 1. 46, against serpents, scorpions, etc.; and again (139. 8), with various other verses and hymns, in the ceremony for commencing Vedic study. In Vāit. (29. 10), in the *agnicayana*, it and other passages accompany oblations to Rudra.

Translated: Aufrecht, ZDMG. xxv. 235 (1871); Ludwig, p. 502; Grill, 5, 162; Griffith, i. 276; Bloomfield, 151, 487. — See also the introduction to iii. 26.

1. Let not the snake, O gods, slay us with our offspring, with our men (*púruṣa*); what is shut together may it not unclose; what is open may it not shut together: homage to the god-people.

Pādas **c** and **d** are found again below as x. 4. 8 **a**, **b**. ⌊Read *sáṁyataṁ yán ná ví ṣparad, vīáttam yán ná* etc.?⌋ Ppp. reads in **b** *sahapāuruṣān*, and omits the concluding pāda. The comm. has *vi sphurat* in **c**; he understands the 'open' and 'shut' of the snake's mouth, doubtless correctly. MB. (ii. 1. 5) has a parallel phrase: *saṁhatam mā vivadhīr vihatam mā 'bhisaṁvadhīḥ*.

2. Homage be to the black [snake], homage to the cross-lined, homage to the brown constrictor; homage to the god-people.

Ppp. reads *haye* for *astu* in **a**. The comm. explains *svaja* 'constrictor' as "self-born" ⌊and Aufrecht as the "natural" color, that is, "green"⌋.

3. I smite thy teeth together with tooth, thy (two) jaws together with jaw, thy tongue together with tongue, thy mouth, O snake, together with mouth.

Ppp. reads at the beginning *saṁ te dadāmi dadbhir datas*, omits *u* in **b**, and ends with *āsnāhasyam*. The comm. understands "thy lower teeth with thine upper tooth," and so in the other cases: but this is very unacceptable; and more probably the tooth, jaw, etc. are said of some object or instrument used in the incantation.

57. With a certain remedy against disease.

[*Çaṁtāti. — 1, 2. rāudryāu; anuṣṭubh; 3.* ⌊?⌋: *pathyābṛhatī.*]

Found also in Pāipp. xix. Used by Kāuç. (31. 11) in a healing rite, while treating a bruise ⌊? *akṣata*: cf. Bloomfield, Introd. p. xliii⌋ with foam of urine; and vs. 3 is reckoned (9. 2) to the *bṛhachānti gaṇa*, and employed, with vi. 19 etc. (41. 14), in a rite for welfare.

Translated: Griffith, i. 276; Bloomfield, 19, 488.

1. This verily is a remedy; this is Rudra's remedy; wherewith one may spell away (*apa-brū*) the one-shafted (*-tējana*), hundred-tipped arrow.

The comm. has at the end *upabruvat*. He regards the remedy as used against the *vraṇaroga*, and the arrow of **c**, **d** as that of Mahādeva, used *tripurasaṁhṛtisamaye*.

2. Pour ye on with the *jālāṣá;* pour in with the *jālāṣá;* the *jālāṣá* is a formidable remedy; with it do thou be gracious to us, unto life (*jīvás*).

Ppp. has, for second half-verse, *jālāṣe bhadraṁ bheṣajaṁ tasyo no dehi jīvase*, which is better. The comm. reads *jal-* in all three cases; and it has the RV. form *mṛḷa* in **d**; it understands the foam of cows' urine to be intended by *jalāṣa* ⌊see Bloomfield, AJP. xii. 425⌋.

3. [Be there] both weal for us and kindness (*máyas*) for us, and let nothing whatever ail (*am*) us; down with [our] complaint (*rápas*)! be every remedy ours; be all remedy ours.

Pāda **b** and the first two words of our **c** occur at RV. x. 59. 8 **e**, **d**, 9 **f**, **e**, 10 **f**, **e**, where, however, we have *mó ṣú te* instead of *mā́ ca nas*, and *dyāúḥ pṛthivī* before *kṣamā́ rápas*, making a complete pāda. ⌊Cf. also RV. viii. 20. 26.⌋ The comm. explains *kṣamā* by *kṣāntir upaçamo bhavatu*. Our **b** occurs also elsewhere (as AV. x. 5. 23 **c**, and RV. ix. 114. 4 **d** ⌊this time with *mó ca nas*⌋). The first pāda lacks a syllable ⌊unheeded by the Anukr.: read *çáṁ cā́stu no?*⌋. ⌊The Anukr. scans as 7+8 : 12+8 : but perhaps the "12-syllabled pāda" contains, as the RV. hints, the damaged remnants of two (8+8).⌋ ⌊Ppp. omits our last pāda, *sárvam* etc.⌋

58. For glory.

[*Atharvan (yaçaskāmaḥ).* — *mantroktadevatyam. bārhaspatyam. 1. jagatī; 2. prastārapañkti; 3. anuṣṭubh.*]

Found also, except vs. 3, in Pāipp. xix. The hymn is reckoned (note to Kāuç. 13. 1) to the *varcasya gaṇa*, and is employed (59. 9) among the *kāmya* ceremonies by one desiring glory; also (139. 15), in the introduction to Vedic study (*utsarjanakarmaṇi*, comm.), it appears with various other hymns (vi. 38, 39, etc.), with an oblation to Agni. Translated: Ludwig, p. 240; Griffith, i. 277.

1. Glorious let the bounteous Indra make me; glorious both heaven-and-earth here; glorious let god Savitar make me; may I be dear here to the giver of the sacrificial gift.

Ppp. reads *me indro maghavā* in **a**: for **b**, *yaçasaṁ somo varuṇo vāyur agniḥ;* and ends with *-ṇāyā syām aham*. The comm. has *dhātur* instead of *dā-* in **d**. As *jagatī*, the verse is both irregular and deficient.

2. As Indra is possessed of glory in heaven-and-earth, as the waters are possessed of glory in the herbs, so among all the gods may we, among all, be glorious.

Ppp. omits *yaçasvatīs* in **b**, and has, for **c**, **d**, *yathā viçveṣu deveṣv evā deveṣu yaçasaḥ syāma*. The verse (11 + 12 : 8 + 11) is very ill defined by the Anukr.

3. Glorious was Indra, glorious was Agni, glorious was Soma born; glorious, of all existence am I most glorious.

This verse is a repetition of 39. 3 above.

59. For protection to cattle.

[*Atharvan* ⌊?⌋. — *rāudram uta mantroktadevatyam. ānuṣṭubham.*]

Found also in Pāipp. xix. Reckoned by Kāuç. (9.2) to the *bṛhachānti gaṇa*, and used (41.14), with vi. 19, 23, 24, etc., for good fortune; and also (50.13), with vi. 1.3, etc., in a similar rite.

Translated: Grill, 65, 163; Griffith, i. 277; Bloomfield, 144. 490.

1. To the draft-oxen ⌊do thou⌋ first, to the milch kine ⌊do thou⌋, O *arundhatī*, to the non-milch cow, in order to vigor (*váyas*), to four-footed creatures do thou yield protection.

For the *arundhatī* cf. iv. 12 and v. 5; the comm. identifies it with the *sahadevī*. Instead of *tvam* in **a**, Ppp. reads *nas*, which is better. The sense of **c** is very doubtful; Grill conjectures *avayase*, to fill out the meter as well as ease the translation; the comm. explains *vayase* as a cow or horse or the like under five years old; perhaps the corruption of the reading is a deeper one. *A'dhenu* may signify young kine, not yet yielding milk. Both this verse and vs. 3 are defective by a syllable.

2. Let the herb, the *arundhatī*, allied with the gods (?), yield protection; may it make the cow-stall rich in milk, and the men (*púruṣa*) free from disease (*yákṣma*).

The translation implies the emendation of *sahá devī́s* in **b** to *sahádevī*; this the comm. gives (it is conjectured also by Grill): it may be here simply the name of the plant, but yet probably with pregnant implication of its etymological sense. Ppp., in **d**, reads *-mām* and *pāuruṣām*.

3. I appeal to the all-formed, well-portioned, vivifying one; let it conduct the hurled missile of Rudra far away from our kine.

The comm. understands, in **b**, *achā vadāmi*, and explains *jīvalām* as *jīvanaṁ lāti dadāti*.

60. For winning a spouse.

[*Atharvan* (?). — *āryamaṇam. ānuṣṭubham.*]

Found also in Pāipp. xix. Used by Kāuç. (34.22), in a women's rite, for obtaining a husband, with an oblation to Aryaman (it is added, *purā kākasampātāt*, which the comm. explains by *kākasaṁcārāt pūrvam*).

Translated: Weber, *Ind. Stud.* v. 236; Zimmer, p. 306; Grill, 56, 164; Griffith, i. 278; Bloomfield, 95, 491.

1. Here cometh Aryaman, with locks ⌊*-stupá*⌋ loosened in front, seeking a husband for this spinster, and a wife for a wifeless one.

Ppp. reads in **b** *viṣatastugaḥ* (i.e. *viṣitastukaḥ*). Our edition has *-srupaḥ*, the manuscript distinction of *sru* and *stu* being always doubtful, and the majority of the authorities here giving as plainly *sru* as it is possible to give it. The comm. explains *viṣita-* as *viçeṣeṇa sito baddhaḥ*, and as used of the "rays" (*stupa-*) of the sun (*aryaman*) in the east (*purastāt*). *Aryaman* is perhaps properly rendered here by 'suitor, match-maker' ('Brautwerber,' Weber, Grill); but doubtless at any rate the address implies an identification of such a functionary with the god Aryaman. The *pada-*

reading in **b**, *vísita◦stupaḥ*, is quoted under Prāt. iv. 77. In **c**, *asyā́ ichán* is the chosen example in the Prāt. commentary (under ii. 21 et al.) of the *saṁdhi* it illustrates, although the meter shows that the irregular combination *asye 'chan* requires to be made, and the Anukr. apparently winks at it. Ppp. has the corrupt reading *sa vāi chāyad ag-* ⌊intending *sa vāi 'ched?*⌋. ⌊Correct the ed. to *-stupaḥ*.⌋

2. This woman, O Aryaman, hath toiled, going to other women's assembly; now, O Aryaman, shall another woman come to her assembly.

Ppp. reads in **c** *nv asyā 'ryaman*. The comm. has *çamanam* in **b** and **d**, and *anu* for *nu* in **c**. He makes no difficulty in taking *ā́yati* (p. *ā◦áyati*) as a 3d pl., which it is not: we ought to have either *ā́yan* (*ā◦áyan*), or *anyā́* instead of *anyā́ḥ*: the translation implies the latter. The proper *pada* reading would be *ā́: ayati*. ⌊For *sámanam* 'wedding-assembly,' see Bergaigne, *Rel. Véd.* i. 159, n. 3. Comm. renders *añgá* by *he*; Bloomfield, "without fail."⌋

3. The creator (*dhātár*) sustains the earth; the creator [sustains] the sky and the sun; let the creator assign (*dhā*) to this spinster a husband that is according to her wish.

Ppp. combines *asyā 'gruvāi* in **c**, and reads *dadātu* in **d**.

61. Prayer and boasts.

[*Atharvan* (?). — *rāudram*. *trāiṣṭubham*: *2. 3. bhurij.*]

Found also in Pāipp. xix., and in K. xl. 9. Reckoned by Kāuç. (9. 2) to the *bṛhachānti gaṇa*, and used (41. 14), with vi. 19, 23, 24, etc., in a rite for good fortune; in the *kāmya* ceremonies (59. 10), for splendor*; also, in the chapter of portents (133. 2), on occasion of one's house burning down; it is further (note to 50. 13) included in the *rāudra gaṇa*. In Vāit. (2. 17) vs. 3 accompanies, in the *parvan* sacrifice, two offerings of butter to Agni and Soma. *⌊*Varcas*: so the comm.; but Bloomfield reads *vyacas*, which accords better with **1 d** of the text.⌋

Translated: Griffith, i. 278.

1. To me let the waters send what has sweetness; to me the sun brought [it] in order to light; to me the gods, and all those born of penance — to me let god Savitar assign expansion ⌊*vyácas*⌋.

Ppp. has, for **b**, *mahyaṁ sūryo bharaj jyotiṣā gam*, and, in **c**, *samotā* for *tapojā*. K. has, in **c**, *mām* for *mahyam*, and *anu* for *uta*, and ends with *bhāt* (?). *Abharat* in **b** cannot well be correct; we might conjecture instead *bhavatu*. The Anukr. disregards the deficiency of a syllable in **d**.

2. I expanded (?) earth and heaven, I generated the seasons, seven together; I speak true what is untrue; I encompass (*pári*) divine speech and people (*víças*).

For the doubtful *viveca* in **a**, Ppp. has *dādhāra*, and K. *astabhnām*. Some of the mss. read *ajanayan* in **b** (also in **3 b**); K. has *ajanam* (if the reading is correct); Ppp. substitutes *sindhūn sasṛje* (for *ṛtū́nr aj-*). The second half-verse in K. is quite different: *ahaṁ vācam pari sarvām babhūva ya indrāgnī asanaṁ sakhāyāu* (the last pāda is parallel with our **3 d**). The sense of **c** is obscure, and the rendering given only tentative; it implies *vadāmi* instead of *vádāmi*: perhaps, 'I declare what [is] true [and

what] untrue.' The comm. reads *viçam* for *viças* at the end. He understands *vivca* in **a** as 'winnow, separate' (*parasparavivikte asaṁkīrṇarūpe kṛtavān asmi*).

3. I generated earth and heaven; I generated the seasons, the seven rivers; I speak true what is untrue (?): [I] who enjoyed Agni-and-Soma as companions.

Ppp. reads, from **b** on,* as follows: *ahaṁ vācaspatis sarvā 'bhi ṣiñca: ahaṁ vinejmi pṛthivīm uta dyām aham ṛtūn sṛje sapta sākam: ahaṁ vācam pari sarvām babhūva yo 'gnīṣomā viduṣe sakhāyuḥ.* K. has, for *jajāna . . . ajanayam* (**a**, **b**), *dyāvāpṛthivī ā babhūva ahaṁ viçvā oṣadhīs;* and, for **c**, **d**, *mahyaṁ viças sam anamanta dāivir aham ugras smatahavyo babhūva.* *⌊Perhaps this is an error of Roth for 2 **d**. If so, 3 **a** would begin with *ahaṁ vinejmi.*⌋ ⌊☞ See p. 1045.⌋

62. To Vāiçvānara etc.: for purification.

[*Atharvan* (?). — *rāudram uta mantroktadevatyam. trāiṣṭubham.*]

Found also in Pāipp. xix. (but the first verse is given only by its *pratīka*, and has not been found elsewhere), and its first two verses in other texts, as noted below. Agrees in use with the preceding hymn as regards the *gaṇas* to which it is reckoned (Kāuç. 9. 2, and note to 50. 13; Keç. ⌊to 61. 5⌋ and the comm. ⌊page 37 end⌋ further have it, with vi. 19 and 51, in a *pavitra gaṇa*), and (41. 14) in the rite for good fortune: and it appears (41. 15) in another similar rite, with worship of the rising sun; and is added (note to 41. 13) in one for luck in gambling.

Translated: Griffith, i. 279.

1. Let Vāiçvānara (Agni) by his rays purify us, the wind, lively with mists (? *nábhas*), by his breath; let heaven-and-earth, rich in milk, righteous, worshipful, purify us by milk.

The verse is found also in TB. (i. 4. 81) and MS. (iii. 11. 10). They read *mā* for *nas* in **a** and **d**, *mayobhū́s* (which is decidedly better) for *nábhobhis* at end of **b**, and *páyobhis* for *páyasvatī* in **c**. Pāda **c** is *jagatī*.

2. Take ye hold upon the pleasantness of Vāiçvānara, of which the regions are the smooth-backed bodies; with that, singing in joint revelings, may we be lords of wealth (pl.).

The sense, especially of **b**, is obscure, and the version mechanical; **b** is perhaps a reminiscence of RV. i. 162. 7 **b**. Found, considerably altered in **a**, **b**, in VS. (xix. 44), and TB.MS. (as above). They read for **a**, **b** *vāiçvadevī punatī devy ā́ 'gād yásyām* (TB. *yásyāi*, MS. *yásyās*) *imā́* (TB.MS. omit) *bahvyàs* (TB. *bahvī́s*) *tanvò* (TB. *tanúvo*) *vītápṛṣṭhāḥ;* all have *mádantas* for *gṛṇántas* in **c**, and TB.MS. *-mā́dyeṣu* — this last an alteration plainly called for by the meter; and the Anukr. does not describe the verse as *nicṛt*. Ppp. has at the beginning *vāiçvadevyaṁ*, for **b** a wholly different text, *çuddhā bhavanta çucayaṣ pāvakāḥ* (our 3 **b**), and in **c**, corruptly, *-uta sasada ādayema.* The variants indicate, as often elsewhere, the hopelessness of a rendering.

3. Take ye hold upon that (f.) of Vāiçvānara in order to splendor, becoming cleansed, clear, purifying; here, reveling in joint reveling with Iḍā, may we long see the sun going up.

The first half-verse is nearly identical with xii. 2. 28 **a**, **b**. Durga to Nir. vi. 12 (Calcutta ed'n, iii. 187) quotes *vāiçvadevīṁ sūnṛtām ā rabhadhvam*, showing that *sūnṛtā* is meant here also, as in vs. 2. Ppp. reads in **a** *vāiçvānaryaṁ*, combines *varcasā "rabh-*; ⌊has for **b** our 2 **b**, combining *yasyā "çās;*⌋ and begins **c** with *iḍe 'ha sadh-*.

63. For some one's release from perdition (nírṛti).

[*Druhvaṇa* (?). — *caturṛcam. nāirṛtam: 4. āgneyī. jāgatam: 1. atijagatīgarbhā; 4. anuṣṭubh.*]

Found also (excepting vs. 3) in Pāipp. xix., the fourth verse not in company with the others. For other correspondences, see under the verses. Used by Kāuç. (46.19) in an expiatory rite for incontinence, fastening on a rope of *darbha;* and in rites for welfare (52. 3), with vi. 84 and 121, to accompany acts of release: vs. 4, further (46. 22), in an expiatory rite for a spontaneously kindled fire. Vāit. has the vss. 1, 2, and 4 singly in the *agnicayana* (28. 27, 26; 29. 8), with the laying of bricks consecrated to *nirṛti* etc.

Translated: Ludwig, p. 433; Griffith, i. 279.

1. The tie that the divine Nirṛti (perdition) bound upon thy neck, [and] that was unreleasable, that do I untie for thee, in order to long life (*āyus*), splendor, strength; do thou, quickened (*pra-sū*), eat uninjurious (?) food.

Ppp. reads in **b** *avicṛtyam*, omits *várcase*, which is metrically redundant and probably intruded, in **c**, and has, for **d**, *anamīvaṁ pitum addhi prasūtaḥ*, thus getting rid of the extremely obscure *adomadám* (made more obscure by the occurrence of *adomadhá* in viii. 2. 18). The comm. takes *adomadam* as two independent words, and renders it 'producing pleasure for a prolonged time.' The translation given is that of the Petersburg Lexicons. A corresponding verse is found in VS. (xii. 65), TS. (iv. 2. 5³), and MS. ii. 7. 12. VS. and MS. have, in **a**, **b**, *yám . . . pā́çam;* VS. ends **b** with *avicṛtyám*, TS.MS. with *avicartyám* (all omitting *yát*). In **c**, for *tát te*, VS.MS. have *táṁ te*, and TS. *idáṁ te tát;* VS.TS. end it with *ā́yuṣo ná mádhyāt*, MS. with *-ṣo nú mádhye*. For **d**, TS.MS. have *áthā jīváḥ pitúm addhi prámuktaḥ*, VS. *áthāi 'tám pitúm addhi prásūtaḥ*. The verse has no *jagatī* character.

2. Homage be to thee, O Nirṛti, thou of keen keenness; unfasten the bond-fetters of iron. Yama verily giveth thee back to me; to that Yama, to death, be homage.

The "thee" of the second half-verse is doubtless the person on whose behalf the spell is uttered. The first half-verse is found combined with our 3 **c**, **d** into one verse in VS. (xii. 63) and TS.MS. (as above). They all read *sú* for *astu* in **a**, and for *tigmatejas* TS. has *viçvarūpe* (Ppp. has *viçvavāre*); their **b** is *ayasmáyaṁ ví cṛtā bandhám etám*. Ppp. has *-yān pra mumugdhi pāçān* for **b**, and, for **c**, **d**, our 3 **c**, **d**. The whole verse is nearly repeated below, as 84. 3. Only the last pāda is *jagatī*.

3. Thou wast bound here to an iron post (*drupadá*), bridled with deaths that are a thousand. Do thou, in concord with Yama, with the Fathers, make this man ascend to the highest firmament.

We have the same change of address here as in the preceding verse, and it proves that the make-up of the material as given by the Yajus texts is more original and correct.

They read, in **c**, **d**, *yaména tvám̐ yamyā́* (TS.MS. *-yā́*) *sam̐vidānó 'ttamé* (TS. *-mám*) *nā́ke* (TS. *-kam*) *ádhi rohayāi 'nam* (TS. *-ye 'mám*). Ppp., as noticed above, has **c**, **d** of this verse as 2 **c**, **d**, reading *-dāno 'ttame nāke* (like VS.MS.). The last pāda is found also as that of i. 9. 2, 4; xi. 1. 4. With the contraction *bedhiṣe 'ha*, the verse would be a good *triṣṭubh*. ⌊The vs. recurs at vi. 84. 4.⌋

4. Thou collectest together for thyself, O Agni, bull, all things from the foe (?); thou art kindled in the track of sacrifice (*iḍ*); do thou bring to us good things.

This is a RV. verse, found at x. 191. 1 (vss. 2–4 are our next hymn), and is also to be met with at VS. xv. 30, TS. ii. 6. 11[4], and MS. ii. 13. 7 — in all its occurrences offering precisely the same text. It was noticed above that it occurs in Ppp., but not in connection with the three preceding verses of this hymn — with which, indeed, it has nothing to do as regards sense. It was pointed out in the note to Prāt. ii. 72 that the prescription in that rule of *s* as the final of only *iḍāyās* before *pada* seems a strong indication that this verse was not a part of the AV. text as recognized by the Prāt. The comm. explains *iḍas* by *iḍāyā bhūmyāḥ*. ⌊For consistency, *sám̐ sam* ought to be printed *sám̐-sam*.⌋

64. For concord.

[*Atharvan.* — *sām̐manasyam.* *vāiçvadevam.* *ānuṣṭubham:* [*2. triṣṭubh*].]

The first two verses are found in Pāipp. xix. The whole hymn is RV. x. 191. 2, 3, 4, and is also read in TB. ii. 4. 4[4-5], and (with the order of the verses inverted) in MS. ii. 2. 6. In neither of these texts does the first verse of the RV. hymn (our 63. 4) stand in connection with the other verses; and as the situation of the RV. hymn is one that calls for three verses only, it is pretty evident that the first verse (which also has nothing to do with the others in point of sense) is a later addition, and has also, by an extremely curious process, not paralleled elsewhere in our text, been added at the end of our 63, in order to stand in its RV. relation to the other verses. See Oldenberg, *Die Hymnen des RV.*, i. 244. The hymn is used by Kāuç. (12. 5) in a rite for harmony, with iii. 30, v. 1, etc.

Translated: by the RV. translators; and, as an AV. hymn, by Ludwig, p. 372; Grill, 31, 164; Griffith, i. 280; Bloomfield, 136, 492.

1. Do ye concur; be ye closely combined; let your minds be concurrent, as the gods of old sat concurrent about their portion.

The other texts begin *sám̐ gachadhvam̐ sám̐ vadadhvam* (but MS. *jānīdhvam*); at the end, TB. reads (if it be not a misprint) *upā́sata;* the *pū́rve* gives, at any rate, a past meaning to *-te*. ⌊Poona ed. has *-ata*.⌋

2. [Be] their counsel (*mántra*) the same, their gathering the same, their course (*vratá*) the same, their intent alike (*sahá*); I offer for you with the same oblation; do ye enter together into the same thought (*cétas*).

The other texts differ from ours in the first half-verse only in this, that RV.TB. read *mánas* instead of *vratám* in **b**; but our **c** is their **d** (TB.* having *sam̐jñā́nena* for *samānéna*), and their **c** agrees nearest with our **d**, TB. reading *s. kéto abhí sám̐ rabhadhvam*, RV. *s. mántram abhí mantraye vaḥ*, and MS. *s. krátum abhí mantrayadhvam*. Ppp. has, for **b**, *samānam̐ cittam̐ saha vo manān̐si*, and omits **d**. The Anukr. omits to describe the verse as a *triṣṭubh*. *⌊TB. has also *yajāmas* for *juhomi*.⌋

3. Be your design the same, your hearts the same, your mind the same, that it may be well for you together.

MS. has, for **a**, *samānā́ vā* (i.e. *vas*) *ā́kūtāni*. The comm. appears to understand *su saha* as two independent words in **d**. ⌊See MGS. i. 8. 10 and p. 156, s.v. *samānā*.⌋ ⌊Pāda **a** lacks a syllable, easily supplied.⌋

65. For success against enemies.

[*Atharvan (?). — cāndram utāi "ndram ; pārāçaryam. ānuṣṭubham : 1. pathyāpañkti.*]

Found also (vss. 1, 2) in Pāipp. xix. Used by Kāuç. (14. 7), with i. 2, 19–21, vi. 66, 67, 97–99, in a rite for victory over enemies; belongs (note to 14. 7) to the *aparājita gaṇa*.

Translated: Ludwig, p. 372; Griffith, i. 281.

1. Down (*áva*) [be] the fury, down the drawn [arrow], down the two mind-yoked arms. O demolisher (*parāçará*), do thou vex (*ard*) away the vehemence (*çúṣma*) of them; then get us wealth.

One can hardly help emending *manyús* in **a** to *dhánus* 'bow.' For *ā́yatā* used pregnantly of an arrow ready to be launched, cf. vi. 38. 4 and xi. 2. 1 and vi. 66. 2. The combined idea of crushing and removing in *parāçara* cannot be briefly rendered; the comm. regards it as an epithet of Indra. For *adhā nas* in **e**, Ppp. reads better *arvāñcam*, as antithesis to *parāñcam*; the comm. has *atha* instead of *adha*.

2. The handless shaft, O gods, which ye cast at the handless ones — I hew [off] the arms of the foes with this oblation.

Apparently the oblation itself is the "shaft," called 'handless' (*nāirhastá*) because it makes 'handless' (*nírhasta*): so the comm. Ppp. has for second half-verse our 3 **c, d**. Our second half-verse is identical with iii. 19. 2 **c, d**, above.

3. Indra made the handless one first for the Asuras. Let my warriors conquer by means of stanch Indra as ally (*medín*).

The last half-verse, as noted above, is found in Ppp. as 2 **c, d**.

66. For success against enemies.

[*Atharvan (?). — cāndram utāi "ndram. ānuṣṭubham : 1. triṣṭubh.*]

Found also in Ppp. xix. ⌊but confused with h. 65⌋. Used by Kāuç. (14. 7) in a battle rite with the preceding hymn, which see; and reckoned to the *aparājita gaṇa*.

Translated: Ludwig, p. 372; Griffith, i. 281.

1. Handless be the assailing foe — they who come with armies to fight us; make them, O Indra, collide with the great weapon; let their evil-doer (? *aghahārá*) run (*drā*), pierced through.

The comm. to SV. explains *aghahāra* by *atipratyavara*; ours, by *maraṇalakṣaṇasya duḥkhasya prāpayitā*.

2. Ye who run (*dhāv*) stringing [the bow], drawing [the arrow] (*ā-yam*), hurling — handless are ye, O foes; Indra hath now demolished you.

⌊For *ā-yam*, cf. vi. 65. 1.⌋ Our text reads at the end *-çarāit*, on the authority of Bp.E.I.R.T. and O.; all SPP's authorities ⌊save his B., which has *-çarīn*⌋ give *-çarit*, which he has accordingly rightly adopted, as the better supported as well as the regular form ⌊cf. vi. 75. 1⌋. Ppp. has *parā 'çart*. ⌊With regard to these *āi*-forms, see the note to vi. 32. 2.⌋ SPP., contrary to his usual practice, retains the *ḥ* of *çatravaḥ* before *sth-*. The comm. has *stana* in c. ⌊"Demolished" stands in rapport with "demolisher" of 65. 1.⌋

3. Handless be the foes; their limbs we make to relax (*mlā*); then will we, O Indra, share among us their possessions hundred-fold.

All our mss. but one (D.), and nearly all SPP's, read *çatravas*, vocative, in **a**; both texts emend to *çát-*.

67. For success against enemies.

[*Atharvan* (?).—*cāndram utāi 'ndram. ānuṣṭubham.*]

Not found in Pāipp. Used by Kāuç. (14. 7) in a battle rite with the two preceding hymns (and reckoned with them to the *aparājita gaṇa*): see under 65: also (16. 4) in another rite of the same class, for terrifying enemies, with vi. 98, with the direction "the king goes thrice about the army."

Translated: Ludwig, p. 518; Griffith, i. 282.

1. Everywhere about the routes Indra and Pūshan have gone; let yonder armies of our enemies today be confounded further away.

That is (**a**), to prevent access to our villages. The comm. takes *parastarām* as simply = *atiçayena*.

2. Go about confounded, ye enemies, like headless snakes; of you there, confounded by Agni, let Indra slay each best man (*vára*).

This verse is SV. ii. 1221, and one of the supplementary verses to a RV. hymn (RV. x. 103. 15). SV. has, for **a**, **b**, *andhā́ amitrā bhavatā 'çirṣā́ṇo 'haya iva*, and, in **c**, *agnínunnānām*. The RV. version (see Aufrecht's 2d edition, ii. 682) accents *amitrā*, reads *-ṣā́ṇā́ áh-* in **b**, and, in **c**, *agnídagdhānām agnímūḍhānām*. The translation implies the emendation *amitrās* instead of *amítrās*, which latter is given by all the authorities, and hence accepted in SPP's text. The comm. understands *amitrās*, voc.; and he explains **b** to mean as snakes with their heads cut off can merely move about, but not do anything in particular.

3. Fasten thou, as bull, the skin upon them; make the fear of the fallow-deer; let the enemy hasten (*eṣ*) away; let the cow hasten hither to us.

The sense of **a** is very obscure. One is tempted to combine *vṛṣājinam* into one word. The comm. makes *hariṇasya* (= *kṛṣṇamṛgasya*) depend on *ajínam*, which cannot well be right, though it may be questioned whether, as dependent on *bhíyam*, it is subjective or objective genitive.* He explains the "skin" as used for *somamaṇiveṣṭana*; and the "cow" (**d**) as the enemy's wealth, in cows and the like. The combination of *úpa eṣatu* into *úpeṣatu* falls under Prāt. iii. 52, and the case is quoted in the commentary to that rule. ⌊Correct *nahyá* to *nahya* (accent-mark slipped out of place).⌋

*⌊In a marginal note, W. compares *mitra-tū́rya*, v. 20. 7.⌋

68. To accompany the act of shaving.

[*Atharvan (?).—mantroktadevatyam. 1. puroviråḍ atiçakvarīgarbhā 4-p. jagatī; 2. anuṣṭubh; 3. atijagatīgarbhā triṣṭubh.*]

Found also in Pāipp. xix. (in the verse-order 1, 3, 2), and in part in various Gṛhya-Sūtras, as noted under the several verses. ⌊Further, in MP. ii. 1. 1–3; and MGS. i. 21. 2, 3, 14. 6 (cf. also Knauer's Index, p. 148, s.v. *uṣṇena*, p. 146, and p. 154).⌋ The hymn is used by Kāuç., as was to be expected, in the *godāna* ceremony (53. 17–20), vs. 1 being addressed to the vessel of water used, vs. 2 accompanying the wetting of the youth, and vs. 3 the parting and cutting of the hair. Further, in the *upanayana*, at the beginning of the whole ceremony (55. 2), with the directions "do as directed in the text" etc.

Translated: Ludwig, p. 430; Griffith, i. 282.

1. Savitar here hath come with razor; come, O Vāyu, with hot water; let the Ādityas, the Rudras, the Vasus, wet [him] in accordance; do ye, forethoughtful, shave [the head] of king Soma.

'Wet,' corresponding to our 'lather.' Dignity is sought to be given to the operation by identifying the participants in it with various divinities. The second pāda is given, without variation, in AGS. i. 17. 6 and PGS. ii. 1. 6; the first and second are found in GGS. ii. 9. 10, 11, MB. i. 6. 1, 2, with *agāt* in **a**, and *-kenāi 'dhi* in **b**. Ppp. has, in **b**, *vāyav udakena ehi*, and omits *undantu* in **c**. The combination *vāya ud-* is quoted under Prāt. ii. 21, 24; iii. 35; *-kené" 'hi*, under iii. 38, 66. ⌊Hillebrandt, *Ved. Mythol.*, i. 472, may be consulted.⌋

2. Let Aditi shave the beard; let the waters wet [it] with splendor; let Prajāpati nurse (*cikits*) [it], in order to length of life, to sight.

Ppp's version of **c**, **d** is *dhārayatu prajāpatiḥ punaḥ-punaḥ suvaptave*. AGS. (i. 17. 7) has **a**, **b**, reading *keçān* for *çmaçru*, and *varcase* for *-sā*; PGS. (ii. 1. 6) has *aditc keçān vapa*, parallel to our **a**.

3. With what razor the knowing Savitar shaved [the head] of king Soma, of Varuṇa, therewith, ye priests (*brahmán*), shave [it] now of this man; be he rich in kine, in horses, in progeny.

Ppp. reads, for **d**, *açyāmodiyur ayam astu vīraḥ*. AGS. (i. 17. 10) and PGS. (ii. 1. 11) have our **a**, **b**, **c** without variant, but add as **d**, *āyuṣmāñ jaradaṣṭir yathā 'sat*. TB. (ii. 7. 17²) also has the verse, differing only in **d**: *ūrjé 'mám rayyā́ várcasā sám sṛjātha*; and with this HGS. (ii. 6. 10) agrees throughout. The ÇGS. version ⌊i. 28⌋ differs throughout: *yenā 'vapat savitā çmaçrv agre kṣureṇa rājño varuṇasya vidvān: yena dhātā bṛhaspatir indrasya cā 'vapac chiraḥ: tena brahmāṇo vapate 'dam adyā "yuṣmān dīrghāyur ayam astu vīraḥ* (agreeing at the end with Ppp.). MB. (i. 6. 7) has a still other text: *yena pūṣā bṛhaspater vāyor indrasya cā 'vapat: tena te vapāmi brahmaṇā jīvātave jīvanāya dīrghāyuṣṭvāya varcase.* The verse (10 + 11 : 11 + 12 = 44) contains no *atijagatī* element. ⌊Ppp. combines *asyā 'çyāmodiyur*; and R. notes that **c**, **d** appears in Ppp. ii.⌋

69. For glory etc.

[*Atharvan (? varcaskāmo yaçaskāmaç ca).—bārhaspatyam utā "çvinam. ānuṣṭubham.*]

Verses like the first two are found in Pāipp., in two different books (1 in ii., 2 in xix.), but perhaps correspond rather to the nearly equivalent verses ix. 1. 18, 19. It is

employed by Kāuç. (10. 24) at the end of the *medhājanana* ceremony, with iii. 16 and ix. 1, on rising and wiping the face; also twice (12. 15 and 13. 6) in *varcasya* rites, with the same two hymns (and is reckoned to both *varcasya gaṇas:* notes to 12. 10 and 13. 1); further, in the ceremony on beginning Vedic study, with vi. 38, 39, 58 and others (139. 15); and vs. 3 in the *savayajñas* (68. 7), as expiation for an error in the ceremonial. In Vāit., in the *sāutrāmaṇī* (30. 13), the hymn accompanies, with vi. 19 and ix. 1. 18, the pouring out of the *surā*.

Translated: Ludwig, p. 240; Griffith, i. 283.

1. What glory [is] in the mountain, in the *aragárāṭas*, in gold, in kine, in strong-drink when poured out, [what] honey in sweet-drink, [be] that in me.

The verse corresponds nearly to ix. 1. 18, below; but the latter has a quite different first half, and with it Ppp. precisely agrees. What our *aragarāṭa's* are is wholly obscure, and the word is most probably a corruption. The comm. explains it in two alternative ways: as kings that 'go' (*aṭa*) in 'spoke(*ara*)-swallowers(*gara*),' i.e. chariots; or, as 'shouts' (*rāṭa*) of soldiers that 'go' (*ga*) at the 'enemy' (*ara = ari*)!

2. O ye Açvins, lords of beauty! anoint me with the honey of bees, that I may speak brilliant words among the people.

The verse is found below as ix. 1. 19, with the difference of a single word (*várcasvatīm* for *bhárgasv-*). The comm. reads *āvadāmi* in **d**. ⌊SPP. gives the fuller spelling *añktam:* cf. *Gram.* § 231 a.⌋

3. In me [be] splendor, also glory, also the fatness (*páyas*) that belongs to the offering; let Prajāpati fix (*dṛṅh*) that in me, as the heaven in the sky.

The verse corresponds to iii. 1 in the Nāigeya supplement to the Sāma-Veda (or SV. i. 603), which, however, rectifies the meter of **c** by reading *parameṣṭhī́* for *tán máyi*. "Heaven" and "sky" in **d** are the same word; the comm. renders the latter by "atmosphere." The Anukr. does not note the deficiency in **c**.

70. To attach a cow to her calf.

[*Kāñkāyana.* — *āghnyam.* *jāgatam.*]

Not found in Pāipp. Used by Kāuç. (41. 18) in a rite for producing mutual attachment between cow and calf.

Translated: Grill, 65, 165; Griffith, i. 283; Bloomfield, 144, 493.

1. As flesh, as strong-drink, as dice on the gambling-board; as of a lustful man the mind is fastened (*ni-han*) on a woman — so let thy mind, O inviolable one (*aghnyá*), be fastened on thy calf.

The verses are six-pāda *jagatī* (6 × 8 = 48). ⌊The stanza is wrongly numbered.⌋

2. As the elephant strains foot with foot of the she-elephant; as of a lustful man etc. etc.

The obscure first line is with intention rendered obscurely; the Petersburg Lexicon conjectures 'hastens after, step with step,' which then Grill follows. The comm. takes *udyujé* as = *unnamayati*, "bends up, for love (*premṇā*), her foot with his foot."

68. To accompany the act of shaving.

[*Atharvan (?).—mantroktadevatyam. 1. purovirāḍ atiçakvarīgarbhā 4-p. jagatī; 2. anuṣṭubh; 3. atijagatīgarbhā triṣṭubh.*]

Found also in Pāipp. xix. (in the verse-order 1, 3. 2), and in part in various Gṛhya-Sūtras, as noted under the several verses. ⌊Further, in MP. ii. 1. 1–3; and MGS. i. 21. 2, 3. 14. 6 (cf. also Knauer's Index, p. 148, s.v. *uṣṇena*, p. 146, and p. 154).⌋ The hymn is used by Kāuç., as was to be expected, in the *godāna* ceremony (53. 17–20), vs. 1 being addressed to the vessel of water used, vs. 2 accompanying the wetting of the youth, and vs. 3 the parting and cutting of the hair. Further, in the *upanayana*, at the beginning of the whole ceremony (55. 2), with the directions "do as directed in the text" etc.

Translated: Ludwig, p. 430; Griffith, i. 282.

1. Savitar here hath come with razor; come, O Vāyu, with hot water; let the Ādityas, the Rudras, the Vasus, wet [him] in accordance; do ye, forethoughtful, shave [the head] of king Soma.

'Wet,' corresponding to our 'lather.' Dignity is sought to be given to the operation by identifying the participants in it with various divinities. The second pāda is given, without variation, in AGS. i. 17. 6 and PGS. ii. 1. 6; the first and second are found in GGS. ii. 9. 10, 11, MB. i. 6. 1, 2, with *agāt* in **a**, and *-kenāi 'dhi* in **b**. Ppp. has, in **b**, *vāyav udakena ehi*, and omits *undantu* in **c**. The combination *vāya ud-* is quoted under Prāt. ii. 21, 24: iii. 35; *-kenā" 'hi*, under iii. 38, 66. ⌊Hillebrandt, *Ved. Mythol.*, i. 472. may be consulted.⌋

2. Let Aditi shave the beard; let the waters wet [it] with splendor; let Prajāpati nurse (*cikits*) [it], in order to length of life, to sight.

Ppp's version of **c, d** is *dhārayatu prajāpatiḥ punaḥ-punaḥ suvaptave.* AGS. (i. 17. 7) has **a. b**, reading *keçān* for *çmaçru*, and *varcase* for *-sā*; PGS. (ii. 1. 6) has *adite keçān vapa*, parallel to our **a**.

3. With what razor the knowing Savitar shaved [the head] of king Soma, of Varuṇa, therewith, ye priests (*brahmán*), shave [it] now of this man; be he rich in kine, in horses, in progeny.

Ppp. reads, for **d**, *açyāmodiyur ayam astu vīraḥ.* AGS. (i. 17. 10) and PGS. (ii. 1. 11) have our **a, b, c** without variant, but add as **d**, *āyuṣmāñ jaradaṣṭir yathā 'sat.* TB. (ii. 7. 17²) also has the verse, differing only in **d**: *ūrjé 'mám rayyā́ várcasā sám sṛjātha;* and with this HGS. (ii. 6. 10) agrees throughout. The ÇGS. version ⌊i. 28⌋ differs throughout: *yenā 'vapat savitā çmaçrv agre kṣureṇa rājño varuṇasya vidvān: yena dhātā bṛhaspatir indrasya cā 'vapac chiraḥ: tena brahmāṇo vapate 'dam adyā "yuṣmān dīrghāyur ayam astu vīraḥ* (agreeing at the end with Ppp.). MB. (i. 6. 7) has a still other text: *yena pūṣā bṛhaspater vāyor indrasya cā 'vapat: tena te vapāmi brahmaṇā jīvātave jīvanāya dīrghāyuṣṭvāya varcase.* The verse (10 + 11 : 11 + 12 = 44) contains no *atijagatī* element. ⌊Ppp. combines *asyā 'çyāmodiyur;* and R. notes that **c, d** appears in Ppp. ii.⌋

69. For glory etc.

[*Atharvan (? varcaskāmo yaçaskāmaç ca).—bārhaspatyam utā "çvinam. ānuṣṭubham.*]

Verses like the first two are found in Pāipp., in two different books (1 in ii., 2 in xix.), but perhaps correspond rather to the nearly equivalent verses ix. 1. 18, 19. It is

employed by Kāuç. (10. 24) at the end of the *medhājanana* ceremony, with iii. 16 and ix. 1, on rising and wiping the face; also twice (12. 15 and 13. 6) in *varcasya* rites, with the same two hymns (and is reckoned to both *varcasya gaṇas:* notes to 12. 10 and 13. 1); further, in the ceremony on beginning Vedic study, with vi. 38. 39, 58 and others (139. 15); and vs. 3 in the *savayajñas* (68. 7), as expiation for an error in the ceremonial. In Vāit., in the *sāutrāmaṇī* (30. 13), the hymn accompanies, with vi. 19 and ix. 1. 18, the pouring out of the *surā*.

Translated: Ludwig, p. 240; Griffith, i. 283.

1. What glory [is] in the mountain, in the *aragárāṭas*, in gold, in kine, in strong-drink when poured out, [what] honey in sweet-drink, [be] that in me.

The verse corresponds nearly to ix. 1. 18. below; but the latter has a quite different first half, and with it Ppp. precisely agrees. What our *aragarāṭa's* are is wholly obscure, and the word is most probably a corruption. The comm. explains it in two alternative ways: as kings that 'go' (*aṭa*) in 'spoke(*ara*)-swallowers(*gara*),' i.e. chariots; or, as 'shouts' (*rāṭa*) of soldiers that 'go' (*ga*) at the 'enemy' (*ara* = *ari*)!

2. O ye Açvins, lords of beauty! anoint me with the honey of bees, that I may speak brilliant words among the people.

The verse is found below as ix. 1. 19, with the difference of a single word (*várcasvatīm* for *bhárgasv-*). The comm. reads *āvadāmi* in **d**. ⌊SPP. gives the fuller spelling *añktam:* cf. *Gram.* § 231 a.⌋

3. In me [be] splendor, also glory, also the fatness (*páyas*) that belongs to the offering; let Prajāpati fix (*dṛṅh*) that in me, as the heaven in the sky.

The verse corresponds to iii. 1 in the Nāigeya supplement to the Sāma-Veda (or SV. i. 603), which, however, rectifies the meter of **c** by reading *parameṣṭhī* for *tán máyi*. "Heaven" and "sky" in **d** are the same word; the comm. renders the latter by "atmosphere." The Anukr. does not note the deficiency in **c**.

70. To attach a cow to her calf.

[*Kāñkāyana. — aghnyam. jāgatam.*]

Not found in Pāipp. Used by Kāuç. (41. 18) in a rite for producing mutual attachment between cow and calf.

Translated: Grill, 65, 165; Griffith, i. 283; Bloomfield, 144, 493.

1. As flesh, as strong-drink, as dice on the gambling-board; as of a lustful man the mind is fastened (*ni-han*) on a woman — so let thy mind, O inviolable one (*aghnyá*), be fastened on thy calf.

The verses are six-pāda *jagatī* (6 × 8 = 48). ⌊The stanza is wrongly numbered.⌋

2. As the elephant strains foot with foot of the she-elephant; as of a lustful man etc. etc.

The obscure first line is with intention rendered obscurely; the Petersburg Lexicon conjectures 'hastens after, step with step,' which then Grill follows. The comm. takes *udyujé* as = *unnamayati*, "bends up, for love (*premṇā*), her foot with his foot."

3. As the felly (*pradhí*), as the rim (*upadhí*), as the nave upon the felly; as of a lustful man etc. etc. ⌊See p. xcii.⌋

The first line is again obscure, both in its internal relations and in its relation to the refrain (in this resembling 1 a, b). BR. define *upadhi* as 'the part of the wheel between the felly and nave,' but this ought to be *arās* 'the spokes': the comm. explains it as 'the circle, bound together by the felly, that is the binder together of the spokes' (*nemisambaddhaḥ arāṇām sambandhako valayaḥ*) — i.e. a sort of rim inside the felly. Probably a solid wheel, without spokes, is had in view. We should expect some other preposition than *adhi* 'on' to express the relation of the nave to the felly.

71. Against harm from improper food.

[*Brahman.* — *āgneyam: 3. vāiçvadevī. jāgatyam: 3. triṣṭubh.*]

Found also in Pāipp. ii. (in the verse-order 1, 3, 2), and vs. 1 a second time in xx. ⌊For Yajus versions of vss. 1 and 3, see v. Schroeder's *Zwei Hss.*, p. 16, and *Tübinger Kaṭha-hss.*, p. 77.⌋ Used by Kāuç. (45. 17), with iii. 29, vii. 67, etc., in a rite (following the *vaçāçamana*), explained as for obviating ill effects from acceptance of gifts and the like; also (57. 29), in the *upanayana*, accompanying an offering by the pupil from the food obtained by begging. And Vāit. (4. 16) has it in the *parvan* sacrifice, as the priest eats his portion.

Translated: Ludwig, p. 433; Grill. 66, 165; Griffith, i. 284; Bloomfield, 196, 494.— See also Bergaigne-Henry, *Manuel*, p. 152.

1. What food of various form I eat oftentimes (*bahudhā́*) — gold, horse, also cow, she-goat, sheep, just whatsoever I have accepted — let Agni the offerer (*hótar*) make that well-offered.

Ppp. has, in c, *kiṁ cit*, and for d, *a. t. viçvād agadaṁ k.* TA. (ii. 6. 2[12]) has pādas a, b, c as a, b, d of a verse of five pādas: in b it inserts *vā́sas* (Ppp. *vāusu*) before *hiraṇyam* and omits (not Ppp.) *áçvam* after it; after b it inserts *yád devā́nāṁ cákṣuṣy ā́go ásti;* in c it contracts *-jagrā́hā 'hám* into *-jagrāhám;* and it ends with *agnír mā tásmād anṛṇáṁ kṛṇotu.* The comm. (unless it is a misprint) reads *jagrāha* in c. The last pāda is x. 9. 26 d. The first two vss. are mixed *jagatī* and *triṣṭubh*.

2. Whatever, offered [or] unoffered, hath come to me, given by the Fathers, assented to by human beings (*manuṣyà*), what my mind is as it were excited at — let Agni the offerer make that well-offered.

The comm. reads *rārajītu* in c, but explains it as an indicative. The mss. are divided between *manuṣyā̀ḥ* (which both editions give) and *-yā́ḥ* at the end of b (our Bp.P.M. H.T.K. have the latter). Ppp. inserts *yat* after *hutam* in a. ⌊W. has here overlooked a part of R's note, which (if I understand him) means that our vs. 2 continues in Ppp. thus: (b) *yasmād anna manaso 'drārajīmi*, (c, a corruption of TA's c given under vs. 1 above) *yad devānāṁ cakṣuṣākaçinā*, (d) *'gniṣ* etc.⌋

3. What food I eat unrighteously, O gods, and promise, intending to give [or] not intending to give — by the greatness of the great Vāiçvānara let [it] be propitious honeyed food for me.

TA. (ii. 6. 2[11]) has the first half-verse, adding the same three pādas as above (see under vs. 1). For the doubtful *saṁgṛṇā́mi* it reads *vā kariṣyán*, and Ppp. has the

same, also omitting (perhaps by accident) *ádāsyan*. The second pāda is nearly repeated as 119. 1 b, below. The comm. renders *saṁgṛṇāmi* by *pratijānāmi*. The Daç. Kar. cites (to Kāuç. 57. 29: see the note to that rule) the three verses in full, but substitutes for 3 c, d our 53. 2 c, d, *vāiçvānaro no ad-*, etc.

72. For virile power.

[*Atharvāñgiras.* — *çepo 'rkadevatyam. ānuṣṭubham: 1. jagatī; 3. bhurij.*]

Found also in Pāipp. xx. Used by Kāuç. (40. 16, 17) in a rite for sexual vigor, with an amulet. The *arka*-thread spoken of in 16 may find its explanation in the peculiarity reported by Roxburgh (*Flora Indica*, ii. 31): "A fine sort of silky flax is in some parts prepared from the bark of the young shoots."

Translated: Griffith, i. 474. — Cf. iv. 4; vi. 101.

1. As the black snake spreads himself at pleasure, making wondrous forms (*vápus*), by the Asura's magic (*māyá*), so let this *arká* suddenly make thy member altogether correspondent (? *sáṁsamaka*), limb with limb.

The comm. reads *sitas* instead of *asitás* in a, and explains it as 'a man that is bound.' He takes *arka* as 'an amulet of *arka*-tree' (*Calotropis gigantea*, of which various medicinal use is made). In d he reads *saṁ samagam* and paraphrases the latter with 'of like going' (*samānagamana*). The Petersburg Lexicon conjectures for *sáṁsamaka* 'joined to one another.' The verse is mixed *triṣṭubh* and *jagatī*.

2. As the member of the *tayādara* is made big by the wind — as great as is the member of the *párasvant*, so great let thy member grow.

What creature the *parasvant* is is unknown (Pet. Lex. "perhaps the wild ass"): the *tayādara* is yet more obscure, being mentioned only here. The comm. reads *tāyodaram*, and defines the *tayodara* as 'a kind of animal'; the *bha* of *sthūlabha* he takes as representing a verbal root: *sthāulyena bhāsamānam*.

3. As much of a limb as is that of the *párasvant*, that of the elephant, and that of the ass — as great as of the vigorous (*vājín*) horse, so great let thy member grow.

The comm. reads and explains *yāvad aṅginam* at the beginning as two independent words; the metrical irregularity, as well as the anomalousness of the word as a derivative and compound, suggest emendation to *yā́vad áñgam* (*añgam* = *pasas*). ⌊Cf. Pischel, *Ved. Stud.*, i. 83, with reference to the ass.⌋

The seventh *anuvāka*, having 11 hymns and 34 verses, ends here: and the mss. quote the old Anukr. to this effect: *catasṛbhir adhikas tu saptamaḥ syāt*.

73. To assure supremacy.

[*Atharvan.* — *sāmmanasyam. mantroktanānādevatyam. trāiṣṭubham: 1, 3. bhurij.*]

Found also in Pāipp. xix. (with the verse-order 1, 3, 2). This hymn with iii. 12, vi. 93. xii. 1, is reckoned by Kāuç. to the *vāstoṣpatyāni* (8. 23) or the *vāstu gaṇa*; and it and the following hymn, with others (12. 5), to the *sāmmanasyāni*; also, by the schol. (note to 19. 1), to the *puṣṭika mantras*; and vs. 3 ⌊so comm.: not vii. 60. 7⌋ by itself (23. 6) in the ceremony of entering a new house.

Translated: Griffith, i. 284; Bloomfield, 135, 494.

1. Let Varuṇa come here, Soma, Agni; let Brihaspati with the Vasus come here; come ye together, [his] fellows, all of you, like-minded, unto the fortune of this stern corrector (*ugrá cettṛ́*).

Ppp. reads *abhi-* instead of *upa-* in c, and has at the end *sujātās*. The comm. explains *cettṛ* as "one who properly understands the distinction of what is to be done and what is not to be done"; in this word *cit* seems to take the value of *ci* or *cāy*: 'one who notes and visits or requites.'

2. The vehemence (*çúṣma*) that is within your hearts, the design that has entered into your mind — that I frustrate with the oblation, the ghee; in me, O [my] fellows, be your satisfaction (*ramáti*).

Intended to restrain intending emigrants, apparently; as also vs. 3. All the mss., and both editions with them, read *tā́n* at the beginning of c, although it is unquestionably an error for *tā́m*, referring to *ā́kūtim*, as the comm. correctly reads and understands. Only one ms. (our Bp.[2]) has *srīvayāmi*, all the rest *çrīv-*, or its phonetic product, *chrīv-*: but SPP. quite unaccountably (against the sense, and against the use of √*srīv*, which has no causative conjugation quotable before the Lalita-Vistara) adopts *sīvayāmi* from the comm. (= *parasparasambaddhān karomi*): Ppp. has *çrevayāmi*; and in d (as in 1 d) *sujātās*. The Anukr. should have noted the verse as *nicṛt*. ⌊Read *yó vó 'sti* in a?⌋

3. Be ye just here; go not away from us; let Pūshan make [it] pathless for you in the distance; let the lord of the dwelling (*vā́stu*) call aloud after you; in me, O [my] fellows, be your satisfaction.

Ppp. has, in a, *e 'ha yāta mā 'pa*, at the beginning; it rectifies the meter of b by omitting *vas*; in c, it reads *'yam ahvan* for *johavītu*; in d, it again has *sujātās*.

74. For harmony.

[*Atharvan.* — (as above.) *ānuṣṭubham*: *3. triṣṭubh, triṇāmadevatyā.*]

Found also in Pāipp. xix. (in the verse-order 2, 1, 3). Reckoned by Kāuç. (12. 5), with the preceding hymn and others, to the *sāmmanasyāni*.
Translated: Griffith, i. 285; Bloomfield, 135, 495.

1. Together let your bodies be mixed (*pṛc*), together your minds, together your courses; together hath this Brahmaṇaspati, together hath Bhaga made you come.

Ppp. has, for d, *somaḥ saṁ sparçayātu mām*. The comm. renders *sampṛcyantām* by *parasparānurāgeṇa saṁsṛjyantām*.

2. Concurrence of the mind for you, also concurrence of the heart, also what of Bhaga is wearied (*çrāntá*) — therewith I make you concur.

Ppp. has, in d, *saṁ jñapayāti mām*. It is one of the most peculiar and unaccountable of the occasional peculiarities of the *pada*-text that in d it reads *sám-jñapayāmi*, combining the preposition with the verb, though the former has the accent. Of all the mss. noted, only one of SPP's has the usual reading.* *Çrāntám* in c seems an impossible reading, but even Ppp. gives nothing else. The comm. explains it as 'toil-born

penance' (*çramajanitaṁ tapaḥ*). Emendation to *çāntam* 'tranquillized,' i.e. tranquillity, would be very easy, and tolerably satisfactory. *⌊Whitney's collation certainly notes also D.Kp. as reading *sám :jñapayāmi;* probably his eye rested on the *saṁ-jñápanam* of b (which in his collation-book stands just above the *sáṁ-jñapayāmi* of d), when he wrote the above statement. I suspect that the *avagraha* of *sáṁ-jñapayāmi* has blundered in from the *saṁ-jñápanam* of a and b by a similar mistake of the scribes.⌋ ⌊Cf. the *pada* reading *úpa°çekima* at vi. 114. 2.⌋

3. As the Ādityas, severe (*ugrá*), not bearing enmity, united with the Vasus, with the Maruts, so, O three-named one, not bearing enmity, do thou make these people here like-minded.

Ppp. reads, in a, *vasavas* instead of *vasubhis*, and, in c, d, *-yamānam imaṁ janā saṁmanasaṁ kṛṇu tvam*, which is better in so far as it makes *ahṛṇ-* adjunct of the object rather than of the subject in the sentence; our text desiderates *ahṛṇīyamānān*. The verse is found also in TS. (ii. 1. 11[3]), which has, in b, *marúdbhī rudrā́ḥ* (our reading seems a corruption of this) *samájānatā 'bhī;* and, in c, d, *-yamānā viçve devā́ḥ sámanaso bhavantu*. A god *triṇāman* appears to be met with only in this verse: the one meant is probably Agni, as conjectured by BR., and also explained by the comm.

75. To eject a rival.

[*Kabandha (sapatnakṣayakāmaḥ). — mantroktadevatyam; āindram. ānuṣṭubham: 3. 6-p. jagatī.*]

Found also in Pāipp. xix. (with the verse-order 1, 3, 2); and in TB. (iii. 3. 11[1-4]) and Āp. (iii. 14. 2). ⌊TB. and Āp. agree with Pāipp. in the verse-order and several other points.⌋ Used by Kāuç. (47. 10) in a rite of sorcery; and again similarly (48. 29-31), with strewing of *darbha* grass.

Translated: Ludwig, p. 373; Grill, 22, 165; Griffith, i. 285; Bloomfield, 92, 495.

1. I thrust yon man out of home, the rival who fights [us], with the oblation of ejectment; Indra hath demolished him.

One of our mss. (O.) reads at the end also here (cf. 66. 2, above ⌊and note to 32. 2⌋) *-çarāit*. Ppp., also TB.Āp., have *nirb-* at the beginning of c; and TB.Āp. have *enam* in d (the two agree in every point through the hymn). ⌊Ppp. *parāçarī*, as at 66. 2.⌋

2. Let Indra, Vritra-slayer, thrust him to the most distant distance, whence he shall not come back, through constant years (*sámā*).

Ppp.TB.Āp. read *tvā* for *tám* in a, and TB.Āp. *nayatu* for *nudatu* in b, while Ppp. has, for b, *indro devo acīkḷpat;* all three have *-yasi* at end of c.

3. Let him go [beyond] three distances; let him go beyond the five peoples; let him go beyond the three shining spaces, whence he shall not come back, through constant years, so long as the sun shall be in the sky.

Instead of *étu*, TB.Āp. have three times *ihi*, and they omit pādas d, e; RV. (viii. 32. 22 a, b) agrees with them in pādas a, b. Ppp. reads *anu* for *ati* at end of b, and has, for c, the corrupt *iha ca tvā tu rocanā;* it omits d, e, like the other texts. The *pada*-text reads *rocanā́* (not *-nā́ḥ*), maintaining the usual and proper gender of the word, although, being qualified by *tisrás*, it is apparently taken here as feminine, and should be *rocanā́ḥ*.

The mark of punctuation added after **d** in our edition is not in the mss.; it was heedlessly introduced in going through the press; and the accent of *çaçvatī́bhyas* is misprinted.

76. For a kṣatriya's security from death.

[*Kabandha.* — *caturṛcam. sāṁtapanāgneyam. ānuṣṭubham : 3. kakummatī.*]

Found also in Pāipp. xix. Used by Kāuç. (50.4), with i. 26, 27 and vi. 3, by one desirous of success in conquest, and for other like purposes.

Translated: Ludwig, p. 459; Griffith, i. 286.

1. They who sit about him, who pile on [fuel] in order to beholding [him] — let Agni, fully kindled, with his tongues arise out of [their] heart.

The sense is somewhat obscure. In **b**, *cákṣase* probably 'that he may become conspicuous'; the comm. very strangely renders it 'for injury' (*hiṅsāyāi*) and regards the "they" as demons and the like. Ppp. begins *yene 'daṁ par-*, and elides the *a* of *agnir* in **c**.

2. Of the heating (? *sāṁtapaná*) Agni I take hold of the track (? *padá*), in order to length of life (*ā́yus*) — out of whose mouth the soothsayer (*addhātí*) sees the smoke arising.

Ppp. reads, for **c**, **d**, *dhātur yasya paçyata mama dyantaç çritaḥ*, corrupt. The comm. explains *pada* as either 'place' (*sthāna*) or 'sound' (*çabda*).

3. He who knoweth the fuel of him, piled on by the *kṣatríya* — he setteth not the foot (*padá*) in detriment unto death.

Ppp. elides the initial *a* of *asya* in **a**, and begins **c** *mā vihvare.* To the comm., *abhihvāra* is 'a roundabout crooked cause of meeting death.'

4. They that go about (*paryāyín*) do not slay him, he goes not down to the dead (? *sanná*) — the *kṣatríya* who, knowing, takes the name of Agni unto length of life.

Ppp. has, in **b**, *evam* for *ava*; and, in **c**, *viçvā* for *vidvān*. The comm. understands *sannān* as '(the enemies) even when in his neighborhood'; Ludwig, 'die [im Hinterhalt?] gelagerten': cf. TB. ii. 4. 7[11] *sannā́n mā́ 'va gāta*.

⌊A supplementary note from Roth says that Ppp. has, inserted just before iv. 9. 7 of the Vulgate, the following: *nāi 'naṁ ghnantu paryāyaṇo na manvāṁ iva gacchati : jane mana pramīyate yas tvāṁ bibharty āñjana* (cf. iv. 9. 5 **d**).⌋

77. For recovery and retention of what is lost.

[*Kabandha.* — *jātavedasam. ānuṣṭubham.*]

Found also in Pāipp. xix. The comm. regards this hymn, and not vi. 44 (which has the same *pratīka*), as intended in Kāuç. 36. 5, in a rite concerning women (the prevention of a woman's escape, etc., comm.).

Translated: Ludwig, p. 468; Griffith, i. 286; Bloomfield, 106, 496.

1. The heaven hath stood; the earth hath stood; all this living world hath stood; on their base (*āsthā́na*) the mountains have stood; I have made the horses stand in their station.

The first half-verse is 44. 1 **a**, **b**, above; the second is nearly vii. 96. 1 **c**, **d**, below. But Ppp. is different in **c**, **d**, and partly illegible; *tiṣṭha . . . ime sthāmann açvā 'raṅsata* can be read. The comm. inserts 'thee, O woman' in **d**, and regards *açvān* as an incomplete comparison: 'as they bind vicious horses with ropes'! Prāt. iv. 96 prescribes the unchanged *pada*-reading *atiṣṭhipam*. ⌊Most of SPP's authorities have *asthuḥ* in *saṁhitā*.⌋

2. He who hath attained the going away, he who hath attained the coming in, the turning hither, the turning in — he who is herdsman, on him I call.

The first half-verse is nearly RV. x. 19. 5 **a**, **b**, and the second exactly ib. 4 **c**, **d**. RV. reads *vyáyanam* for *parā́yaṇam* in **a**, and *parā́yaṇam* for *nyā́yanam* in **b**. The comm. appears to read *nyayanam*.

3. O Jātavedas, cause to turn in; be thy turners hither a hundred, thy turners this way a thousand; with them get for us again.

Ppp. has, for **d**, *tābhir enaṁ ni vartaya*, thus defining the object of all this recovering action to be some male person or thing. The comm. interprets it all through as a woman who has escaped or wants to escape. RV. x. 19 is aimed at kine. Pādas **b** and **c** are found in VS. xii. 8, which also ends with *púnar no naṣṭám ā́ kṛdhi púnar no rayím ā́ kṛdhi*. *Santi* would be a better reading in **b**.

78. For matrimonial happiness.

[*Atharvan. — 1, 2. cāndramasyāu: 3. tvāṣṭrī. 1–3. anuṣṭubh.*]

Found also in Pāipp. xix. ⌊and at MP. i. 8. 6, 7, 10⌋. Employed by Kāuç. twice (78. 10, 14) in the marriage ceremonies, with other passages, with anointing the heads of the married pair, making them eat together, etc.

Translated: Weber, *Ind. Stud.* v. 238; Ludwig, p. 371; Grill, 57, 166; Griffith, i. 287; Bloomfield, 96, 498; also, as part of the MP. hymn, by Winternitz, *Hochzeitsrituell*, p. 73.

1. By this actual (? *bhūtá*) oblation let this man be filled up again; the wife that they have brought to him, let him grow superior (*abhi-vṛdh*) to her by essence (*rása*).

Ppp. has *bhūtasya* for *bhūtena* in **a**, and inverts the order of words in **b**. Grill acutely suggests *bhūtyena* in **a**, 'for prosperity (*bhūti*),' and the comm. paraphrases it with *samṛddhikareṇa* 'prosperity-making.' *Abhi* in **d**, and in 2 **a**, **b**, seems to have a meaning like that which it has in *abhi-bhū*. The comm. makes no difficulty of rendering the neuter *vardhatām* as if it were causative. Ppp. takes away the difficulty of the expression in this verse by the very different reading *jāyāṁ yām asmā 'vidaṁ sā rasenā 'bhi vardhatām*.

2. Let him grow superior to [her] by fatness (*páyas*), let him grow superior to [her] by royalty; by wealth of thousand-fold splendor let these two be unexhausted.

Ppp. has, in a, *prajayā* instead of *payasā*. The accent *stā́m* is read by all but one (O.) of our mss. and by all but one ⌊or two⌋ of SPP's.

3. Tvashṭar generated the wife, Tvashṭar [generated] thee as husband for her; let Tvashṭar make for you two a thousand life-times (*ā́yus*), a long life-time.

⌊Ppp. adds *dadhāu* after *patim* in b, which is better; has, in c, *sahasra āy-*; and, in d, *mām* for *vām*.⌋

79. For abundance at home.

[*Atharvan.* — *saṁsphānadevatyam. gāyatram: 3. 3-p. prājāpatyā jagatī.*]

⌊"Verse" 3 is prose.⌋ Found also in Pāipp. xix.; and in TS. iii. 3. 8[2-3]. Kāuç. uses the hymn in a rite ⌊21. 7⌋ for prosperity (for fatness in grain, comm.), and it is reckoned (note to 19. 1) to the *puṣṭika mantras*. Vāit. (31. 4) has it in the *sattra*, on the *ekāṣṭakā* day, with offerings to the two deities mentioned.

Translated: Griffith, i. 288; Bloomfield, 141, 499.

1. Let the lord of the cloud (*nábhas*) here, the fattener, protect us, [grant] unequalledness (?) in our houses.

For the obscure *ásamāti* in c, the minor Pet. Lex. conjectures *ásamarti* 'unharmedness,' which TS. has in the corresponding pāda, making an *anuṣṭubh* of the verse, with *gṛhā́ṇām ásamartyāi bahávo no gṛhā́ asan* for second half; the comm. explains it as 'absence of division (*pariccheda*)* of the grain lying in our storehouses'; Ppp. is defaced, but appears to have read something different. TS. further has *nábhasā purás* for *-saspátis* in a. Most of our *saṁhitā* mss. (except E.H.s.m.O.) read *naḥ* after *gṛhéṣu*; SPP. reports nothing of the kind from his authorities. The comm. regards Agni as intended by the "fattener." *⌊I think the comm. intends rather 'absence of determination *or* measure': i.e. "may the grain be abundant beyond measure."⌋

2. Do thou, O lord of the cloud, maintain for us sustenance (*ū́rj*) in our houses; let prosperity, let good (*vásu*) come.

TS. prefixes *sá* at the beginning, and has, for b, *ū́rjaṁ no dhehi bhadráyā*, then running off into an entirely different close. The comm. regards Vāyu as addressed.

3. O divine fattener, thou art master of thousand-fold prosperity; bestow upon us of that; assign to us of that; of that from thee may we be sharers.

In the first clause, Ppp. corrupts to *sahasrapoçiṣe;* it omits *tasya no rāsva*, and has *bhakṣīmahi* for *bhaktivā́nsaḥ syāma*. TS. has *sahasrap-*, and, after the division-mark, *sá no rāsvā́ 'jyānim* etc. (an entirely different close). The last part of the verse is found in K. v. 4, which reads at the end *bhaktivāno bhūyāsma;* and TB. iii. 7.5[7] has the last phrase with ⌊*tásyās te*⌋ *bhakṣivā́ṇaḥ syāma:* a curious set of variants, all irregular or anomalous. The verse, according to the comm., is addressed to the sun.

80. The heavenly dog and the kālakāñjás.

[*Atharvan.* — *cāndramasam. ānuṣṭubham: 1. bhurij; 3. prastārapañkti.*]

Found also in Pāipp. xix. (with the verse-order 1. 3. 2). The use of the hymn in Kāuç. and Vāit. is obscure and indefinite: the former applies it only (31. 18) in a healing rite for one who is *pakṣahata* ('wounded in the side'? ⌊Bl. suggests hemiplagia

or paralysis.⌋ The comm. reads in the Kāuç. text *an̄gam mantroktamṛttikayā* for *mantroktam can̄kramayā* of Bl's ed.); the latter has vs. 3 in the *agniṣṭoma* sacrifice, accompanying (23. 20) the *avabhṛtha iṣṭi* etc.

Translated: Ludwig, p. 373; Bloomfield, JAOS. xv. 163, with detailed discussion and comment; Griffith, i. 288; Bloomfield, again, SBE. xlii. 13, 500. — Bloomfield identifies the two "heavenly dogs" spoken of in various places with the dogs of Saramā and of Yama, and ultimately with the sun and moon.

1. He flies through the atmosphere, looking down upon all existences; what the greatness is of the heavenly dog, with that oblation would we pay worship to thee.

The first half-verse is RV. x. 136. 4 **a**, **b**, which differs only by reading *rūpā́* instead of *bhūtā́* in **b**; it is part of the hymn that extols the powers of the *muni*. Ppp. has a very different version of **b**, **c**, **d**: *svar bhūtā vyacācalat: sa no divyasyāi 'daṁ mahas tasmā etena haviṣā juhomi*.

2. The three *kālakāñjás* that are set (*çritá*) in the sky like gods — all them I called on for aid, for this man's unharmedness.

In explaining this verse, the comm. quotes from TB. (i. 1. 2[4-6]) the legend of the Asuras named *kālakāñjá*, whose efforts to reach heaven Indra thwarted by a trick, except in the case of two of them, who became the heavenly dogs; a corresponding legend is found in MS. i. 6. 9 (p. 101, l. 1 ff.). The different numbers in our hymn, as regards both dog and *kālakāñjas*, are important, and suggest naturally the dog of our sky (Canis major or Sirius: so Zimmer, p. 353) and the three stars of Orion's belt, pointing directly toward it. The Anukr. does not notice the deficiency of a syllable in **a**.

3. In the waters [is] thy birth, in heaven thy station, within the ocean thy greatness, on the earth; what the greatness is of the heavenly dog, with that oblation would we pay worship to thee.

Ppp. substitutes ⌊for **c**, **d**⌋ again its own refrain, *sa no divy-* etc., as in vs. 1. The comm. regards the verse as addressed to Agni.

81. For successful pregnancy: with an amulet.

[*Tvaṣṭar. — mantroktadevatyam utā "dityam. ānuṣṭubham.*]

Found also in Pāipp. xix. Applied by Kāuç. (35. 11) in a rite for conception of a male, with the direction *iti mantroktam badhnāti*; and the schol. (note to 35. 26) quotes it also in a women's rite.

Translated: Weber, *Ind. Stud.* v. 239; Ludwig, p. 477; Griffith, i. 289; Bloomfield, 96, 501. — Cf. Bergaigne-Henry, *Manuel*, p. 153.

1. Thou art a holder, thou holdest (*yam*) the two hands, thou drivest away the demons. Seizing (*grah*) progeny and riches, this hath become a hand-clasp (*parihastá*).

In Ppp., the *a* of *abhūt* in **d** is elided. The comm. reads *kṛṇvānas* in **c**; he understands Agni to be addressed in **a**, **b**.

2. O hand-clasp, hold apart the womb, in order to placing of the embryo; O thou sign (? *maryā́dā*), put in a son; him do thou make to come, thou comer (? *ā́gamā*).

The obscure words *maryādā* and *āgamā* are apparently epithets of the *parihasta;* the comm. understands the ⌊first⌋ of the woman: *maryādā* = *marya* + *ā-dā* 'taken possession of by men'; ⌊and he takes *āgame* as = *āgamane sati* 'when sexual approach takes place,' which would be acceptable if it did not wholly disregard the accent⌋. One might conjecture *maryadās* 'giver of a male.' Ppp. has at end *-gamaḥ*.

3. The hand-clasp that Aditi wore [when] desiring a son — may Tvashṭar bind that on for her, saying "that she may give birth to a son."

Ppp. reads *suvāt* in **d**. For Aditi desiring a son, compare xi. 1. 1.

82. To obtain a wife.

[*Bhaga* (*jāyākāmaḥ*). — *āindram*. *ānuṣṭubham*.]

Found also in Pāipp. xix. Used by Kāuç. (59. 11), in a *kāmya* rite, by one desiring a wife; and again, in the nuptial ceremonies (78. 10), with vi. 78 etc.

Translated: Weber, *Ind. Stud.* v. 239; Ludwig, p. 470; Grill, 57, 167; Griffith, i. 289; Bloomfield, 95, 502.

1. I take the name of the arriving, the arrived, the coming one; Indra the Vritra-slayer I win (*van*), him of the Vasus, of a hundred-fold power.

The construction of *van* with a genitive is apparently elsewhere unknown, and is of doubtful sense. Ppp. has instead *rājño* 'of the king,' which makes the correctness of *vanve* very doubtful. Ppp. also combines *āgachatā "gatasya* in **a**. The comm. reads at the end *çatakrato*, vocative; he apparently takes *āyatás* in **b** as *ā́yatas*, from *yam* (*niyato 'ham*) ⌊or, alternatively, with *indrasya*⌋.

2. By what road the Açvins carried Sūryā, daughter of Savitar, by that, Bhaga said to me, do thou bring a wife.

In **b**, *açvíno "hátus* is perhaps better to be taken apart to *açvínā : ā-ūhátus*, but the *pada*-text has no *ā*. ⌊Cf. Bergaigne, *Rel. Véd.*, ii. 486–7.⌋

3. The good-giving, great, golden hook that is thine, O Indra — with that, O lord of might (*çácī-*), assign thou a wife to me who seek a wife.

Ppp. retains the *a* of *añkuças*, and has, for **d**, *tvaṁ dhehi çatakrato*. The comm. reads, in **a**, *vasudhānas*.

The eighth *anuvāka*, containing 10 hymns and 31 verses, ends with this hymn; the old Anukr. says: *ekatriñçakam aṣṭamaṁ vadanti*.

83. To remove apacits.

[*Añgiras*. — *caturṛcam*. *mantroktadevatyam*. *ānuṣṭubham : 4. 1-av. 2-p. nicṛd ārcy anuṣṭubh*.]

⌊Part (vs. 4) prose.⌋ Found also in Pāipp. i. (but without the added vs. 4). Kāuç. (31. 16) employs it in a healing rite, with vii. 76 (against *gaṇḍamālā*, schol., comm.); vss. 3 **c**, **d** and 4 are specified in the sequel of the rite (31. 20, 21); the comm. treats vs. 4 as beginning of hymn 84; it is applied by Kāuç. in the treatment of a sore of unknown origin (*ajñātārus : catuṣpād gaṇḍa*, comm.).

Translated: Ludwig, p. 500; Bloomfield, JAOS. xiii., p. ccxviii (= PAOS., Oct. 1887), or AJP. xi. 324; Griffith, i. 290; Bloomfield, again, SBE. xlii. 17, 503.

1. O *apacíts*, fly forth, like a bird (*suparṇá*) from its nest; let the sun make remedy; let the moon shine you away.

It was Bloomfield (in the article referred to above) who first maintained that the *apacít* is a pustule or sore. The comm. directly identifies the *apacíts* with the *gaṇḍamālās*, "scrofulous swellings of the glands of the neck" (BR.), and explains all the processes implied in the hymn as referring to such. His etymology of the word under this verse is 'gathered offward by reason of defect' (*doṣavaçād apāk ciyamānāḥ*), and he describes them as 'beginning from the throat [and] proceeding downward' (*galād ārabhya adhastāt prasṛtāḥ*). The accent of *kṛṇótu* in **c** is the usual antithetical one: SPP. makes a wholly unnecessary and very venturesome suggestion to explain it.

2. One [is] spotted, one whitish (*çyénī*), one black, two red; of all have I taken the name; go ye away, not slaying [our] men.

The comm. explains *enī* as *īṣadraktamiçraçveta*.

3. Barren shall the *apacít*, daughter of the black one, fly forth; the boil (*glāú*) shall fly forth from here; it shall disappear from the neck (? *galuntás*).

The translation here given of *galuntás* is the purest conjecture, as if the word were a corruption of some form of *gala* (our W.O.D. read *galantás*), with ablative-suffix *tas*. It might contain *gaḍu* 'excrescence on the throat'; indeed, the comm. etymologizes it as *gaḍūn* + √*tas*! He understands *na çiṣyati* as two independent words. Ppp. has *sakalaṁ tena çudhyati* (or *çuṣyati*), perhaps 'thereby it dries wholly up.' For *rāmāyaṇt*, compare vii. 74. 1.

4. Partake (*vī*) of [thine] own oblation, enjoying with the mind; hail! as now I make oblation with the mind.

This verse, which breaks the uniformity of the book, is evidently an intrusion, and has no apparent connection with the rest of the hymn, although it is acknowledged by both Anukr. and comm. The latter curiously mixes it up with vs. 1 of the next hymn, reckoning it with 84. 1 **a**, **b** as one verse, and reckoning 84. 1 **c**, **d** and 2 as the following verse, thus ⌊making 83 a *tṛca* and 84 a *caturṛca*⌋. ⌊An *ārcy anuṣṭubh* would seem to be 24 syllables.⌋

84. For release from perdition.

[*Añgiras.* — *caturṛcam.* *nāirṛtam.* *1. bhurig jagatī; 2. 3-p. ārcī bṛhatī; 3, 4. jagatī; 4. bhurik triṣṭubh.*]

This hymn is not found in Pāipp. Kāuç. applies it (52. 3), with vi. 63 and 121, in a rite for welfare. The comm. takes no notice of this, but regards the hymn as implied in 31. 21: see under the preceding hymn. In Vāit. (38. 1) it is found used in a healing rite in the *puruṣamedha*: this also the comm. overlooks.

Translated: Ludwig, p. 444; Griffith, i. 291.

1. Thou in whose terrible mouth I make oblation, in order to the release of these bound ones; people think of thee as "earth"; I know thee completely as "perdition" (*nírṛti*).

The verse is found also in VS. (xii. 64), TS. (iv. 2. 5[3]), and MS. (ii. 2. 1). In **a**, for *āsáni ghoré*, VS.MS. have *ghorá āsán*, and TS. *krūrá āsán;* before it, TS. inserts *asyā́s*, while MS. begins *yád adyá te;* in **b**, all (also our comm.) read *bandhā́nām*, which is better; MS. has after it *pramócanāya*, and all omit *kám;* for **c**, **d**, VS.MS. have *yáṁ tvā jáno bhū́mir íti pramándate nírṛtiṁ tvā 'hám pári veda viçvátaḥ*, while TS. agrees nearly with our text, though having simply *jánā vidúr* for *abhiprámanvate jánāḥ*, and at the end *viçvátaḥ*. The chief result for our text is the demonstration of *manvate* as probably a corruption of *mandate*. It was noted at the end of the preceding hymn that the comm. mixes up the end and beginning of the two hymns. The metrical definition of the Anukr. is very poor.

2. O earth (?), be thou rich in oblations; this is thy share which is in us; free these [and] those from sin: hail!

The translation follows Ludwig's suggested emendation of *bhū́te* at the beginning to *bhū́me*.

3. So, O perdition, do thou, free from envy, kindly unfasten from us the bond-fetters of iron. Yama verily giveth thee back to me; to that Yama, to death, be homage.

All of this verse except the first *pāda* is a repetition of 63. 2 **b**, **c**, **d**, above. The comm. explains *anehā* by *anāhantrī*. The fourth is the only *jagatī* pāda.

4. Thou wast bound here to an iron post, bridled with deaths that are a thousand; do thou, in concord with Yama, with the Fathers, make this man ascend to the highest firmament.

This verse is a repetition of 63. 3, above.

85. For relief from yákṣma.

[*Atharvan* (*yakṣmanāçanakāmaḥ*). — *vānaspatyam*. *ānuṣṭubham*.]

Found also in Pāipp. xix. Used by Kāuç. (26. 33–37) in a healing rite, with vi. 109, 127 and others; in 37 with the direction *mantroktam badhnāti;* and reckoned (note to 26. 1) to the *takmanāçana gaṇa*. And the first half of vs. 2 is part of a verse given entire in 6. 17.

Translated: Griffith, i. 291; Bloomfield, 39, 505.

1. The *varaṇá*, this divine forest-tree, shall ward off (*vāray-*); the *yákṣma* that has entered into this man — that have the gods warded off.

The verse is repeated as x. 3. 5. An amulet made of *varaṇá* is used, as the comm. points out. ⌊Similar word-play at iv. 7. 1 — see note.⌋ The deficiency of a syllable in **a** is not noticed by the Anukr.

2. With the word (*vácas*) of Indra, of Mitra, and of Varuṇa, with the voice (*vác*) of all the gods, do we ward off thy *yákṣma*.

3. As Vritra stopped (*stambh*) these waters [when] going in all directions, so, by means of Agni Vāiçvānara, do I ward off thy *yákṣma*.

For *viçvádhā yatís*, in **b**, the comm. reads *viçvadhāyantīs*. Ppp. combines, in **a**, *vṛtrāi 'mā 'paḥ*.

86. For supremacy.

[*Atharvan* (*vṛṣakāmaḥ*).—*ekavṛṣadevatyam. ānuṣṭubham.*]

Found also in Pāipp. xix. Employed by Kāuç. (59. 12), in a *kāmya* rite, by one who is *vṛṣakāma* (*çrāiṣṭhyakāma*, comm.): and the schol. (note to 140. 6) adds it to v. 3. 11 and vii. 86, 91 as used in the *indramahotsava*.

Translated: Ludwig, p. 241; Griffith, i. 292.

1. Chief (*vṛ́ṣan*) of Indra, chief of heaven, chief of earth is this man, chief of all existence; do thou be sole chief.

"Chief," lit'ly 'bull': foremost, as the bull is of the herd. *Indrasya* in **a** can hardly stand; rather *āindrasya*, or, we may conjecture, *idhrasya* (cf. *idhriya, vidhra*).

2. The ocean is master of the streams; Agni is controler of the earth: the moon is master of the asterisms; do thou be sole chief.

Ppp. has, in **c**, *sūryas* instead of *candramās;* the latter makes a redundant pāda, unnoticed by the Anukr.

3. Universal ruler art thou of Asuras, summit of human beings; part-sharer of the gods art thou; do thou be sole chief.

The comm. understands 'part-sharer' to mean "having a share equal to that of all the other gods together," and applies it to Indra.

87. To establish some one in sovereignty.

[*Atharvan.*—*dhrāuvyam. ānuṣṭubham.*]

Found also in Pāipp. xix. ⌊This hymn and verses 1 and 2 of the next, form one continuous passage in the RV. (x. 173. 1–5): see Oldenberg, *Die Hymnen des RV.*, i. 248–9; and cf. introduction to our iii. 12.⌋ It is further found in TB. (ii. 4. 2^{7-8}) and K. (xxxv. 7). This hymn and the one next following are used together by Kāuç.: in a *kāmya* rite (59. 13), by one desiring fixity (*dhrāuvya* or *sthāirya*); in a rite of expiation for earthquakes (98. 3), with xii. 1; and the comm. regards them (and not iii. 12. 1, 2) as intended by *dhruvāu* at 136. 7 (and the same should doubtless be said of 43. 11), in the rite against the portent of broken sacred vessels: further, they appear in the *indramahotsava* (140. 8), 87. 1 **c** being curiously specified in addition. In Vāit. (28. 16), this hymn alone (or vs. 1) appears in the *agnicayana*, at the raising of the *ukhyāgni*.

Translated: by the RV. translators, and Zimmer, p. 163; and, as AV. hymn, by Ludwig, p. 373; Griffith, i. 292.

1. I have taken thee; thou hast become within; stand thou fixed, not unsteady; let all the people (*viças*) want thee; let not the kingdom fall away from thee.

The RV. version has, in **a**, *edhi* for *abhūs;* and RV.TB. (also VS. xii. 11) have *-cācalis* at end of **b**; and so has TS. (iv. 2. 1^4), though it reads ⌊in **d** *asmín* for *mā́ tvád* and *çraya* for *bhraçat*⌋; while MS. (ii. 7. 8) agrees with our text in **a**, **b**, **c**, but gives for **d** *asmé rāṣṭrā́ṇi dhāraya.* The comm. explains *antar abhūs* by *asmākam madhye 'dhipatir abhavaḥ*, which reminds us of *madhyameṣṭhā* and *madhyamaçī* ⌊see note to iv. 9. 4⌋. ⌊Our **c** is the **c** of iv. 8. 4 (see the note thereon), of which the TB. version has our **d** here as its **d**.⌋

2. Be thou just here; be not moved away; like a mountain, not unsteady; O Indra, stand thou fixed just here; here do thou maintain royalty.

RV.TB. have again *-cācalis* at end of **b**, and TB. has *vyathiṣṭhās* for *ápa cyoṣṭhās* in **a**. The metrical contraction *parvate 'va* is not opposed by the Anukr. At beginning of **c**, RV.TB.Āp. have the better reading *índra ive 'há* (to be read *índre 've 'há*: whence, doubtless, the AV. version): and, as the comm. gives the same, SPP. has adopted it in his text, against all his authorities as well as ours. The AV. version (found also in Ppp.) is not to be rejected as impossible; the person is himself addressed in it as Indra: i.e., as chief. Ppp. has *ni* for *u* in **d**. ĀpÇS. (xiv. 27. 7) has the RV. version, except *yajñam* for *rāṣṭram* in **d**. In our text an accent-sign has dropped out under the *ṣṭhe* of *-ṣṭhe 'há* in **c–d**.

3. Indra hath maintained this man fixed by a fixed oblation; him may Soma bless, and Brahmaṇaspati here.

RV. begins *imám índro ad-*, and has, in **d**, *tásmā u* for *ayáṁ ca*. TB. (also ĀpÇS. xiv. 27. 7, which agrees with it throughout ⌊except *bruvan* for *bravan*⌋) has *eṇam* for *etám* in **a**, and *tásmāi devā́ ádhi bravan* for **c**. ⌊Our **c**, **d** occurred above, 5. 3 **c**, **d**.⌋

88. To establish a sovereign.

[*Atharvan.—dhrāuvyam. ānuṣṭubham: 3. triṣṭubh.*]

The hymn does not occur in Pāipp., but its first two verses are RV. x. 173. 4, 5 (continuation of those corresponding to our 87). For its use by Kāuç. with the preceding hymn, see under the latter.

Translated: by the RV. translators and by Zimmer (p. 163), in part; and Ludwig, p. 255; Griffith, i. 293.

1. Fixed [is] the sky, fixed the earth, fixed all this world of living beings (*jágat*), fixed these mountains; fixed [is] this king of the people (*viçā́m*).

RV. varies from this only in the order of pādas, which is **a**, **c**, **b**, **d**. TB. (ii. 4. 2[8]) and ĀpÇS. (xiv. 27. 7) follow our order, but have *dhruvā́ ha* for *dhruvā́sas* in **c**; MB. (i. 3. 7) has our **a**. **b**. **c**.

2. Fixed for thee let king Varuṇa, fixed let divine Brihaspati, fixed for thee let both Indra and Agni maintain royalty fixed.

The RV. verse differs in no respect from this.

3. Fixed, unmoved, do thou slaughter the foes; make them that play the foe fall below [thee]; [be] all the quarters (*díç*) like-minded, concordant (*sadhryàñc*); let the gathering (*sámiti*) here suit (*kḷp*) thee [who art] fixed.

With **d** compare v. 19. 15 **c**. The comm. reads *pātayasva* at end of **b**. The last pāda is *jagatī*. The comm. renders *kalpatām* by *samarthā bhavatu*.

89. To win affection.

[*Atharvan.* — *mantroktadāivatam.** *ānuṣṭubham.*]

This hymn also, like the preceding, is wanting in Pāipp. Kāuç. (36. 10-11) applies it in a women's rite, for winning affection, addressing the head and ear, or wearing the hair, of the person to be affected. *⌊The Anukr. text is confused here; but the Berlin ms. seems to add *manyuvināçanam.*⌋

Translated: Weber, *Ind. Stud.* v. 242; Griffith, i. 293.

1. This head that is love's (?*preṇí*), virility given by Soma — by what is engendered out of that, do we pain (*çocaya*) thy heart.

Preṇí is as obscure to the comm. as to us: he paraphrases it by *premaprāpaka* 'that obtains (or causes to obtain) affection.' He takes *vṛṣṇya* as adj., treats *pari prajātena* in c as one word, and supplies to it *snehaviçeṣeṇa.* ⌊Whitney's O. combines *tátas pári.*⌋

2. We pain thy heart; we pain thy mind; as smoke the wind, close upon it (*sadhryàñc*), so let thy mind go after me.

The sign in our text denoting *kampa* in *sadhryàñ* should have been, for consistency's sake, 1 (as in SPP's text) and not 3; the mss., as usual, vary between 1 and 3 and nothing. The comm. reads *sadhrim.*

3. Unto me let Mitra-and-Varuṇa, unto me divine Sarasvatī, unto me let the middle of the earth, let both [its] ends fling (*sam-as*) thee.

The comm. renders *samasyatām* by *saṁyojayatām.*

90. For safety from Rudra's arrow.

[*Atharvan.* — *rāudram.* 1, 2. *anuṣṭubh*; 3. *ārṣī bhurig uṣṇih.*]

Found also in Pāipp. xix. (in the verse-order 2, 1, 3). Used by Kāuç. (31. 7) in a healing rite against sharp pain (*çūla*); also reckoned (note to 50. 13) to the *rāudra gaṇa.*

Translated: Grill, 14, 168; Griffith, i. 294; Bloomfield, 11, 506.

1. The arrow that Rudra hurled at thee, at thy limbs and heart, that do we now thus eject asunder from thee.

Ppp. has, for c, *imāṁ tvām adya te vayam.* The comm. understands the infliction to be the *çūlaroga* (colic?). ⌊In c, *idám*, 'thus' or 'herewith' i.e. 'with this spell'?⌋

2. The hundred tubes that are thine, distributed along thy limbs, of all these of thine do we call out the poisons.

Ppp. reads *hirās* for *çatam* in a, and *sākam* for *vayam* in c. The comm. takes *nirviṣāṇi* as a single word in d (= *viṣarahitāni*). ⌊Cf. i. 17. 3.⌋

3. Homage to thee, O Rudra, when hurling; homage to [thine arrow] when aimed (*prátihita*); homage to it when let fly; homage to it when having hit.

Ppp. has, in b, *pratihitābhyas;* in c. d, *visṛjyamanābhyo namas trayatābhyaḥ* (but in i., where the verse is also found, *nipatitābhyaḥ*). The verse is *uṣṇih* only by number of syllables.

91. For remedy from disease.

[*Bhṛgvañgiras.* — *mantroktayakṣmanāçanadevatyam.* *ānuṣṭubham.*]

Found also in Pāipp. xix. Used by Kāuç. (28. 17–20) in a healing rite against all diseases (in 17 with v. 9; in 20 alone), with binding on of a barley amulet; also reckoned to the *takmanāçana gaṇa* (note to 26. 1).

Translated: Grill, 14, 168; Griffith, i. 295; Bloomfield, 40, 507.

1. This barley they plowed mightily with yokes of eight, with yokes of six; therewith I unwrap away the complaint (*rápas*) of thy body.

The last half-verse is defaced in Ppp.; it appears to end *pratīcīna apahvayatā.*

2. Downward blows the wind; downward burns the sun; downward the inviolable [cow] milks; downward be thy complaint.

This verse is RV. x. 60. 11; the latter rectifies the meter of **a** by introducing *áva* ('*va*) before *vāti* ⌊or rather, by not being guilty of the haplography which spoils our AV. text: cf. note to iv. 5. 5⌋. The Anukr. ignores the deficiency of our text.

3. The waters verily are remedial; the waters are disease-expelling; the waters are remedial of everything; let them make remedy for thee.

The first three pādas are the same with those of iii. 7. 5, above; and the whole verse corresponds with RV. x. 137. 6, which differs only by reading *sárvasya* for *viçvasya* in **c**. Ppp. has a wholly original second half-verse: *āpaḥ samudrārthāyatīṣ parā vahantu te rapaḥ*.

92. For success of a horse.

[*Atharvan.* — *vājinam.* *trāiṣṭubham*: *1. jagatī.*]

Found also in Pāipp. xix. Applied by Kāuç. (41. 21) in a rite for the success of a horse; and by Vāit. (36. 18) in the *açvamedha*, as the sacrificial horse is tied.

Translated: Ludwig, p. 459; Griffith, i. 295; Bloomfield, 145, 507.

1. Be thou, O steed (*vājin*), of wind-swiftness, being harnessed (*yuj*); go in Indra's impulse, with mind-quickness; let the all-possessing Maruts harness thee; let Tvashṭar put quickness in thy feet.

The verse is also VS. ix. 8, where, for **b**, is read *índrasye 'va dákṣiṇaḥ çriyā́ 'dhi.* Ppp. puts *bhava* after *vājin* in **a**, and reads *dāivyasya* for *viçvavedasas* in **c**. The comm. gives an alternative explanation of *viçvavedas*, as often of its near equivalent *jātavedas*: *viçvadhanaḥ sarvagocarajñāno vā.* The Anukr., as often, takes no note of the *triṣṭubh* pāda **d**.

2. The quickness, O courser, that is put in thee in secret, also that went about committed to the hawk, to the wind — with that strength do thou, O steed, being strong, win the race, rescuing in the conflict.

This verse also is found in VS. (ix. 9 a), with considerable variants: at the beginning, *javó yás te vājin*; for **b**, *çyené páritto ácarac ca vā́te*; in **c**, *nas* for *tvám*; for **d**, *vājajíc ca bhávā sámane ca pār-*. Ppp. resembles this in **b**: *çyene carati yaç ca vāte*. Half SPP's authorities end with *-iṣṇú*; I have noted no such reading among our mss.

The Anukr. ignores the irregularity of this verse and of vs. 3. ⌊The vs. is discussed by Bloomfield, JAOS. xvi. 17, or *Festgruss an Roth*, p. 154. For **d**, see Pischel, *Ved. Stud.*, ii. 314, and Baunack, KZ. xxxv. 516.⌋

3. Let thy body, O steed, conducting a body, run pleasance (*vāmá*) for us, protection for thyself; uninjured, great, a god for maintaining, may he set up his own light in the sky, as it were.

This is translated literally according to the AV. text, although comparison with the corresponding RV. verse (x. 56. 2) shows that its readings are in part pure corruptions. So, in **b**, RV. makes ⌊the meter good and⌋ the sense easy by giving *dhā́tu* for *dhā́vatu*; in **c** it has *devā́n* for *devás* (the comm. gives instead *divas*); and, in **d**, *mimiyās* (*ā́ mimīyāt* = *āgacchatu*, comm.). Ppp. has, for **a**, *aste vājin tanvaṁ vahantu*; in **c**, *avihvṛtas*; in **d**, *svarānasivām*. The verse is probably originally addressed to Agni, and added here only because of the occurrence of *vājin* at its beginning. The comm. understands *tanvàm* in **a** of a rider: *ārūḍhasya sādinaḥ çarīram*.

The ninth *anuvāka*, of 10 hymns and 32 verses, ends here: the old Anukr. is thus quoted: *dvyadhikāv apacit*.

93. For protection: to many gods.

[*Çaṁtāti.—rāudram: 3. bahudevatyā. trāiṣṭubham.*]

Found also in Pāipp. xix. Reckoned by Kāuç. (8. 23) to the *vāstoṣpatyāni*, and also (9. 2) to the *bṛhachānti gaṇa*; used (50. 13), with vi. 1, 3, 59, and others, in a rite for welfare: further added (note to 25. 36) to the *svastyayana gaṇa*.

Translated: Muir, iv². 333; Ludwig, p. 322; Griffith, i. 296.

1. Yama, death, the evil-killer, the destroyer, the brown Çarva, the blue-locked archer, the god-folk that have arisen with their army — let them avoid our heroes.

All the authorities read *ástrā* in **b**: both editions make the necessary emendation to *ástā*, which is also read by the comm. and by Ppp. Ppp. further, in **b**, has *bhava* instead of *babhrus*, and ends with *-khaṇḍi*; in **c** it has *vṛñjanti* (its exchange of *-ti* and *-tu* is common).

2. With mind, with libations, with flame (*? háras*), with ghee, unto the archer Çarva and unto king Bhava — to them (pl.), who are deserving of homage, I pay homage; let them conduct those of evil poison away from us.

The *pada*-text, in **d**, reads *aghá-viṣāḥ*, doubtless accus. pl. fem., and belonging to *íṣūs* 'arrows' understood; but the comm. supplies instead *kṛtyās*. ⌊For **c**, 'to the homage-deserving ones, — homage to th'm I pay.'⌋

3. Save ye us from them of evil poison, from the deadly weapon, O all ye gods, ye all-possessing Maruts; Agni-and-Soma, Varuṇa of purified skill; may we be in the favor of Vāta-and-Parjanya.

The third pāda in our text is made up of nominatives, coördinated neither with the vocatives of **b** nor with the genitive of **d**. Ppp. has, for **b**, **c**, *agniṣomā marutaḥ pūtadakṣāḥ: viçve devā maruto vāiçvadevās*, which may all be vocatives. The Anukr. takes no notice of the metrical irregularities of the verse.

94. For harmony.

[*Atharvāñgiras.* — *sāravatyam.* *ānuṣṭubham.* 2. *virāḍ jagatī.*]

The first verse (= iii. 8. 5; the four preceding verses of iii. 8 occurred elsewhere) is found in Pāipp. xix. The comm. regards it as intended by Kāuç. 12. 5, in a rite for harmony, as, in almost identical terms, he had above (under iii. 8) declared iii. 8. 5, 6 to be intended.

Translated: Ludwig, p. 514; Griffith, i. 296; Bloomfield, 138, 508.

1. We bend together your minds, together your courses, together your designs; ye yonder who are of discordant courses, we make you bend [them] together here.

Ppp. in **d** apparently *saṁ jñapayāmasi*.

2. I seize [your] minds with [my] mind; come after my intent with [your] intents; I put your hearts in my control; come with [your] tracks following my motion.

These two verses are a repetition of iii. 8. 5, 6. In our text, *-rete* at the end of **b** is a misprint for *reta*. ⌊As to the meter, see note to iii. 8. 6.⌋

3. Worked in for me [are] heaven-and-earth; worked in [is] divine Sarasvatī; worked in for me [are] both Indra and Agni; may we be successful here, O Sarasvatī.

Save the last pāda, this verse is a repetition of v. 23. 1. The comm. paraphrases *ota* by *ābhimukhyena saṁtata* or *parasparaṁ saṁbaddha*.

95. For relief from disease: with kúṣṭha.

[*Bhṛgvañgiras.* — *vānaspatyam*; *mantroktadevatyam.* *ānuṣṭubham.*]

The hymn is not found in Pāipp. As in the case of the preceding hymn, the first two verses have already occurred in the AV. text: namely, as v. 4. 3, 4. The comm. regards this hymn as included in the *kuṣṭhaliñgās* of Kāuç. 28. 13; and vs. 3 (instead of v. 25. 7) as intended in Vāit. 28. 20, in the *agnicayana*.

Translated: Griffith, i. 297.

1. The *açvatthá*, seat of the gods, in the third heaven from here; there the gods won the *kúṣṭha*, the sight of immortality.

2. A golden ship, of golden tackle, moved about in the sky; there the gods won the *kúṣṭha*, the flower of immortality.

SPP. reads in **c** *púṣpam*, with, as he claims, all his authorities save one; as the verse is repeated from a book to which the comm. has not been found, we do not know how he read. ⌊See W's note to v. 4. 4. But a note in his copy of the printed text here seems to prefer *púṣpam*.⌋

3. Thou art the young (*gárbha*) of herbs; the young also of the snowy [mountains], the young of all existence; make thou this man free from disease for me.

The comm. understands the third verse as addressed to Agni; but much more probably the *kuṣṭha* is intended. From *garbho* in **c** the superfluous accent-mark above the line is to be deleted. ⌊Our **a**, **b**, **c** are nearly v. 25. 7 **a**, **b**, **c**: and **d** is nearly v. 4. 6 **c**.⌋

96. For relief from sin and distress.

[*Bhṛgvañgiras. — vānaspatyam: 3. sāumyā. ānuṣṭubham: 3. 3-p. virāṇ nāma gāyatrī.*]

Found also in Pāipp. xix. (for other correspondences, see under the verses). Employed by Kāuç. (31.22) in a remedial rite against reviling by a Brahman, against dropsy, etc. (the direction in the text is simply *iti mantroktasyāu 'ṣadhibhir dhūpayati*), making incense with herbs; and it is regarded (note to 32. 27) as included among the *aṅholiṅgās*.

Translated: Ludwig, p. 506; Grill, 38, 168; Griffith, i. 297; Bloomfield, 44, 509.

1. The herbs whose king is Soma, numerous, of hundred-fold aspect (? *vicakṣaṇa*), impelled by Brihaspati — let them free us from distress.

The first half-verse is RV. x. 97. 18 **a**, **b** (with *óṣadhīs* ⌊which makes better meter⌋ for *-dhayas*) and VS. xii. 92 **a**, **b** (like RV.); TS. iv. 2. 6[4] agrees only in **a** (with *-dhayas*). The second half-verse is RV. x. 97. 15 **c**, **d** and VS. xii. 89 **c**, **d**, and TS. in iv. 2. 6[4] **c**. **d**. and MS. in ii. 7. 13 (p. 94. 12) **c**, **d** — all without variation. The comm. explains *çatavicakṣaṇās* by *çatavidhadarçanāḥ, nānāvidhajñānopetāḥ*. ⌊MB. ii. 8. 3 **a**, **b** follows the RV. version of our **a**, **b**.⌋

2. Let them free me from that which comes from a curse, then also from that which is of Varuṇa, then from Yama's fetter, from all offense against the gods.

The verse is repeated below, as vii. 112. 2. It is RV. x. 97. 16, VS. xii. 90, which have *sárvasmāt* in **d**; and Ppp. reads the same; and LÇS. ii. 2. 11, ĀpÇS. vii. 21. 6 are to be compared. Whether *paḍbīçāt* or *paḍvīçāt* should be read is here, as elsewhere, a matter of question; our edited text gives *-b-*, but most of our mss. read *-v-*, as also the great majority of SPP's authorities, and he prints (rightly enough) *-v-*; VS. has *-v-*, RV. *-b-*; the comm. has *-b-*.

3. If (*yát*) with eye, with mind, and if with speech we have offended (*upa-ṛ*) waking, if sleeping, let Soma purify those things for us with *svadhā́*.

Compare vi. 45. 2, of which the second pāda agrees with ours. Ppp. inserts another *yat* before *manasā* in **a**, and has, for **c**, **d**, *somo mā tasmād enasaḥ svadhayā punāti vidvān*.

97. For victory.

[*Atharvan. — māitrāvaruṇam. trāiṣṭubham: 2. jagatī; 3. bhurij.*]

Found also in Pāipp. xix. The three hymns 97–99 are used together in a battle rite, for victory, with vi. 65–67 and others, by Kāuç. (14. 7); and they are reckoned to the *aparājita gaṇa* (note to 14. 7), and noted by the comm. as therefore intended at 139. 7: they are again specifically prescribed in the *indramahotsava* (140. 10): a full *homa* is offered, with the king joining in the act.

Translated: Ludwig, p. 460; Griffith, i. 298; Bloomfield, 122, 510.

1. An overcomer (*abhibhū́*) [is] the sacrifice, an overcomer Agni, an overcomer Soma, an overcomer Indra; that I may overcome (*abhi-as*) all fighters, so would we, Agni-offerers, pay worship with this oblation.

The comm. paraphrases *agnihotrās* by *agnāu juhvataḥ*. ⌊The Anukr. balances the deficiencies of **a**, **b** by the redundancies of **c**, **d**.⌋

2. Be there *svadhā́*, O Mitra-and-Varuṇa, inspired ones; fatten (*pinv*) ye here with honey our dominion, rich in progeny; drive off perdition far away; put away from us any committed sin.

Ppp. has, in **a**, **b**, *prajāpatis* for *vip. praj.*; in **c**, *dveṣas* for *dūram;* and, for **d**, *asmāi kṣatraṁ vacā dhattam ojaḥ*. The second half-verse is RV. i. 24.9 **c**, **d**, also found in TS. (i. 4.45[1]) and MS. (i. 3.39); all have *bādhasva* and *mumugdhi*, 2d sing.; for *dūrám* in **c**, RV. has *dūré*, TS. (like Ppp.) *dvéṣas*, and MS. omits it, prefixing instead *āré* to *bādhasva*. The comm. takes *svadhā* in **a** as *havirlakṣaṇam annam*. Only the first half-verse is *jagatī*.

3. Be ye excited after this formidable hero; take hold, O companions, after Indra, the troop-conqueror, kine-conqueror, thunderbolt-armed, conquering in the course (*ájman*), slaughtering with force.

This verse appears again as xix. 13.6, in the midst of the hymn to which it belongs, and which is found also in various other texts. The verse corresponds to RV. x. 103.6, SV. ii. 1204, VS. xvii. 38, and one in TS. iv. 6.4[2], MS. ii. 10.4. They all reverse the order of the two half-verses, begin our **c** with *gotrabhídaṁ govídam*, and have, instead of our **a**, *imáṁ sajātā ánu vīrayadhvam;* TS. differs from the rest by reading *'nu* for *anu* in our **b**. The comm. explains *ájma* by *ajanaçīlaṁ kṣepaṇaçīlaṁ çatrubalam*. ⌊The word "in" were better omitted from the translation of **d**.⌋

98. To Indra: for victory.

[*Atharvan.* — *āindram. trāiṣṭubham: 2. bṛhatīgarbhā "stārapaṅktiḥ.*]

Found also in Pāipp. xix. Besides the uses in Kāuç. of hymns 97–99, as stated under 97, hymn 98 is further applied, with vi. 67, in another battle rite (16.4); and the schol. add it to vii. 86, 91, etc., in the *indramahotsava* (note to 140.6). Vāit. also (34.13) has it in the *sattra*, when the king is armed.

Translated: Griffith, i. 299.

1. May Indra conquer, may he not be conquered; may he king it as over-king among kings; be thou here one to be famed, to be praised, to be greeted, to be waited on, and to be reverenced.

The verse is found also in TS. (ii. 4.14[2]) and MS. (iv. 12.3), but with a very different second half: **c**, TS. *víçvā hí bhūyā́ḥ pṛ́tanā abhiṣṭír*, MS. *víçvā abhiṣṭíḥ pṛ́tanā jayaty;* **d**, both *upasádyo namasyò yáthā́ 'sat*. In the first half, at end of **a**, MS. *jayate;* at end of **b**, TS. *rājayāti*, MS. *-yate*. The last pāda occurs again as iii. 4.1 **d**. The comm. regards the king as identified with Indra through the hymn. ⌊MS. has *jayati* for *jayāti*.⌋

2. Thou, O Indra, art óver-king, ambitious (*çravasyú*), thou art the overcomer of people; do thou rule over these folk (*víçás*) of the gods; long-lived, unfading (*ajára*) dominion be thine.

The verse is mutilated in Ppp. MS. (in iv. 12. 2) has a corresponding verse: *tvám indrā 'sy adhirājás tvám bhavā́ 'dhipatir jánānām: dāívīr víças tvám utā́ ví rājāñ 'jasvat kṣatrám ajáraṁ te astu.* The metrical definition of the Anukr. is not very successful.

3. Of the eastern quarter thou, O Indra, art king; also of the northern quarter art thou, O Vritra-slayer, slayer of foes; where the streams go, that is thy conquest; in the south, as bull, thou goest worthy of invocation.

The verse is found in TS. (ii. 4. 14[1]) and MS. (iv. 12. 2). Both begin with *prā́cyāṁ diçí*, and have *údīcyām* (without ⌊the meter-disturbing⌋ *diçáḥ*) in **b**, ending with *vṛtrahā́ 'si;* in **d**, TS. has (better) *edhi* for *eṣi*, and MS. the same, with *hávyas* before it. Ppp. is mutilated, but has evidently *prācyāṁ diçi*. The third pāda evidently describes the west; that does not suit the basin of central India.

99. For safety: to Indra.

[*Atharvan.* — *āindram: 3. sāumyā sāvitrī ca. ānuṣṭubham: 3. bhurig bṛhatī.*]

⌊Partly prose, "vs." 3.⌋ Found also in Pāipp. xix. No use of the hymn is made by Kāuç. except in connection with its two predecessors, as explained under hymn 97. But Vāit. has it in the *agniṣṭoma*, as whispered *stotra* (18. 16).

Translated: Grill, 18, 168; Griffith, i. 299; Bloomfield, 123, 510.

1. Unto thee, O Indra, on account of width, thee against (*purā́*) distress I call; I call on the stern corrector, the many-named, sole-born.

In spite of its wrong accent (cf. *aṇimatás, sthavimatás**) *várimatas* is probably an adverb in *tas*. The comm. interprets it, doubtless correctly, "for the sake of width" (*urutvād dhetoḥ*): i.e., of free space, opposed to distress or narrowness. ⌊The derivatives of *añh* and *uru* are in frequent antithesis, as, e.g., at RV. v. 24. 4.⌋ 'Sole-born,' i.e. 'unique.' Ppp. ends **b** with *añhūraṇebhyaḥ*. *⌊MS. iii. 10. 4, p. 135. l. 4.⌋

2. The hostile (? *sényа*) weapon that goes up today, desiring to slay us — in that case we put completely about us Indra's two arms.

Ppp. reads at the beginning *yo 'dya*, and at the end *pari dadmahe*, which rectifies the meter of **d**. The *pada* mss. strangely read *jighāñsam* in **b**; both editions make the necessary emendation to *-san*, which the comm. also has. The comm. further has the better reading *dadhmas*, as have three of our mss. (Bp.M.T.); and this ⌊which, in connection with the Ppp. reading, suggests the emendation *dadhmahe*⌋ is adopted in our text, though not in SPP's. The metrical irregularity of the verse should not have been overlooked by the Anukr. ⌊Cf. i. 20. 2 **a**, **b**.⌋

3. We put completely about the two arms of Indra the savior; let him save us. God Savitar! king Soma! make thou me well-willing, in order to well-being.

In this verse, only our Bp.M. read *dadhmas*, but it is adopted in our text. The comm. again gives it. Ppp. has *dadmān;* and in **d** it reads, for *kṛṇu*, *kṛṇutam*, which is preferable for sense, though it makes the verse still less metrical. The verse is *bṛhatī* only by count.

100. Against poison.

[*Garutman.* — *vānaspatyam. ānuṣṭubham.*]

Found also in Pāipp. xix. Used by Kāuç. (31.26) in a remedial rite against various poisons, with aid of earth from an ant-hill etc.; and the comm. ⌊considers this (and not xviii. 4. 2) to be intended at 81. 10⌋ when the sacrificial cake is laid on the breast of a deceased sacrificer on the funeral-pile.

Translated: Ludwig, p. 511; Griffith, i. 300; Bloomfield, 27, 511. — See also Bergaigne-Henry, *Manuel*, p. 153; Bloomfield, AJP. vii. 482. Griffith quotes an interesting paragraph about the moisture of the white-ants.

1. The gods have given, the sun has given, the sky has given, the earth has given, the three Sarasvatīs have given, accordant, the poison-spoiler.

Ppp. combines *devā 'duḥ* in **a**, and has *sarvās* instead of *tisras* in **c**. The comm. renders the first verb correctly, by *dattavantas*, but the others as imperatives.

2. The water which the gods poured for you, O *upajīkās*, on the waste, with that, which is impelled by the gods, spoil ye this poison.

All the authorities* read *upajīkās*, vocative, which was, without good reason, altered to *upajī́kās* in our edition. The comm., however, with his ordinary disregard of accent, understands *devā́s* as vocative, and *upajīkās* as nominative. He quotes from TA. v. 1.4 the passage which describes the *upadīkās* (so called there) as 'penetrating to water, wherever they dig'; they are a kind of ant: cf. note to ii. 3. 4. Ppp. reads *upacīkā*, and combines *-kā "siñcan;* also, in **b**, *dhanvann*. *⌊But SPP's Bh. has *upajīkā́s!*⌋

3. Thou art daughter of the Asuras; thou, the same, art sister of the gods; arisen from the sky, from the earth, thou hast made the poison sapless.

Ppp. omits *sā* in **b**, and reads *jajñiṣe* instead of *sambhūtā* in **c**. The second pāda is found also as v. 5. 1 **d**. The comm. has, in **d**, *cakarṣa* instead of *cakartha;* he regards earth from the ant-hill (*valmīkamṛttikā*) as addressed in the verse.

101. For virile power.

[*Atharvāñgiras* (*çepaḥprathanakāmaḥ*). — *brāhmaṇaspatyam. ānuṣṭubham.*]

Not found in Pāipp. Used by Kāuç. (40.18) in a rite for sexual vigor, after vi. 72. Translated: Griffith, i. 474. — Cf. iv. 4; vi. 72.

1. Play thou the bull, blow, increase and spread; let thy member increase limb by limb; with it smite the woman.

The comm. takes *yathā* and *añgam* in **c** as two separate words, and many of SPP's *saṁhitā* mss. accent *yáthā 'ñgám*. According to the comm., the amulet of *arka*-wood is the remedy here used. ⌊Cf. also the *Bower Manuscript*, ed. Hoernle, Part I., p. 5, çloka 60, and p. 17, where pomegranate rind and mustard oil take the place of *arka*.⌋

2. Wherewith they invigorate one who is lean, wherewith they incite (*hi*) one who is ill — with that, O Brahmaṇaspati, make thou his member taut like a bow.

Our Bp. reads *vājayánti* in **a**. The second half-verse is nearly a repetition of iv. 4. 6 **c, d**. The comm. reads *vaçam* for *kṛçam* in **a**.

3. I make thy member taut, like a bowstring on a bow; mount, as it were a stag a doe, unrelaxingly always.

This verse is a repetition of iv. 4. 7. The Anukr. passes unnoticed the abbreviated *iva* both here and in vs. 2.

102. To win a woman.

[*Jamadagni (abhisammanaskāmaḥ).* — *āçvinam. ānuṣṭubham.*]

Found also in Pāipp. xix. Used by Kāuç. (35. 21) in a rite concerning women, with vi. 8, 9, etc., for reducing to one's will. Verse 3 is also reckoned (19. 1, note) to the *puṣṭika mantras*.

Translated: Weber, *Ind. Stud.* v. 243; Grill, 54, 169; Griffith, i. 301; Bloomfield, 101, 512.

1. As this draft-horse (*vāhá*), O Açvins, comes together and moves together [with his mate], so unto me let thy mind come together and move together.

The comm. paraphrases *vāhas* with *suçikṣito 'çvaḥ*, 'a well-trained horse,' but regards the driver (*vāhaka*) as the unexpressed object ⌊? or adjunct⌋ of the verbs — which is also possible.

2. I drag along (*ā-khid*) thy mind, as a king-horse a side-mare (?); like grass cut by a whirlwind, let thy mind twine itself to me.

Some of SPP's authorities give *pṛṣṭhyā́m* in **b**; but in general the mss. cannot be relied on to distinguish *ṣṭy* and *ṣṭhy*. The Pet. Lex. understands the word with *ṭh*, but the minor Pet. Lex. with *ṭ*, in the sense here given, which Grill (following Roth) accepts. ⌊Cf. W's note to xviii. 4. 10.⌋ The comm. explains the word as *çaṅkubaddhām* '[a mare] tied to a stake (to the pole of the chariot?)', *rājā́çva* as *açvaçreṣṭha*, and *ā khidāmi* as *madabhimukham utkhanāmy unmūlayāmy āvarjayāmi*. The reading *tṛ́ṇma* in **c**, which our edition wrongly accepts, is that of only two of our mss. (Bp.Bp.[2]). ⌊Read therefore *tṛ́ṇam*.⌋ The comm. explains *reṣman* as *reṣako vātyātmako vāyuḥ*. Ppp. ends **b** with *pṛṣṭyāmayaḥ*.

3. Of ointment, of *madúgha*, of *kúṣṭha*, and of nard, by the hands of Bhaga, I bring up quick a means of subjection.

The construction of the genitives in the first half-verse is obscure. The comm. makes them depend on *anurodhanam*, and so also Grill. They are perhaps rather the means by which the *anurodhana* (= *anulepana*, comm.) or gaining to one's purposes of the desired person is to be brought about, and so are coördinate with *Bhagasya*, the latter's 'hands' taking the place of the 'means' or 'aid' which would have better suited them. *Tūrás* in **c** is possibly genitive, 'of quick' (or powerful) Bhaga (so the comm.: = *tvaramāṇasya*). Ppp. reads (as in other places) *madhugasya* in **a**; the comm. *madhughasya*. Ppp. has also *ā* for *ud* in **d**. Several of our mss. (P.M.I.O.T.) accent *ánu ródh-*, ⌊and so do six of⌋ SPP's authorities.

The tenth *anuvāka*, of 10 hymns and 30 verses, ends here; the quoted Anukr. says simply *daçama*.

Here ends also the fourteenth *prapāṭhaka*.

103. To tie up enemies.

[*Ucchocana.* — *bahudevatyam utāi 'ndrāgnam. ānuṣṭubham.*]

Found also in Pāipp. xix., in reversed order of verses. Used by Kāuç. (16.6) in connection with the following hymn, in a battle rite for victory over enemies: fetters, as the comm. explains, are thrown down in places where the hostile army will pass.

Translated: Ludwig, p. 518; Griffith, i. 301.

1. Tying-together may Brihaspati, tying-together may Savitar make for you; tying-together may Mitra, Aryaman, tying-together may Bhaga, the Açvins [make].

Instead of *mitro aryamā*, Ppp. has, in **c**, *indraç cā 'gniç ca.*

2. I tie together the highest, together the lowest, also together the middle ones; Indra hath encompassed them with a tie; do thou, Agni, tie them together.

The comm. reads *paramām*, *avamām*, and *madhyamām* in **a**, **b**, supplying *çatrusenām* in each case. ⌊The *r* of *ahār* is prescribed by Prāt. ii. 46.⌋

3. They yonder who come to fight, having made their ensigns, in troops — Indra hath encompassed them with a tie; do thou, Agni, tie them together.

The comm. glosses *anīkaças* with *saṁghaças.*

104. Against enemies.

[*Praçocana.* — *bahudevatyam utāi 'ndrāgnam. ānuṣṭubham.*]

Found also in Pāipp. xix., in reversed order of verses. Used by Kāuç. (16.6) in connection with the preceding hymn, which see.

Translated: Ludwig, p. 518; Griffith, i. 302.

1. With tying-up, with tying-together, we tie up the enemies; the expirations and breaths of them, lives with life (*ásu*) have I cut off.

The translation implies *acchidam* at the end, instead of *-dan*, which all the authorities (and hence both editions) read, save the comm., which has *-dam*. Ppp. has in **c**, **d**, *teṣāṁ prāṇān samāsūn amamasutam* (corrupt). One might conjecture *asinā* for *asunā* in **d**.

2. This tying-up have I made, sharpened up with fervor by Indra; our enemies that are here — them, O Agni, do thou tie up.

Ppp. reads *indriyeṇa çaṅsitam* in **b**, and, for **d**, *metān ādān dviṣato mama.*

3. Let Indra-and-Agni tie them up, and king Soma, allied; let Indra with the Maruts make tying-up for our enemies.

Ppp. has for **b** the better version *rājñā somena medinā* (the construction of our *medināu* being anomalous); also *me* for *nas* at the end. Some of the *pada* texts (including our D.Kp.) read *enām* in **a**, and the *saṁhitā* mss. generally *enāṁ* instead of *enān*; the comm. gives *enān*. The comm. explains *medināu* badly by *medasvināv asmābhir dattena haviṣā mādyantāu vā.*

105. To get rid of cough.

[*Unmocana.* — *kāsādevatyam. ānuṣṭubham.*]

Not found in Pāipp. except 2 a, b in xix. Employed by Kāuç. (31.27) in a remedial rite against cough and catarrh.

Translated: Ludwig, p. 510; Zimmer, p. 385; Griffith, i. 302; Bloomfield. 8, 513. — Cf. Hillebrandt, *Veda-chrestomathie*, p. 50.

1. As the mind with mind-aims flies away swiftly, so do thou, O cough, fly forth, after the forth-driving (?) of the mind.

The comm. paraphrases *manasketāis* with *manasā buddhivṛttyā ketyamānāir jñāyamānāir dūrasthāir viṣayāiḥ;* and the obscure *pravāyyam* with *pragantavyam avadhim.*

2. As the well-sharpened arrow flies away swiftly, so do thou, O cough, fly forth, after the stretch (?) of the earth.

The comm. explains *saṁvat* by *saṁhatapradeça*, which at least shows his perplexity.

3. As the sun's rays fly away swiftly, so do thou, O cough, fly forth, after the outflow of the ocean.

In all these verses, all the authorities anomalously accent the vocative, *kā́se;* our edition makes the called-for emendation to *kāse;* SPP. reads *kā́se.*

106. Against fire in the house.

[*Pramocana.* — *dūrvāçālādevatyam. ānuṣṭubham.*]

Found also in Pāipp. xix. (with the verse-order 2, 1, 3). Kāuç. employs the hymn (52.5) in a rite for welfare, to prevent conflagration of the house: a hole is made inside, and water conducted into it, etc. And vss. 3, 2 appear in Vāit. (29.13), with others, in the *agnicayana*, in the rite of drawing a frog, water-plant, and reed over the site of the fire-altar.

Translated: Ludwig, *Der Rigveda*, iv. 422; Grill, 63, 170; Bloomfield, AJP. xi. 347, or JAOS. xv. p. xlii (= PAOS., Oct. 1890); Griffith, i. 303: and again, Bloomfield, SBE. xlii. 147, 514.

1. In thy course hither, [thy] course away, let the flowery *dū́rvā* grow; either let a fountain spring up there, or a pond rich in lotuses.

The verse corresponds to RV. x. 142.8; where, however, the words in b are all plural, and c, d read thus: *hradā́ç ca puṇḍárīkāṇi samudrásya gṛhā́ imé.* SPP., against the majority of his authorities, strangely adopts in his text the RV. version of b; it is read also by the comm., and apparently by Ppp.; we have noted only one of our mss. as having *puṣpiṇīḥ* (O.s.m.). The comm. says: *anenā 'gnikṛtabādhasyā 'tyantābhāvaḥ prārthitaḥ.*

2. This is the down-course of the waters, the abode (*nivéçana*) of the ocean; in the midst of a pool are our houses: turn thy faces away.

The first half-verse is RV. x. 142.7 a, b (also VS. xvii. 7 a, b; TS. iv. 6.1; MS. ii. 10.1), without variation. The last pāda is by the comm. regarded as addressed to

the fire (one of whose common epithets is *viçvatomukha* 'having faces in every direction'): perhaps rather 'the points of thine arrows': cf. VS. xvi. 53.

3. With a fetal envelop of snow, O house, do we envelop thee; for mayest thou be for us having a cool pond; let Agni make a remedy.

The first two pādas correspond to VS. xvii. 5 **a**, **b** (also in TS. iv. 6. 1[1], MS. ii. 10. 1), which, however, has *ágne* instead of *çā́le*; a RV. *khila* to x. 142 differs only by ***dadātu*** for *kṛṇotu* in **d**. Ppp. has, in **c**, *-hradāya* for *hradā hi*, and, in **d**, also ***dadātu*** for ***kṛṇotu***. None of our mss., and very few of SPP's authorities, read ***agniṣ k-*** in **d**, though it appears to be called for by Prāt. ii. 65, and both editions accept it. The comm. explains the envelop to be *avakārūpeṇa çāivālena*. ⌊Ppp. combines *bhuvo 'gnir*.⌋

107. For protection: to various divinities.

[*Çaṁtāti.* — *caturṛcam. viçvajiddevatyam. ānuṣṭubham.*]

Found also in Pāipp. xix. Reckoned by Kāuç. (9. 2) to the *bṛhachānti gaṇa;* and used (50. 13), with vi. 1, 3–7, etc., in a rite for welfare. The metrical definition of the Anukr. is forced and bad; although the number of syllables is each time not far from 32 (29–33).

Translated: Griffith, i. 303.

1. O all-conqueror (*viçvajít*), commit me to rescuer; O rescuer, protect both all our bipeds, and whatever quadrupeds are ours.

Ppp. begins *trāyamāṇe sarvavide mām;* it omits *nas* before *rakṣa* in the refrain. All the beings addressed are doubtless female; the comm. has nothing to say in explanation of them otherwise than that they are divinities so named.

2. O rescuer, commit me to all-conqueror; O all-conqueror, protect both all etc. etc.

Ppp. has *sarvavide* instead of *viçvajite*. The comm. prefixes *viçvajit* at the beginning.

3. O all-conqueror, commit me to beauty; O beauty, protect both all etc. etc.

Ppp. has *sarvavid viçvavid* instead of *viçvajit* at the beginning.

4. O beauty, commit me to all-possessor; O all-possessor, protect both all etc. etc.

Ppp. reads *trāyamāṇāyāi* instead of *sarvavide*, and *rakṣata* instead of *no rakṣa*. *Sarvavid* might, of course, mean 'all-knower.'

108. For wisdom.

[*Çāunaka.* — *pañcarcam. medhādevatyam: 4. āgneyī. ānuṣṭubham; 2. urobṛhatī; 3. pathyābṛhatī.*]

Pāipp. xix. has vss. 1, 2, 5, thus reducing the hymn to the norm of this book. Found used in Kāuç. (10. 20), with vi. 53 ⌊so the comm.: but Dārila understands xii. 1. 53 as intended⌋, in the *medhājanana* ceremony; and also (57. 28) in the *upanayana*, with worship of Agni.

Translated: Muir, i[2]. 255; Griffith, i. 304.

1. Do thou, O wisdom (*medhā́*), come first to us, with kine, with horses, thou with the sun's rays; thou art worshipful to us.

The comm. explains *medhā* as *çrutadhāraṇasāmarthyarūpiṇī devī*, and finds in c an elliptical comparison (*luptopamā*): "as the rays of the sun quickly pervade the whole world, so come to us with own capacities able to pervade all subjects."

2. I call first, unto the aid of the gods, wisdom filled with *bráhman*, quickened by *bráhman*, praised by seers, drunk of (?) by Vedic students.

Ppp. omits *brahmajūtām* in b, without rectifying the meter, which can only be saved by leaving out the superfluous *prathamā́m* in a. It avoids, in c, the doubtful *prapītām* by reading instead *praṇihitām;* and it has *avasā* (for *avase ā?*) *vṛṇe* in d. *Prápītām* should perhaps be understood as coming from *pra-pī* or *pra-pyā;* the comm. takes it alternatively* both ways, paraphrasing it with either *sevitām* or *pravardhitām*. The Anukr. reckons *brahmaṇvatīm* to b (so do the *pada*-mss.), and passes without notice the deficiency of a syllable in a; in fact, *prathamā́m* is intruded, and the verse otherwise a good *anuṣṭubh*. *⌊That is, he refers it to *pibati* by *sevitām* and to *pī* or *pyā* by *pravardhitām*.⌋

3. The wisdom that the Ribhus know, the wisdom that the Asuras know, the excellent wisdom that the seers know — that do we cause to enter into me.

It is the intrusion of *bhadrām* in c that spoils the *anuṣṭubh*, but does not make a regular *bṛhatī*.

4. The wisdom that the being-making seers, possessed of wisdom, know — with that wisdom do thou make me today, O Agni, possessed of wisdom.

Many of the mss. (including our P.M.H.I.K.O.) leave *vidus* unaccented at the end of b. The second half-verse is VS. xxxii. 14 c, d (which has *kuru* for *kṛṇu*): ⌊so also RV. *khila* to x. 151⌋.

5. Wisdom at evening, wisdom in the morning, wisdom about noon, wisdom by the sun's rays, by the spell (*vácas*), do we make enter into us.

Ppp. is corrupt in c, d: *medhāṁ sūryeṇo 'dyato dhirāṇā uta stvama.*

109. For healing: with pippalī.

[*Atharvan.* — *mantroktapippalīdevatyam; bhāiṣajyam. ānuṣṭubham.*]

Found also in Pāipp. xix. Employed in Kāuç. once (26. 33) with vi. 85, 127, and other hymns, and once (26. 38) alone, in a remedial rite against various wounds.

Translated: Ludwig, p. 509; Zimmer, p. 389; Griffith, i. 305; Bloomfield, 21, 516. See Bergaigne-Henry, *Manuel*, p. 154.

1. The berry (*pippalī*), remedy for what is bruised (? *kṣiptá*), and remedy for what is pierced — that did the gods prepare (*sam-kalpay-*); that is sufficient for life.

As elsewhere, the mss. waver between *pippalī* and *pispalī* (our Bp.E.O.R.p.m. read the latter). All the *pada*-mss. stupidly give *jīvita : vāī* as two independent words.

Ppp. has, in **a**, *kṣupta-* for *kṣipta-*; and, for **b**, *uta ca viçvabh-*; further, for **d**, *alaṁ jīvātavā yati.** In the *kampa* between **a** and **b**, SPP. unaccountably reads *ūȝta* instead of *uta;* the fact that his mss. happen in this case all to agree in giving *ūȝta* is of no account whatever, since they are wildly inconsistent in this whole class of cases; among our mss. are found *ūȝ*, *ūt*, and *uȝ*. The comm. gives two alternatives both for *kṣipta-* and for *atividdha-*: for the former *tiraskṛta* (of other remedies) and *vātarogaviçeṣa*, and so on. *⌊Intending *-tavāi iti?*⌋

2. The berries talked together, coming from their birth: whomever we shall reach living, that man shall not be harmed.

The second half-verse is the same, without variant, as RV. x. 97. 17 **c**, **d** (found also as VS. xii. 91 **c**, **d**, and in TS. iv. 2. 6⁵ and MS. ii. 7. 13: the latter reading *-mahe* in **c**); while the first half is a sort of parody of the corresponding part of the same verse: *avapátantīr avadan divá óṣadhayas pári;* our *-vadantā "yatīs* is probably a corruption of *-vadann āy-*. There is again, in **a**, a disagreement among the mss. as to *pippalyàs*, our Bp.E.I.O., with a number of SPP's authorities, giving *piṣp-*. The comm. explains the word by *hastipippalyādijātibhedabhinnāḥ sarvāḥ pippalyaḥ;* and their "birth" to have been contemporaneous with the churning of the *amṛta*. ⌊Ppp. ends with *pāuruṣaḥ*.⌋

3. The Asuras dug thee in; the gods cast thee up again, a remedy for the *vātīkṛta*, likewise a remedy for what is bruised.

The comm. understands *vātīkṛta* as *vātarogāviṣṭaçarīra*. ⌊Cf. vi. 44. 3.⌋ ⌊In Ppp., **d** is wanting, perhaps by accident.⌋

110. For a child born at an unlucky time.

[*Atharvan.—āgneyam. trāiṣṭubham: 1. pañkti.*]

This hymn is not found in Pāipp. Kāuç. (46.25) applies it for the benefit of a child born under an inauspicious asterism.

Translated: Ludwig, p. 431; Zimmer, p. 321; Griffith, i. 305; Bloomfield, 109, 517.—With reference to the asterisms, see note to ii. 8. 1; Zimmer, p. 356; Jacobi in *Festgruss an Roth*, p. 70.

1. Since, an ancient one, to be praised at the sacrifices, thou sittest as *hótar* both of old and recent—do thou, O Agni, both gratify thine own self, and bestow (*ā-yaj*) good fortune on us.

The verse is RV. viii. 11. 10 (also TA. x. 1⁶⁹). Our text has several bad readings, which are corrected in the other version: *kám* in **a** should be *kam*, *satsi* should be *sátsi*, and *piprā̆yasva* should be *-práy-* (TA. has, in **a**, *pratnósi*, which its comm. explains by *vistārayasi!*): this last the comm. also reads, but renders it *ājyādihaviṣā pūraya*. The verse is not at all a *pañkti*, although capable of being read as 40 syllables.

2. Born in *jyeṣṭhaghnī́*, in Yama's two Unfasteners (*vicṛ́t*)—do thou protect him from the Uprooter (*mūlabárhaṇa*); may he conduct him across all difficulties unto long life, of a hundred autumns.

The consecutiveness of the verse is very defective, inasmuch as 'born' (*jātás*, nom.) in **a** can hardly be understood otherwise than of the child, while Agni is addressed in **b**,

and spoken of in third person in **c**, **d**. Three asterisms are here ⌊and in 112⌋ referred to, all in our constellation Scorpio: Antares or *Cor Scorpionis* (either alone or with σ, τ) is usually called *jyeṣṭhā* 'oldest,' but also (more anciently?), as an asterism of ill omen, *jyeṣṭhaghnī* 'she that slays the oldest'*; *mūla* 'root,' also in the same manner *mūlabarhaṇī* ⌊or -*ṇa*⌋, lit. 'root-wrencher,'* is the tail, or in the tail, of which the terminal star-pair, or the sting (λ, υ), has the specific name *vicṛtāu*. ⌊See note to ii. 8. 1.⌋ The comm. takes *yamasya* as belonging to *mūlabarhaṇāt*. By a misprint, our text begins with *jyāi-* (read *jye-*). *⌊See TB. i. 5. 2[3].⌋

3. On the tiger day hath been born the hero, asterism-born, being born rich in heroes; let him not, increasing, slay his father; let him not harm his mother that gave him birth.

We should expect at the beginning *vyāghryé* or *vālyāghre*; the comm. paraphrases the word with *vyāghravat krūre*. ⌊In **d**, read *sá mā́ mātáram*? — As to *minīt*, see *Gram*. § 726.⌋

111. For relief from insanity.

[*Atharvan.—caturṛcam. āgneyam. ānuṣṭubham: 1. parānuṣṭup triṣṭubh.*]

This hymn, like the preceding, is wanting in Pāipp. Kāuç. (8. 24) reckons it as one of the *mātṛnāmāni* (with ii. 2 and viii. 6): and the comm. quotes a remedial rite against demons (26. 29–32) as an example of their use.

Translated: Ludwig, p. 512; Zimmer, p. 393; Grill, 21. 170; Griffith, i. 306: Bloomfield, 32, 518. — Cf. Hillebrandt, *Veda-chrestomathie*, p. 50.

1. Free thou this man for me, O Agni, who here bound, well-restrained, cries loudly; thenceforth shall he make for thee a portion, when he shall be uncrazed.

Nearly all our mss., and the great majority of SPP's, have the false accent *atás* at beginning of **c**; both editions give *átas*. The comm. reads *yathā* for *yadā* in **d**. The comm. paraphrases *suyatas* by *suṣṭhu niyamito niruddhaprasaraḥ san*. Pāda **b** has a redundant syllable.

2. Let Agni quiet [it] down for thee, if thy mind is excited (*ud-yu*); I, knowing, make a remedy, that thou mayest be uncrazed.

The comm. reads *udyatam* (= *grahavikāreṇo 'dbhrāntam*) instead of *udyutam* in **b**.

3. Crazed from sin against the gods, crazed from a demon — I, knowing, make a remedy, when he shall be uncrazed.

A few of the authorities (including our O.) accent *yádā* in **d**; *yáthā* would be a preferable reading. ⌊Bloomfield, "sin of the gods," AJP. xvii. 433, JAOS., etc.⌋

4. May the Apsarases give thee again, may Indra again, may Bhaga again; may all the gods give thee again, that thou mayest be uncrazed.

The *saṁhitā* reading in **a** and **c** would, of course, equally admit of *tvā : aduḥ* 'have given thee,' and this would be an equally acceptable meaning; the comm. so understands and interprets. In our text, read *púnas* at beginning of **c** (the sign for *u* dropped out).

The difference of meter tends to point out vs. 1 as an alien addition by which this hymn has been increased beyond the norm of the book.

112. For expiation of overslaughing.

[*Atharvan.* — *āgneyam.* *trāiṣṭubham.*]

Found also in Pāipp. xix. (vs. 3 in i.). Used by Kāuç. (46. 26), with vi. 113, in a spell to expiate the offense of *parivitti* 'overslaughing,' or the marriage of a younger before an elder brother ⌊see Zimmer, p. 315⌋.

Translated: Ludwig, p. 469; Grill, 15, 171; Griffith, i. 306; Bloomfield, AJP. xvii. 437 (elaborate discussion, p. 430 ff.), or JAOS. xvi. p. cxxii (= PAOS., March, 1894); SBE. xlii. 164, 521.

1. Let not this one, O Agni, slay the oldest of them; protect him from uprooting; do thou, foreknowing, unfasten the bonds of the seizure (*gráhi*); let all the gods assent to thee.

The allusions in this verse to the same trio of asterisms that were mentioned in 110. 2 are very evident. According to the comm., "this one" in **a** is the *parivitta* ⌊which he takes quite wrongly as the overslaugher — see comm. to vs. 3 **a**⌋. Ppp. reads *prajā nas* at end of **c**, and has, for **d**, *pitāputrāu mātaraṁ muñca sarvān* (our 2 **d**).

2. Do thou, O Agni, loosen up the bonds of them, the three with which they three were tied up; do thou, foreknowing, unfasten the bonds of the seizure; free all — father, son, mother.

The comm. reads *utthitās* for *utsitās* in **b**; the word is, strangely, not divided into *út-sitāḥ* in the *pada*-text, which ⌊non-division⌋ would be proper treatment for *úttthitās*, and part of the mss. (including our H.I.O.) read *úttthitās*. The second half-verse is wanting in Ppp. (save as **d** is found in it as 1 **d**: see above).

3. With what bonds the overslaughed one is bound apart, applied and tied up on each limb — let them be released, for they are releasers; wipe off difficulties, O Pūshan, on the embryo-slayer.

The comm. again commits the violence of understanding *párivittas* in **a** as if it were *parivettā* 'the overslaugher.' The participles in **b** are nom. sing. masc., applying to the bound person. The comm. again reads *utthitas*, again supported by a few mss. (including our H.I.), and the *pada*-text again has *útsitaḥ*, undivided. All our mss. save one (K.), and all but one of SPP's, read *te* (without accent) in **c**; the translation given implies the emendation to *té*, which is made in SPP's text, also on the authority of the comm. After it, SPP. reads *mucyantām*, with, as he claims, all but one of his authorities; of ours, only D.Kp.T. have it, and K. *mucyatām*, all the rest *muñcantām*, as in our text. In Ppp., this verse is found in i., in this form: *ebhiṣ pāçāir muduṣāu patir nibaddhaḥ paroparārpito añge-añge vi te cṛtyantāṁ vicṛtāṁ hi santi* etc. (**d** as in our text).

113. For release from seizure (gráhi).

[*Atharvan.* — *pāuṣṇam.* *trāiṣṭubham: 3. pañkti.*]

In Pāipp. ⌊i.⌋ is found only the first half-verse, much corrupted. It is employed by Kāuç. (46. 26) in company with the preceding hymn, which see. Verse 2 **c**, **d** is specified in the course of the rite, as accompanying the depositing of the "upper fetters" in river-foam.

Translated: Ludwig, p. 444; Grill, 15, 171; E. Hardy, *Die Vedisch-brahmanische Periode* etc., p. 210; Griffith, i. 307; Bloomfield, AJP. xvii. 437 (elaborate discussion, p. 430 ff.) or JAOS. xvi. p. cxxii (= PAOS., March, 1894); SBE. xlii. 165, 527. — See Bergaigne-Henry, *Manuel*, p. 154.

1. On Trita the gods wiped off that sin; Trita wiped it off on human beings; if from that the seizure hath reached thee, let the gods make it disappear for thee by the incantation (*bráhman*).

SPP. properly emends the name, here and in vs. 3, to *tritá*, though all his authorities, like ours, read *tṛtá;* he also, with equal reason, emends *enam* to *enat* (*enan*) in b. TB. has (in iii. 7. 12⁵) what corresponds to the first three pādas, reading both *tritá* and *enan**; for c it has *táto mā yádi kím cid ānaçé*. The comm. reads *trita* and *etat*. He also quotes from TB. iii. 2. 8⁹⁻¹², some passages from the story, as there told, of Ekata, Dvita, and Trita, and of the transference of guilt by the gods to them and by them to other beings. A similar story is found in MS. iv. 1. 9 (where read *krūráṁ mārkṣ-*, twice). The TB. verse relating to this is in our text adapted to another purpose. The comm. holds the "sin" to be still that of overslaughing, as in the preceding hymn. The Anukr. disregards the irregularities of meter. *⌊And *māmṛje*.⌋

2. Enter thou after the beams, the smokes, O evil; go unto the mists or also the fogs; disappear along those foams of the rivers: wipe off difficulties, O Pūshan, on the embryo-slayer.

The last pāda is a repetition of 112. 3 d, and discordant with the rest of the verse. Some of SPP's authorities read *naçyan* at end of c. The comm. has instead *vikṣva*. The comm. explains *marīcīr* by *agnisūryādiprabhāviçeṣān*, *udārān* by *ūrdhvaṁ gatān meghātmanā pariṇatāṅs tān* (*dhūmān*), and *nihārān* by *tajjanyān avaçyāyān*.

3. Twelvefold is deposited what was wiped off by Trita — sins of human beings; if from that the seizure hath reached thee, let the gods make it disappear for thee by the incantation.

'Twelvefold': i.e., apparently, in twelve different places, or classes, or individuals. TB. (l.c.) specifies eight offenders to whom the transference was successively made; and the "twelve" is made up, according to the commentator, of the gods, Trita and his two brothers, and these eight. ⌊The vs. is no *paṅkti*.⌋

This hymn is the last of the 11, with 37 verses, that constitute the eleventh *anuvāka;* the Anukr. says: *prāk tasmāt saptatriṅçaḥ*.

114. Against disability in sacrifice.

[*Brahman.* — *vāiçvadevam. ānuṣṭubham.*]

Found also in Pāipp. xvi. Kāuç. (67. 19), in the *savayajña* chapter, uses hymns 114. 115, and 117, with the offering of a "full oblation," the giver of the *sava* taking part behind the priest; and, according to the schol. and the comm., the whole *anuvāka* (hymns 114–124) is called *devahedana*, and used in the introduction to the *savayajñas* (60. 7), and in the expiatory rite for the death of a teacher (46. 30); and the comm. quotes it as applied in Nakṣatra Kalpa 18, in the *mahāçānti* called *yāmyā*, in the funeral ceremony. And hymns 114 and 115 (not verses 114. 1, 2) are recited with an oblation by the *adhvaryu* in the *agniṣṭoma*, according to Vāit. (22. 15); and again in the same

ceremony (23. 12) in an expiatory rite; also 114 alone (30. 22), in the *sāutrāmaṇī* sacrifice, with washing of the *māsara* vessel.

Translated: Ludwig, p. 443; Grill, 45, 172; Griffith, i. 308; Bloomfield, 164, 528.

1. O gods! whatever cause of the wrath of the gods we, O gods, have committed — from that do ye, O Ādityas, release us by right of right (*ṛtá*).

The whole hymn is found in TB. (in ii. 4. 4⁸⁻⁹), with *mā* for *nas* in **c** as the only variant in this verse. Then this verse occurs again with a somewhat different version of **c. d** in TB. ii. 6. 6¹, with which a version in MS. iii. 11. 10 precisely agrees; and yet again, more slightly different, in TB. iii. 7. 12¹, with which nearly agree versions in TA. ii. 3. 1 and MS. iv. 14. 17. In TB. ii. 6. 6¹ (and MS.), the second half-verse reads thus: *agnír mā tásmād énaso viçvān muñcatv áṅhasaḥ;* in TB. iii. 7. 12¹, it is *ā́dityās tásmān mā muñcata ṛtásya ṛténa mā́m utá* (TA. *itá* for *utá* ⌊cf. v. Schroeder, *Tübinger Kaṭha-hss.*, p. 68⌋; MS. omits *mā* in **c**, and has, for **d**, *ṛtásya tv ènam ā́ 'mútaḥ*, with variants for the last two words). VS. xx. 14 has our **a. b**, without variant ⌊and adds the **c, d** of TB. ii. 6. 6⌋. ⌊In **b**, MS. iv. 14. 17 has *yád vācā́ 'nṛtam ódima* (accent! Kaṭha *ūdimá*).⌋

2. By right of right, O Ādityas, worshipful ones, release ye us here, in that, O ye carriers of the sacrifice, we, desirous of accomplishing (*çak*) the sacrifice, have not accomplished it.

Both editions read at the end, as is necessary, *-çekimá*, although only two* of our mss. (I.D.), and a small minority of SPP's authorities, accent the *a* (the *pada* mss. absurdly reading *úpa-çekima*). Ppp. has instead, for **d**, *sikṣantu upārima*. TB. has *mā* for *nas* at end of **b**, *yajñāír vas* for *yajñám yát* in **c**, and, for **d**, *āçíkṣanto ná çekima*, which is better. *Yajñavāhasas* would be better as nominative. The comm. explains *çikṣantas* by *niṣpādayitum icchantas*. ⌊For the *pada* blunder, cf. vi. 74. 2.⌋ *⌊Whitney's collations seem clearly to give Bp.²p.m.I.H.D. as reading *-çekimá*.⌋

3. Sacrificing with what is rich in fat, making oblations of sacrificial butter (*ā́jya*) with the spoon, without desire, to you, O all gods, desirous of accomplishing we have not been able to accomplish.

Part of the mss. (including our P.M.I.) accent *víçve* in **c**, and the decided majority (not our Bp.M.W.R.s.m.T.) accent *çekimá* at the end (by a contrary blunder to that in 2 **d**), which SPP., accordingly, wrongly admits into his text. TB. has (also Ppp.) *ā́jyena* in **b**; also it reads *vo víçve devāḥ* in **c**, and, of course, *çekima* at the end; Ppp. *çeṣima*.

115. For relief from sin.

[*Brahman.* — *vāiçvadevam. ānuṣṭubham.*]

Found also in Pāipp. xvi. For the use of this hymn by Kāuç., and in part by Vāit., with the preceding, see under that hymn: Vāit. has this one also alone in the *āgrayaṇa iṣṭi* (8. 7), with ii. 16. 2 and v. 24. 7; and vs. 3 appears (30. 23) in the *sāutrāmaṇī*, next after hymn 114.

Translated: Ludwig, p. 443; Zimmer, p. 182 (vss. 2, 3); Grill, 46, 172; Griffith, i. 308; Bloomfield, 164, 529.

1. If knowing, if unknowing, we have committed sins, do ye free us from that, O all gods, accordant.

The reading *sajóṣasas* at the end in our text is, though evidently preferable, hardly more than an emendation, since it is read only by our P.M.T.: SPP. gives *sajoṣasas*; the comm. takes the word as a nominative. With the verse may be compared VS. viii. 13 f (prose). The redundant syllable in **a** is ignored by the Anukr.

2. If waking, if sleeping, I sinful have committed sin, let what is and what is to be free me from that, as from a post (*drupadá*).

The verse nearly corresponds with one in TB. ii. 4. 4⁹, which reads in **a** *y. dívā y. náktam*, *ákarat* at end of **b**, and *muñcatuḥ* (*-tu*?) at end of **d**. With **a**, **b** is to be compared VS. xx. 16 **a**, **b**, which has *svápne* for *svapán*, and, for **b**, *énānsi cakṛmá vayám*. Our *svapán* in **a** is an emendation for *svápan*, which all the authorities read, and which SPP. accepts in his text. The *pada* mss. mostly accent *enasyáḥ* in **c** (our D. has *-àḥ*, the true reading), and SPP. wrongly admits it in his *pada* text. The comm. explains *drupada*, doubtless correctly, by *pādabandhanārtho drumaḥ*.

3. Being freed as if from a post, as one that has sweated from filth on bathing, like sacrificial butter purified by a purifier — let all cleanse (*çumbh*) me of sin.

This verse is found in several Yajus texts: in VS. (xx. 20), TB. (ii. 4. 4⁹), K. (xxxviii. 5), and MS. (iii. 11. 10). TB.MS. add *íd* after *iva* in **a**; in **b**, for *snātvá*, VS. gives *snātás*, and MS. *snātví*; in **d**, TB.MS. read *muñcantu* for *çumbhantu*, while VS. reads (better) *çundhantu* and before it *ā́pas* instead of *víçve*; Ppp. reads *viçvān muñcantu*; and it further has *sindhu* for *svinnas* in **b**. This time the comm. gives *kāṣṭhamayāt pādabandhanāt* as equivalent of *drupadāt*. The Anukr. passes without notice the excess of syllables in **a**. ⌊The vs. occurs also TB. ii. 6. 6³, with *íd* again, and with **d** as in VS. And the Calc. ed. of TB. prints both times *svinná snātvó*.⌋ ⌊As to *çumbh*, see BR. vii. 261 top.⌋

116. For relief from guilt.

[*Jāṭikāyana.* — *vāivasvatadevatyam. jāgatam: 2. triṣṭubh.*]

Found also in Pāipp. xvi. The hymn is used by Kāuç. in the chapter of portents (132. 1), in a rite for expiation of the spilling of sacrificial liquids. As to the whole *anuvāka*, see under hymn 114.

Translated: Ludwig, p. 443; Griffith, i. 309.

1. What that was Yama's the Kārshivaṇas made, digging down in the beginning, food-acquiring, not with knowledge, that I make an oblation unto the king, Vivasvant's son; so let our food be sacrificial (*yajñíya*), rich in sweet.

Perhaps better emend at beginning to *yády āmám* ⌊Bloomfield makes the same suggestion, AJP. xvii. 428, SBE. xlii. 457⌋; the comm. explains by *yamasambandhi krūram*. The *kārṣīvaṇas* are doubtless the plowmen, they of the kindred of *kṛṣīvan* (= *kṛṣīvala*) 'the plower': whatever offense, leading to death or to Yama's realm, they committed in wounding the earth. The comm. calls the *kṛṣīvanas* Çūdras, and their workmen the *kārṣīvaṇas*; in **b**, he reads *na vidas* for *annavidas*. The metrical irregularities are ignored by the Anukr.

2. Vivasvant's son shall make [us] an apportionment; having a portion of sweet, he shall unite [us] with sweet — whatever sin of [our] mother's, sent forth, hath come to us, or what [our] father, wronged,* hath done in wrath.

For *bhāgadhéyam* in **a**, Ppp. reads *bheṣajāni*. The two half-verses hardly belong together. The comm. explains *aparāddhas* by *asmatkṛtāparādhena vimukhaḥ san*. *⌊In his ms. Whitney wrote "guilty" (which seems much better) and then changed it to "wronged."⌋

3. If from [our] mother or if from our father, forth from brother, from son, from thought (*cétas*), this sin hath come to [us] — as many Fathers as have fastened on (*sac*) us, of them all be the fury propitious [to us].

In most of the *pada*-mss. *ágan* at end of **b** is wrongly resolved into *á : agan*, instead of *ā॰ágan* (our Kp. has *ā॰agan*). *Cétasas* the comm. understands to mean 'our own mind': we should be glad to get rid of the word; its reduction to *ca*, or the omission of *bhrā́tur* or *putrā́t*, would rectify the redundant meter, which the Anukr. passes unnoticed. The comm. paraphrases *pari* in **b** apparently by *anyasmād api parijanāt!*

117. For relief from guilt or debt.

[*Kāuçika* (*anṛṇakāmaḥ*). — *āgneyam*. *trāiṣṭubham*.]

Found also in Pāipp. xvi. The hymn ⌊not 1 **cd**, 2 **cd**⌋ occurs in TB. (iii. 7. 9⁸⁻⁹), and parts of it elsewhere, see under the verses. ⌊For 1 and 3, see also v. Schroeder, *Tübinger Kaṭha-hss.*, p. 70 and 61.⌋ Hymns 117–119 are used in Kāuç. (133. 1) in the rite in expiation of the portent of the burning of one's house; and Keç. (to Kāuç. 46. 36) quotes them as accompanying the satisfaction of a debt after the death of a creditor, by payment to his son or otherwise; the comm. gives (as part of the Kāuç. text) the *pratīka* of 117. ⌊For the whole *anuvāka*, see under h. 114.⌋ In Vāit. (24. 15), in the *agniṣṭoma*, h. 117 goes with the burning of the *vedi*.

Translated: Ludwig, p. 444; Griffith, i. 309.

1. What I eat (?) that is borrowed, that is not given back; with what tribute of Yama I go about — now, O Agni, I become guiltless (*anṛṇá*) as to that; thou knowest how to unfasten all fetters.

The translation implies emendation of *ásmi* to *ádmi* in **a**; this is suggested by *jaghasa* in vs. 2, and is adopted by Ludwig also; but possibly *apratīttam asmi* might be borne as a sort of careless vulgar expression for "I am guilty of non-payment." More or less of the verse is found in several other texts, with considerable variations of reading: thus TS. (iii. 3. 8¹⁻²), TA. (ii. 3. 1⁸), and MS. (iv. 14. 17) have pādas **a, b, c** (as **a, b, d** in TS.); in **a**, all with *yát kúsīdam* for *apamítyam* and without *asmi*, and TA.MS. with *ápratītam*, and TS. ending with *máyi* (for *yát*), and TA.MS. with *máye 'há;* in **b**, all put *yéna* before *yamásya*, and TA.MS. have *nidhínā* for *balínā*, while MS. ends with *cárāvas;* in **c** (**d** in TS.), all read *etát* for *idám*, and MS. accents *ánṛṇas* (**c** in TS. is *ihā́ 'vá sán nirávadaye tát:* cf. our 2 **a**); **d** in TA. is *jī́vann evá práti tát te dadhāmi*, with which MS. nearly agrees, but is corrupt at the end: *j.e.p. hastā́nṛṇāni.* TB. (iii. 7. 9⁸) corresponds only in the first half-verse (with it precisely agrees ĀpÇS. in xiii. 22. 5): thus, *yā́ny apāmítyāny ápratīttāny ásmi yamásya balínā cárāmi;* its

other half-verse corresponds with our 2 **a**, **b**. MB. (ii. 3. 20) has *yat kusidam apradattam maye 'ha yena yamasya nidhinā carāṇi: idaṁ tad agne anṛṇo bhavāmi jīvann eva pratidatte dadāni.* ⌊This suggests *bhavāni* as an improvement in our **c**.⌋ Finally GB. (ii. 4. 8) quotes the *pratīka* in this form: *yat kusīdam apamityam apratittam*. Ppp. reads for **a**, **b** *apamṛtyum apratittaṁ yad asminnasyena*, etc., and, for **d**, *jīvanna ena prati dadāmi sarvam* (nearly as TA. **d**, above). The comm. takes *balinā* as = *balavatā*.

2. Being just here we give it back; living, we pay it in (*ni-hṛ*) for the living; what grain I have devoured having borrowed [it], now, O Agni, I become guiltless as to that.

With the first half-verse nearly agrees TB. (as above; also ĀpÇS., as above), which reads, however, *tád yātayāmas* for *dadma enat*. The comm. has *dadhmas* for *dadmas* in **a**; he explains *ni harāmas* by *nitarāṁ niyamena vā 'pākurmaḥ*. Ppp. has *etat* at end of **a**; in **c**, *apamṛtyu* again, also (**c**, **d**) *jaghāsā agnir mā tasmād anṛṇaṁ kṛṇotu*. *Apamītyam* in this verse also would be a more manageable form, as meaning 'what is to be measured (or exchanged) off,' i.e. in repayment. *Jaghā́sa* in our text is a misprint for *-ghás-*.

3. Guiltless in this [world], guiltless in the higher, guiltless in the third world may we be; the worlds traversed by the gods and traversed by the Fathers — all the roads may we abide in guiltless.

The verse is found in TB. (iii. 7. 9⁸⁻⁹), TA. (ii. 15⁴), and ĀpÇS. (xiii. 22. 5), with *-mīṅs tṛ-* at junction of **a** and **b** (except in TB. as printed), with *utá* inserted before *pitṛyā́ṇās* and *ca lokā́s* omitted after it (thus rectifying the meter, of which the Anukr. ignores the irregularity), and with *kṣiyema* (bad) at the end. *Anṛṇá* means also 'free from debt or obligation'; there is no English word which (like German *schuldlos*) covers its whole sense. The comm. points out that it has here both a sacred and a profane meaning, applying to what one owes to his fellow-men, and what duties to the gods. Ppp. combines *anṛṇā 'smin* in **a**, and has the readings of TB. etc. in **c**, and *adīma* for *ā kṣiyema* at the end.

118. For relief from guilt.

[*Kāuçika (anṛṇakāmaḥ). — āgneyam. trāiṣṭubham.*]

Found also in Pāipp. xvi. ⌊The Kaṭha-version of vss. 1 and 2 is given by v. Schroeder, *Tübinger Kaṭha-hss.*, p. 70 f.⌋ Is not used by Vāit., nor by Kāuç. otherwise than with ⌊the whole *anuvāka* and⌋ hymn 117: ⌊see under hymns 114 and 117⌋.

Translated: Ludwig, p. 455; Griffith, i. 310.

1. If (*yát*) with our hands we have done offenses, desiring to take up the course (?) of the dice, let the two Apsarases, fierce-(*ugrá-*)seeing, fierce-conquering, forgive today that guilt (*ṛṇá*) of ours.

Our mss., like SPP's, waver in **b** between *gatnúm* and *gattúm* or *gantúm*, but it is a mere indistinctness of writing, and *gatnúm* (which not even Böhtlingk's last supplement gives) is doubtless the genuine reading, as given by SPP.; our *gaṇám* is an unsuccessful conjecture. The comm. paraphrases the word with *gantavyaṁ çabdasparçādiviṣayam*, and *upalips-* with *anubhavitum icchantaḥ*: 'desiring to sense the sound, feeling, etc.';

our knowledge of the ancient Hindu game of dice is not sufficient to enable us to translate the pāda intelligently. The verse is found also in several Yajus texts, TB. (iii. 7. 12³), TA. (ii. 4. 1), and MS. (iv. 14. 17); all read *cakāra* in **a**, and *vagnúm* (MS. *vagnúm*) for *gatnúm* in **b**, and TB.TA. end **b** with *upajíghnamānaḥ* (while MS. has the corrupt reading *ávajighram ā́paḥ*); in **c**, **d**, TB.TA. have the version *dūrepaçyā́* (TA. *ugrampaçyā́*) *ca rāṣṭrabhṛ́c ca tā́ny apsarásāv ánu dattām ṛṇā́ni*, and MS., very corruptly, *ugrám paçyā́c ca rāṣṭrabhṛ́c ca tā́ny apsarásām ánu dattā́ 'nṛṇāni*. The comm., heedless of the accent, takes the first two words in **c** as vocatives. Ppp. reads, in **a**, **b**, *kilviṣam akṣam aktam avilipsamānāḥ*.

2. O fierce-seeing one! realm-bearing one! [our] offenses, what happened at the dice — forgive ye that to us; may there not come in Yama's world one having a rope on, desiring to win from us debt (*ṛṇá*) from debt.

Two of the other texts (TA.MS., as above) have this verse also, and with unimportant variations in the first half: TA. simply omits *nas* in **b**, thus rectifying the meter; MS. does the same, but it is also corrupt at the beginning, reading *ugrám paçyéd rāṣṭrabhṛ́t k-*. Ppp. reads *u. rāṣṭrabhṛtas kilviṣaṁ y. a. a. dattan vas tat*. But in the difficult and doubtful second half, the readings are so diverse as to show themselves mere corrupt guesses: thus, TA. *nén na ṛṇān ṛṇáva ít samāno y. l. a. ā́ya*; MS. *némna* (p. *nét : naḥ*) *ṛṇā́n ṛṇávān ī́psamāno y. l. nidhír ájarāya*; Ppp. (**c**) *nṛṇvāno nṛṇvā yad ayacchamāno*. The comm. explains *ṛṇā́n* (*naḥ*) as either for *ṛṇā́n* or for *ṛṇā́t*; the *pada*-text gives the latter, of course. The *pada*-text does not divide *érts-*, as it doubtless should, into *ā́°īrts-*, in **c**; the comm. reads instead *ecchamānas* (= *ṛṇaṁ grahītum abhita icchan*) and explains *adhirajjus* by *asmadgrahaṇāya pāçahastaḥ*. The other texts, it will have been noticed, mentioned *rāṣṭrabhṛt* instead of *ugrajit* as second Apsaras in the first verse. The irregularities of meter are passed unnoticed by the Anukr. ⌊Böhtlingk, ZDMG. lii. 250, discusses the vs. at length. He suggests for **c**, *ṛṇāvnó no ná ṛṇám értsamāno*, or perhaps *néd ṛṇám*.⌋

3. To whom [I owe] debt, whose wife I approach, to whom I go begging (*yāc*), O gods — let them not speak words superior to me; ye (two) Apsarases, wives of gods, take notice!

Ppp. has a different version (mostly corrupt) of **b**, **c**, **d**: *yaṁ yājamānāu abhyemahe: vāte vājin vājibhir mo 'ttarām mad devapatnī apsarasāpaditam*. The comm. reads *abhyemi* in **b**. By analogy with *abhyāîmi*, the *pada*-text understands *upāîmi* as *upa-āîmi* in **a**. Our *pada*-mss. also leave *mā* unaccented in **c**. The comm. paraphrases *adhī 'tam* with *madvijñāpanaṁ citte 'vadhārayatam*.

119. For relief from guilt or obligation.

[*Kāuçika* (*anṛṇakāmaḥ*). — *āgneyam*. *trāiṣṭubham*.]

Found also in Pāipp. xvi. (in the verse-order 1, 3, 2). All the verses occur, but not together, in TA. ⌊See also v. Schroeder, *Zwei Hss.*, p. 15, for vss. 2 and 3; and *Tübinger Kaṭha-hss.*, pp. 70, 75, for 1, 2, and 3.⌋ Is not used by Vāit., nor by Kāuç. otherwise than with ⌊the whole *anuvāka* and with⌋ hymns 117 and 118; see under ⌊hymns 114 and 117⌋.

Translated: Ludwig, p. 442; Griffith, i. 310.

1. If (*yát*), not playing, I make debt, also, O Agni, promise (*sam-gṛ*) not intending to give, may Vāiçvānara, our best over-ruler, verily lead us up to the world of the well-done.

Ppp. puts *aham* before *ṛṇam* in **a**, and reads *urum* for *ud it* in **d**. The first half-verse has correspondents in TB. (iii. 7. 12[3]) and TA. (ii. 4. 1[1]). In **a**, TB. reads *cakṛ́ma* and TA. *babhū́va* for *kṛṇómi* and TB. puts *yát* after *ṛṇám;* for **b**, TB. reads *yád vā́ 'dāsyant saṁjagā́rā jánebhyaḥ*, and TA. *áditsan vā saṁjagā́ra j.* ⌊For **b**, cf. vi. 71. 3 **b**.⌋

2. I make it known to Vāiçvānara, if [there is on my part] promise of debt to the deities; he knows how to unfasten all these bonds; so may we be united with what is cooked (*pakvá*).

The first three pādas have correspondents in TA. (ii. 6. 1[1]), which reads, in **a**, **b**, *vedayāmo yádī nṛṇám*, and, in **c**, *pā́çān pramúcan* (i.e. *-cam*) *prá veda;* Ppp. also has *pra veda* instead of *veda sárvān*. Our **d**, which seems quite out of place here, occurs again at the end of xii. 3. 55–60, which see (TA. has instead *sá no muñcātu duritā́d avadyā́t*). The comm. explains *pakvena* here as *paripakvena svargādiphalena*, or the ripened fruit of our good works. The Anukr. seems to allow the contraction *sāi 'tān* in **c**.

3. Let Vāiçvānara the purifier purify me, if (*yát*) I run against a promise, an expectation (*āçā́*), not acknowledging, begging with my mind; what sin is therein, that I impel away.

The whole verse, this time, has its correspondent in TA. (ii. 6. 1[2]), which, however, reads for **a** *v. pávayān naḥ pavítrāir* (Ppp. means the same, but substitutes *pāvayā naṣ*); and has, in **d**, *átra* for *tátra* and *áva* for *ápa*. Ppp. has *saṁgalam* near beginning of **b**. The comm. reads *-dhāvāni* in **b**, and explains by *ābhimukhyena prāpnavāni;* the minor Pet. Lex. suggests emendation to *ati-dhāv-* 'transgress.' Ludwig emends *āçā́m* to *āsā́m* (referring to *devatāsu* in 2 b); the reading and *pada* division *ā-çā́m* are vouched for by Prāt. iv. 72, to which rule the word is the counter-example; the comm. explains it by *devādīnām abhilāṣam.* ⌊Bergaigne comments on root *sū*, *Rel. Véd.* iii. 44.⌋

120. To reach heaven.

[*Kāuçika.—mantroktadevatyam. 1. jagatī; 2. paṅkti; 3. triṣṭubh.*]

Found also in Pāipp. xvi. ⌊Von Schroeder's *Zwei Hss.*, p. 16, and *Tubinger Kaṭha-hss.*, p. 76, may also be consulted for all three vss.⌋ Not used by Kāuç. otherwise than with the whole *anuvāka:* see under hymn 114.

Translated: Ludwig, p. 442; Grill, 72, 173; Griffith, i. 311; Bloomfield, 165, 529.

1. If (*yát*) atmosphere, earth, and sky, if father or mother we have injured (*hiṅs*), may this householder's-fire lead us up from that to the world of the well-done.

The first half-verse is found, without variation, in a number of other texts: in TS. (i. 8. 5[3]), TB. (iii. 7. 12[4]), TA. (ii. 6. 2[8]), MS. (i. 10. 3), AÇS. (ii. 7. 11); they do not agree entirely in the second half which they put in place of ours. Ppp. agrees with some of them, reading *agnir mā tasmād enaso gārhapatyaḥ pramuñcatu.* Only **b** is really *jagatī.*

2. May mother earth, Aditi our birthplace, brother atmosphere, [save] us from imprecation; may our father heaven be weal to us from paternal [guilt]; having gone to my relatives (*jāmí*), let me not fall down from [their ?] world.

The verse is found also in TA. (ii. 6. 2⁹), which reads at end of **a** *ábhiçasta énaḥ;* and, in **c**, **d**, *bhavāsi jāmí mitvā́* (*jāmím itvā́ ?*) *mā́ vivitsi lokā́n:* the variants are of the kind that seem to show that the text was unintelligible to the text-makers, and that we are excusable in finding it extremely obscure. Ppp. brings no help.* Our translation implies in **b** *abhíçastyās*, but the *pada* reading is *abhi॰çastyā*, as if instr.; the comm. understands *-tyās*. Our *pada* mss. also leave *mā* unaccented in **d**. Ludwig and Grill supply *lokāt* to *pitryāt:* "from the paternal world." The comm. divides alternatively *jāmi mṛtvā* and *jāmim ṛtvā*. The verse is a good *triṣṭubh*, though capable of being contracted to 40 syllables. *⌊Grill reports a Ppp. reading *trātā* for *bhrā́tā*, although I do not find it in Roth's collations. Might it represent a *trā́tv antárikṣam ?*⌋

3. Where the well-hearted, the well-doing revel, having abandoned disease of their own selves, not lame with their limbs, undamaged in heaven (*svargá*) — there may we see [our] parents and sons.

⌊The first half we had at iii. 28. 5.⌋ The verse corresponds to TA. ii. 6. 2¹⁰, which reads *mádante* at end of **a**, *tanvàṁ svā́yām* at end of **b**, *açloṇā́ñgāir* (so Ppp. also) in **c** (also *áhṛtās*, but this is doubtless a misprint ⌊the Poona ed. reads in fact *áhrutās*⌋), and *pitáraṁ ca putrám* at the end. The comm. reads *tanvās* in **b**, with part of the mss. (including our P.M.I.O.), and *açroṇās* in **c**. ⌊For the substance of the vs., cf. Weber, *Sb.* 1894, p. 775.⌋

121. For release from evil.

[*Kāuçika.* — [*caturṛcam.*] *mantroktadevatyam.* *1, 2. triṣṭubh ; 3, 4. anuṣṭubh.*]

Found also in Pāipp. xvi. ⌊For vss. 3, 4, cf. v. Schroeder, *Zwei Hss.*, p. 15, *Tübinger Kaṭha-hss.*, p. 75.⌋ Used by Kāuç. (52. 3) with vi. 63 and 84, in a rite for release from various bonds; ⌊and with the whole *anuvāka* — see under h. 114⌋.

Translated: Ludwig, p. 442; Zimmer, p. 182 (3 vss.); Griffith, i. 311.

1. An untier, do thou untie off us the fetters that are highest, lowest, that are Varuṇa's; remove (*nis-sū*) from us evil-dreaming [and] difficulty; then may we go to the world of the well-done.

Viṣāṇā (p. *vi॰sā́nā*) is doubtless 'antler' here, as at iii. 7. 1, 2 ⌊which see⌋ (though neither Kāuç. nor the schol. nor our comm. make mention of such an article as used here); but it was necessary to render it etymologically, to bring out the word-play between it and *ví ṣya;* the comm. treats it as a participle (= *vimuñcatī*), disregarding, as usual, the accent (really *vi-sā́* + *ana* ⌊*Skt. Gram.* § 1150 e⌋). The second pāda is the same with vii. 83. 4 **b**. The proper readings in **c** are (see note to Prāt. ii. 86) *duṣṣvápnyam* and *níṣṣva*, which the mss. almost without exception * abbreviate to *duṣvap-* and *níṣva*, just as they abbreviate *dattvā* to *datvā*, or, in vs. 2 **a**, *rájjvām* to *rájvām* (see my *Skt. Gr.* § 232). SPP. here gives in his *saṁhitā*-text *ní ṣva*, with all his authorities; our text has *níḥ ṣva*, with only one of ours (O.): doubtless the true metrical form is *níṣ ṣuvā 'smát*. ⌊Cf. Roth, ZDMG. xlviii. 119, note.⌋ Ppp. lacks our second half-verse, having instead 2 **a**, **b**. *⌊That is, if we take the occurrences of the words as a whole in AV.⌋

2. If (*yát*) thou art bound in wood, and if in a rope; if thou art bound in the earth, and if by a spell (*vác*) — may this householder's-fire lead us up from that to the world of the well-done.

The second half-verse here is the same with 120. 1 c, d, and seems unconnected with the first half. Ppp. reads, in a, *dāruṇā* and *rajvā*, and omits the second half-verse, thus reducing the hymn to three verses, the norm of the book.

3. Arisen are the two blessed stars named the Unfasteners; let them bestow here of immortality (*amṛ́ta*); let the releaser of the bound advance.

The first half-verse is the same with ii. 8. 1 a, b; compare also iii. 7. 4 a, b. The verse corresponds to TA. ii. 6. 13, which has, for a, *amī́* ⌊AV. iii. 7. 4, *amū́*⌋ *yé subhá́ge diví*, and, in d, *etád* for *prā́ 'tu*.

4. Go thou apart; make room; mayest thou free the bound one from the bond; like a young fallen out of the womb, do thou dwell along all roads.

A corresponding verse is found in TA. (ii. 6. 14), which has, for a, *ví jihīrṣva lokáṅ kṛdhi*,* and, at the end, *ánu sva* (also *pathás* after *sárvān*). Ppp. reads at the end *anu gacha*, and this is what the comm. gives as paraphrase of *ánu kṣiya*. The Anukr. seems to authorize the contraction *yonye 'va* in c. *⌊In c, *yónes* for *yónyās*.⌋

122. With an offering for offspring.

[*Bhṛgu.—pañcarcam. vāiçvakarmaṇam. trāiṣṭubham: 4, 5. jagatī.*]

Verses 2, 3 are found in Pāipp. xvi. ⌊For vss. 1–3, cf. v. Schroeder, *Zwei Hss.*, p. 15, *Tübinger Kaṭha-hss.*, pp. 75–76.⌋ It appears in Kāuç., with the hymn next following,* in the *savayajñas* (63. 29), accompanying the offering of *saṁsthitahomas*; and the comm. regards vs. 5 (instead of xi. i. 27, which has the same *pratīka*) as intended at 63. 4, in the same ceremonies, with distribution of water for washing the priests' hands. Vāit. (22. 23) has both hymns in the *agniṣṭoma*, with vii. 41. 2, as recited by the sacrificer. ⌊For the whole *anuvāka*, see under h. 114.⌋ *⌊And with x. 9. 26.⌋

Translated: Ludwig, p. 432; Griffith, i. 312.

1. This portion I, knowing, make over [to thee], O Viçvakarman, first-born of right; by us [is it] given, beyond old age; along an unbroken line may we pass (*tṛ*) together.

The connection in this verse is obscure; *prathamajā́s* 'first-born' in b can only qualify "I" grammatically; doubtless it should be vocative, belonging to Viçvakarman. The comm. connects *dattam* directly with *bhāgam*, which he explains by *pakvam annaṁ havirbhāgaṁ vā*. The second half-verse corresponds to TA. ii. 6. 15 c, d (in immediate connection with the two preceding verses of our text also), which differs only by reading at the end *carema*; and this the comm. also reads. The first half-verse in TA. is as follows: *sá prajānán prátigṛbhṇīta vidvā́n prajā́patiḥ prathamajā́ ṛtásya*; and Ppp. apparently intends a similar reading; it has *taṁ prajānan ity ekā*, as if the verse had occurred earlier in the text; but it has not been found.

2. Some pass along the extended line, of whom what is the Fathers' [was] given in course (?*áyanena*); some, without relatives, giving, bestowing — if they be able to give, that is very heaven.

The TA. (ii. 6. 2[6]) has this verse also, with variants: *ánu sáṁcaranti* for *taranti* (besides the preceding *ánu*) in **a**, *ā́yanavat* at end of **b**, *-yácchāt* at end of **c** (Ppp. has *-yachān*), *çaknuvā̃ṅsas** for *çíkṣān* and *eṣā́m* for *evá* in **d**. Both comm's understand *ṛṇám* 'debt' with *pítryam*, and *abandhú* (which appears to be used adverbially) as equivalent to *abandhavas:* though without descendants, they too reach heaven as reward of their gifts. Ppp. has also *te* for *cet* in **d**. *⌊The Calc. ed. seems to have *çaknúvā̃ṅsáḥ sv-*. Does it intend *çaknúvān* (or *çakvávān* — see *Gram.* § 701) *sá sv-*?⌋

3. Take ye (both) hold after, take hold together after; to this world they that have faith attach themselves (*sac*); what cooked [offering] of yours is served up in the fire, combine ye, O husband and wife, in order to the guarding of it.

The verse is found in TA. (ii. 6. 27), with great differences of text: *anu-* is omitted at the beginning; *anu*, second time in **a**, is accented, *ánu;* **b** is *samānám pánthām avatho ghṛténa;* *pūrtám* for *pakvám* is read (also by Ppp.), and *yád* inserted before *agnāú*, in **c***: **d** is *tásmāi gótrāye 'há jā́yāpatī sáṁ rabhethām*. The reading *pūrtám* is against our understanding *pakvám* of the body prepared by fire for the other world. The comm. explains *párivìṣṭam* by *prakṣiptam*, the TA. comm. by *pariprāpitam*, both apparently taking it from root *viç*. The verse is found repeated, with a different beginning, as xii. 3. 7. It is too irregular to be called a simple *triṣṭubh*. *⌊Thus rectifying its meter.⌋

4. The great sacrifice, as it goes, with mind, I ascend after, with fervor (?*tápas*), of like origin; being called upon, O Agni, may we, beyond old age, revel in joint reveling in the third firmament.

The connection of *mánasā*, in **a**, is probably with *anvā́rohāmi;* that of *tápasā* is possibly with *sáyonis;* but the comm. understands "connected with the sacrifice in virtue of penance"; he guesses two different interpretations of the half-verse. Some of our mss. (P.M.H.p.m.O.) make in **c** the combination *úpahūtā 'gne* which the meter demands. Neither this verse nor the next ⌊save its **a**⌋ has anything of a *jagatī* character.

5. These cleansed, purified, worshipful maidens I seat in separate succession in the hands of the priests (*brahmán*); with what desire I now pour you on, let Indra here with the Maruts grant me that.

The verse occurs again, with a slight variation at the end, as xi. 1. 27, and, with much more important differences, as x. 9. 27. In the latter verse, instead of the figurative appellation "maidens," we have "the divine waters (fem.)" themselves addressed.

123. For the success of an offering.

[*Bhṛgu.* — *pañcarcam. vāiçvadevam. trāiṣṭubham: 3. 2-p. sāmny anuṣṭubh; 4. 1-av. 2-p. prājāpatyā bhurig anuṣṭubh.*]

⌊Partly prose, 3 and 4.⌋ This hymn and the one following are not found in Pāipp. Its uses by Kāuç. and Vāit. with hymn 122 are explained under that hymn. And vss. 3–5 appear also in Vāit. (2. 15), at the *parvan* sacrifice, in the ceremony of *pravaraṇa*. ⌊For the whole *anuvāka*, see under h. 114.⌋

Translated: Muir, v. 293 (vss. 2, 4, 5); Ludwig, p. 302; Griffith, i. 313.

1. This one, O ye associates (?*sadhástha*), I deliver to you, whom Jātavedas shall carry [as] a treasure; the sacrificer follows after well-being; him do ye recognize in the highest firmament.

The verse is found also in VS. (xviii. 59) and K. (xl. 13). VS. reads, in **a**, *sadhasthā* and *te* (for *vas*); in **b**, it puts *çevadhim* after *āvāhāt*; in **c**, it reads *a. yajñápatir vo átra*. The comm. explains *sadhasthās* as meaning 'the gods' (*saha tiṣṭhanty ekatra svarge loke sthāne yajamānena saha nivasanti*).

2. Recognize ye him in the highest firmament; ye divine associates, ye know [his] world there; the sacrificer follows after well-being; make ye what he has offered and bestowed plain for him.

This verse is found with the preceding in VS. (xviii. 60) and K. (xl. 13), and also in TB. (iii. 7. 13[3-4]), but with considerable variants: at the beginning, *etám jānātha* (TB. *jānītāt*) *par-*; in **b**, TB. *vṛ́kās* for *devā́s*, both VS. and TB. *sadh-* unaccented, which is better, but VS. *vida*, which is bad, and both *rūpám asya* (for *lokám átra*), which gives a better sense; for **c**, both *yád āgáchāt pathíbhir devayā́nāis*; in **d**, both *iṣṭāpūrté*, and VS. *kṛṇavātha*, but TB. *kṛṇutāt*, both without *sma*.

3. O gods! O Fathers! O Fathers! O gods! who I am, he am I.

The comm., with his usual carelessness of accent, takes the vocatives here for nominatives. Some of SPP's authorities (also our O.s.m.) omit the accent of the first *asmi*.

4. He do I cook, he do I give, he do I offer; [as] he, let me not be parted from what is given.

That is, from my gifts, or their reward. The comm. counts and explains these two quasi-verses, 3 and 4, as one. But the Anukr. reckons this hymn (as it reckoned the preceding one) as one of five verses (*pañcarca*), and SPP's edition as well as ours so divides. ⌊'As that one, I cook' etc. would be an equally accurate translation, and the English of it is not so harsh.⌋

5. In the firmament, O king, stand firm; there let this stand firm; know of what we have bestowed, O king; do thou, O god, be well-willing.

The comm. understands the addresses of this verse as made to Soma, which is very questionable; and the "this" of **b** to be the *iṣṭāpūrtám*, which (or *dattám*, vs. 4) is right. It must be by a corruption of the text that the Anukr. does not define the verse as an *anuṣṭubh*.

124. Against evil influence of a sky-drop.

[*Atharvan* (*nirṛtyapasaraṇakāmaḥ*). — *mantroktadevatyam uta divyāpyam. trāiṣṭubham.*]

This hymn, like the preceding, is not found in Pāipp. It is employed by Kāuç. (46. 41) in an expiatory rite for the portent of drops of rain from a clear sky. In Vāit. (12. 7) it is used in the *agniṣṭoma* when one has spoken in sleep: and vs. 3 separately (11. 9), in the same ceremony, when the man who is being consecrated is anointed. ⌊For the whole *anuvāka*, see under h. 114.⌋

Translated: Ludwig, p. 498; Griffith, i. 314.

1. From the sky now, from the great atmosphere, a drop of water hath fallen upon me with essence (*rása*); with Indra's power, with milk,

O Agni, [may] I [be joined], with the meters, with offerings, with the deed of the well-doing.

The verse is found also in HGS. i. 16. 6, with sundry variants: *mā* for *mām* in **a**; *apatac chivāya* at end of **b**: in **c**, **d**, *manasā 'ham ā 'gām brahmaṇā guptaḥ sukṛtā kṛtena;* these are in some respects improvements, especially in relieving the embarassing lack of a verb in our second half-verse. The comm. paraphrases *antarikṣāt* by *ākāçān nirmeghāt*, and supplies *saṁgaccheya* (as in the translation). It is a little strange that the fall of water out of the air upon one is so uncanny and must be atoned for (*ākāçodakaplāvanadoṣaçānti*).

2. If from a tree it hath fallen upon [me], that is fruit; if from the atmosphere, that is merely Vāyu; on whatever part of my body, and what part of my garment, it hath touched, let the waters thrust perdition away.

This verse also is found with the preceding in HGS.; which in **a** reads *vṛkṣāgrād abhyapatat* and omits *tat;* and in **b** reads *yad vā* for *yadi* and *tat* for *sa;* for **c**, it has *yatrā vṛkṣas tanuvāi yatra vāsaḥ*, and in **d** *bādhantām* instead of *nudantu*. The comm. paraphrases the end of **b** thus: *vāyvātmaka eva nā 'smākaṁ doṣāya*. The third pāda is really *jagatī*.

3. A fragrant ointment, a success is that; gold, splendor, just purifying is that. All purifiers [are] stretched out from us; let not perdition pass that, nor the niggard.

That is, the uncanny drop is all these fine things. The comm. renders *pūtrimam* in **b** by *çuddhikaram;* and *adhi* in **c** by "above." The second pāda is redundant by a syllable.

With this ends the twelfth *anuvāka*, of 11 hymns and 38 verses; the old Anukr. says *aṣṭatrinço dvādaçaḥ*.

125. To the war-chariot: for its success.

[*Atharvan.* — *vānaspatyam. trāiṣṭubham: 2. jagatī.*]

Found also in Pāipp. xv. (in the verse-order 2, 3, 1). This hymn and the next are six successive verses of RV. (vi. 47. 26–31), and also of VS. (xxix. 52–57), TS. (iv. 6. 65-7), and MS. (iii. 16. 3). In Kāuç. (15. 11) it ⌊and not xii. 3. 33⌋ is used in a battle-rite, with vii. 3, 110, and other passages, as the king mounts a new chariot (at Kāuç. 10. 24 and 13. 6 it is ix. 1. 1 that is intended ⌊so SPP's ed. of the comm. to iii. 16⌋, not vs. 2 of this hymn). In Vāit. (6. 8), vss. 3 and 1 are quoted in the *agnyādheya*, accompanying the sacrificial gift of a chariot; and the hymn (or vs. 1), in the *sattra* (34. 15), as the king mounts a chariot.

Translated: by the RV. translators; and, as AV. hymn, by Ludwig again, p. 459; Griffith, i. 314. — See also Bergaigne-Henry, *Manuel*, p. 155.

1. O forest-tree! stout-limbed verily mayest thou become, our companion, furtherer, rich in heroes; thou art fastened together with kine; be thou stout; let him who mounts thee conquer things conquerable.

There is no difference of reading among all the versions of this verse. GB. (i. 2. 21) quotes its *pratīka* ⌊and so does MGS. at i. 13. 5; cf. p. 155⌋; MB. (i. 7. 16) has the whole verse. "Kine," as often elsewhere, means the products of cattle, here the strips of cow-hide; and "-tree" the thing made of its wood ⌊cf. i. 2. 3, note⌋.

2. Forth from heaven, from earth [is its] force brought up; forth from forest-trees [is its] power brought hither; to the force of the waters, brought forth hither by the kine, to Indra's thunderbolt, the chariot, do thou sacrifice with oblation.

Or all the nouns ("force" and "power" in **a**, **b** as well) are to be taken as accusatives with *yaja* 'sacrifice to.' Ppp. reads *ābhṛtam* at end of **a**, and *parisambhṛtam* in **b**. All the other versions have the better reading *ā́vṛtam* at end of **c**: and so has the comm., followed by three of SPP's mss.; and it is accordingly adopted in SPP's text. MS. reads *ā́vṛtam* also in **b**, and *antárikṣāt* instead of *ója úddhṛtam* in **a**. TS.VS. have *diváḥ p-* at the beginning. The comm. refers to TS. vi. 1. 3[4] as authority for identifying the chariot with Indra's thunderbolt.

3. Indra's force, the Maruts' front (*ánīka*), Mitra's embryo, Varuṇa's navel — do thou, enjoying this oblation-giving of ours, O divine chariot, accept the oblations.

All the other versions have *vájras* for *ójas* in **a**, and Ppp. agrees with them. All, too (not Ppp.), combine *sé 'mā́m* at beginning of **c**, against the requirement of the meter. The GB. quotes (i. 2. 21) the *pratīka* of this verse in its form as given by our text. ⌊Ppp. has *dharuṇásya* for *vár-* in **b**.⌋

126. To the drum: for success against the foe.

[*Atharvan.* — *vānaspatyadundubhidevatyam. bhuriktrāiṣṭubham: 3. purobṛhatī virāḍgarbhā triṣṭubh.*]

Found also in Pāipp. xv.* (but 1 **c**, **d** and 2 **a**, **b** are wanting, probably by an error of the copyist), and in the same other texts as the preceding hymn (RV.VS.TS.MS.: in MS. the three verses are not in consecution with those of 125). Applied by Kāuç. (16. 1) in a battle rite, with v. 20, as the drums and other musical instruments of war, duly prepared, are sounded thrice and handed to those who are to play them. Vāit. (34. 11) has it (also with v. 20) in the same ceremony as the preceding hymn, as the drum-heads are drawn on. *⌊Seems to be an error for Pāipp. vii.⌋

Translated: by the RV. translators; and Griffith, i. 315. — See also Bergaigne-Henry, *Manuel*, p. 156.

1. Blast thou unto heaven and earth; in many places let them win for thee the scattered living creatures (*jágat*); do thou, O drum, allied with Indra [and] the gods, drive away our foes further than far.

The second pāda is translated according to the reading of our text, whose *vanvatām*, however, can hardly be otherwise than a corruption of the *manutām* of the other texts; Ppp. has instead *sunutām*, which is yet worse; the comm. has *vanutām*. MS. has, in **d**, *ārā́t* for *dūrā́t*.

2. Resound thou at [them]; mayest thou assign strength [and] force to us; thunder against [them], forcing off difficulties; drive, O drum, misfortune away from here; Indra's fist art thou; be stout.

The other texts have, in **b**, *níḥ ṣṭanihi* for *abhí ṣṭana*, and, in **c**, *protha* for *sedha*, and the plural *duchúnās* (save TS., which gives *-nāṅ*, in *pada*-text *-nān*).

3. Conquer thou those yonder; let these here conquer; let the drum speak loud ⌊*vāvad-*⌋ [and] clear; let our horse-winged heroes fly together; let our chariot-men, O Indra, conquer.

All the other texts have, for **a**, *ā 'mū́r aja pratyā́vartaye 'mā́ḥ*, and *vāvadīti* at end of **b**; in **c**, for *patantu*, *cáranti* (but MS. *cárantu*); while Ppp. reads *patayanti*. *Amū́m* before *jaya* doubtless means *amū́n*, and is so translated above; but the *pada*-text understands it as *amū́m*, and the comm. supplies *çatrusenām*. The Anukr. contracts the first pāda into 9 syllables.

127. Against various diseases: with a wooden amulet.

[*Bhṛgvañgiras.* — *vānaspatyam uta yakṣmanāçanadevatyam. ānuṣṭubham: 3. 3-a. 6-p. jagatī.*]

This hymn is not found in Pāipp. Kāuç. applies it (26. 33–39), with ii. 7, 25; vi. 85, 109; viii. 7, in a healing rite against various diseases (with this hymn specially the person treated is to be smeared by means of a splinter of *palāça*, ib. 34; and the head of one seized by Varuṇa is to be anointed, ib. 39); and it is reckoned (note to 26. 1) to the *takmanāçana gaṇa*.

Translated: Zimmer, p. 386 (with comment on the diseases); Griffith, i. 315; Bloomfield, 40, 530. — See also Grohmann, *Ind. Stud.* ix. 396 ff.

1. Of the *vidradhá*, of the red *balā́sa*, O forest-tree, of the *visálpaka*, O herb, do thou not leave even a bit (? *piçitá*).

Or *lóhitasya* may be a separate disease (so rendered by Zimmer: the comm. takes it as either "red" or "[a disease of] the blood"). The form *visálpaka* is given here on the strength of SPP's authorities (among which living repeaters of the text are included), and of the comm., which derives it from root *sṛp* (*vividhaṁ sarpati*), with substitution of *l* for *r*; no manuscript is to be trusted to distinguish *lpa* and *lya*, and, as the word is unknown save in this hymn and in ix. 8 and xix. 44, there was nothing to show which was the true reading. The comm. takes *caturañgulapalāçavṛkṣa* to be the tree addressed, and *vidradha* as *vidaraṇaçīlo vraṇaviçeṣaḥ*; also *piçita* as *nidānabhūtaṁ duṣṭam māṅsam*; and *balāsa* as *kāsaçvāsādi*. ⌊Our P.M.E.I.O.R.K. combine *visálpakasyoṣadhe* in *saṁhitā* in **c**; and this SPP. adopts in his text, and reports nothing to the contrary from his authorities.⌋

2. The two testicles that are thine, O *balā́sa*, laid away in thine armpit (? *kákṣa*) — I know the remedy for that, the *cīpúdru*, a looking-upon.

By a blundering confusion of *c* and *ç* in transcription, in our text and in the *Index Verborum* founded upon it, the form *çīpúdru* instead of *cī-* has been adopted for this verse. The comm. reads *cīpadru*, and calls it "a kind of tree having this name"; perhaps *cīpúdu* is the true form. We should have expected rather *úpa-* or *ápi-* than *ápa-çritāu* in **b** (= *apakṛṣṭam āçritāu*; and *kakṣe* = *bāhumūle*. comm.). ⌊"Testicles": perhaps swellings of the axillary "glands."⌋

3. The *visálpaka* that is of the limbs, that is of the ears, that is in the eyes — we eject the *visálpaka*, the *vidradhá*, the heart-disease; we impel away downward that unknown *yákṣma*.

128. For auspicious time: with dung-smoke.

[*Atharvāñgiras* (*nakṣatrarājānam candramasam astāut*). — *caturṛcam. āṣṭumyam; çakadhūmadevatyam. ānuṣṭubham.*]

Except the third verse, this hymn occurs also in Pāipp. xix. Besides the ceremony reported under vs. 1, Kāuç. has the hymn (50. 13) in a general rite for good fortune, with vi. 1, 3–7, 59, etc. etc.; and also, in the chapter of portents (100. 3), in an expiatory ceremony on occasion of an eclipse of the moon (*somagrahaṇa*, comm.): vs. 3, too, is specially quoted in the *aṣṭakā* ceremony (138. 8), as accompanying a nineteenth [oblation?].

Translated: Weber, *Omina und Portenta* (1858), p. 363; Zimmer, p. 353; Griffith, i. 316; Bloomfield, 160, 532. — Bloomfield had already treated it at length, AJP. vii. 484 ff., and JAOS. xiii. p. cxxxiii (= PAOS., Oct. 1886). A pencilled note on Whitney's ms. shows that he considered the propriety of rewriting the translation and comment for vi. 128.

1. When the asterisms made the *çakadhūma* their king, they bestowed on him auspicious (*bhadrá-*) day, saying "This shall be [his] royalty."

Çakadhū́ma (with irregular but not unparalleled accent: see my *Skt. Gr.* § 1267 b) means primarily 'dung-smoke,' i.e. smoke arising from burning dung (or else the vapor from fresh dung). According to the comm., it signifies here the fire from which such smoke arises, and then, "on account of inseparability from that, a Brahman": and he quotes TS. v. 2. 8[1-2]: "a Brahman is indeed this Agni Vāiçvānara." The Kāuçika-Sūtra, in a passage (50. 15, 16) also quoted by the comm., says that, with this hymn, 'having laid balls of dung on the joints of a Brahman friend, one asks dung-smoke, "what sort of day today?" He (of course, the Brahman *) answers "propitious, very favorable."' Prof. Bloomfield takes *çakadhūma* to be out-and-out the title of a Brahman, "weather-prophet"; but this seems not to follow from the Sūtra, also not from the Anukr., and least of all from the hymn. The Pāipp. version differs considerably from ours (but nearly agrees with one in an appendix to the Nakṣatra-kalpa: see Bloomfield, AJP. vii. 485): it reads *yad rājānaṁ çakadhūmaṁ nakṣatrāṇy akṛṇuta: bhadrāham asmāi prā 'yachan tato rāṣṭram ajāyata.* The accent of *ásāt* in **d** is not explained by any known rule. *⌊So Keçava to Kāuç. 50. 16.⌋

2. Auspicious day ours at noon, auspicious day be ours at evening, auspicious day ours in the morning of the days; be night auspicious day for us.

That is, may each of these times be free from omens and influences of ill-luck. The Ppp. version runs thus: *bh. astu nas sāyaṁ bh. prātar astu naḥ: bh. asmabhyaṁ tvaṁ çakadhūma sadā kṛṇu* (as in the appendix to the Nakṣatra-kalpa just cited).

3. From day-and-night, from the asterisms, from sun-and-moon, do thou, O king *çakadhūma*, make auspicious day for us.

This verse, as already noted, is wanting in Ppp., but its second half nearly agrees with that of the Ppp. version of vs. 2. The accent in **b** should be emended to *sūryācandramasā́bhyām*, as is read below ⌊see W's note⌋ in xi. 3. 34. The first half-verse is metrically irregular.

4. Thou who hast made auspicious day for us at evening, by night, also by day — to thee as such, O *çakadhūma*, king of the asterisms, [be] always homage.

Ppp. reads *akarat* at end of **a**, and *prātar* for *naktam* in **b**. All the mss. leave *akaras* unaccented, and SPP. accordingly gives *akaras* in his text; ours emends to *ákaras*.

One may conjecture that it is the Milky Way, which is not unlike a thin line of smoke drawn across the sky, that is the real king of the asterisms, and that its imitation by a column of the heavy smoke of burning dung is what was relied on to counteract any evil influences from the asterisms; or the behavior of such smoke, as rising upward or hanging low, may have been really a weather-sign.

129. For good-fortune: with a çiñçápā amulet.

[*Atharvāñgiras.* — *bhagadevatyam.* *ānuṣṭubham.*]

Found also in Pāipp. xix. (in the verse-order 1, 3, 2). Used by Kāuç. (36. 12), with vi. 139 and vii. 38, in a rite relating to women, for good-fortune: one binds *sāuvarcala* on the head after the fashion of an herb (-amulet? Keç. and the comm. explain as the root or flower of the *çañkhapuṣpikā*) and enters the village.

Translated: Griffith, i. 317. — The association of this hymn with 139 seems to imply something more specific than "good-fortune," namely, luck in love for a man, as Keçava's *yasya* (not *yasyās*) *sāubhāgyam ichati* indicates.

1. Me with a portion (*bhága*) of *çiñçápā*, together with Indra [as] ally, I make myself portioned; let the niggards run away.

The mss. blunder over the word *çāñçapéna*. SPP. reports only *çāñçaphéna* as variant (read by two of his): ours have that, and also *çāñsayéna* and *sāñçayéna;* our text reads wrongly *çāñçayéna* ⌊correct to *çāñçapéna*⌋. The comm. gives *saṁçaphena*, and etymologizes it accordingly as *sam* + *çapha!* Ppp. has *sāñçapena*. The *çiñçapā* is the *Dalbergia sisu*, a tree distinguished for height and beauty. The comm. understands *bhaga* throughout the hymn as the god Bhaga. ⌊The refrain recurs at xiv. 2. 11.⌋ The Anukr. overlooks the lack of a syllable in **c**.

2. With what portion thou didst overcome the trees, together with splendor, therewith make me portioned; let the niggards run away.

Ppp. reads quite differently: *athā vṛkṣāñ adyabhavat sākam indreṇa medinā: evā mā* etc.

3. The portion that is blind, that is reverted (*punaḥsará*), set in the trees — therewith make me portioned; let the niggards run away.

Extremely obscure. There must be some special connection, unclear to us, between *bhaga* and *çiñçapā*. The comm. understands the god Bhaga, and explains the epithet 'blind' in this verse by referring to Nirukta xii. 14, and 'reverted' as relating to his consequent inability to go forward; he reads *āhatas* in **b** for *āhitas*, and pictures the blind Bhaga as running against the trees along his way! The sense is, perhaps, the fortune or beauty that lies invisible and withdrawn in the trees. Ppp. ends **b** with *vṛkṣe sārpitaḥ*, and has, for **c**, *bhage ni rāme 'stu çāñçape*.

130. To win a man's love.

[*Atharvāñgiras.* — *caturṛcam. smaradevatākam. ānuṣṭubham: 1. virāṭpurastādbṛhatī.*]

Hymns 130–132 are not found in Pāipp. Hymn 130 and the next two are used by Kāuç. (36. 13–14) in a women's rite (*duṣṭastrīvaçīkaraṇakarmaṇi*, comm. and Keç.), with strewing of beans (comm. and Keç. read *māṣān*, not *māṣasmarān*), burning of arrow-tips, and ⌊comm. and Keç.⌋ piercing of an effigy.

Translated: Weber, *Ind. Stud.* v. 244; Ludwig, p. 515; Grill, 58, 174; Griffith, i. 317; Bloomfield, 104, 534.

1. Of the Apsarases, chariot-conquering, belonging to the chariot-conquering, [is] this the love (*smará*): ye gods, send forth love; let yon [man] burn for (*anu-çuc*) me.

Our *pada*-mss. (and three of SPP's) make in **a** the absurd division *rátha-jite: yínām*, for which the comm. reads *rathajite dhīnām* (= *rathena jetavye māṣākhye oṣadhi;* and *dhyānajananīnām*). The two terms (of which one is an evident derivative of the other) have so little applicability to the Apsarases that Grill resorts to the violent and unacceptable measure of substituting *arthajitām ārthajitīnām*. Perhaps nothing more is meant than to mark strongly the all-conquering power postulated for the Apsarases in this spell. Ludwig renders *smara* by "love-charm." The comm., in spite of *priyas* in **2 b** and *amuṣya* in **3 b**, thinks it a woman whose love is sought.

2. Let yon [man] love (*smṛ*) me; being dear, let him love me: ye gods, send etc. etc.

At the end of pādas **a** and **b** is added *íti*, not translated; it appears to indicate an expression of the purpose for which the gods are to despatch love. The comm. combines vss. 2 and 3 into one verse, thus restoring the norm of the book; but the Anukr. calls the hymn one of four verses, and that is plainly its value in the present state of the text. ⌊Here the comm., alternatively, allows that it may be a man whose love is sought.⌋

3. That yon [man] may love me, not I him at any time, ye gods, send etc. etc.

SPP's *pada*-text, probably by an oversight, leaves *amuṣya* unaccented; the comm. undauntedly explains it by *amūṁ striyam*.

4. Craze (*un-māday-*) [him], O Maruts; O atmosphere, craze [him]; O Agni, do thou craze [him]; let yon [man] burn for me.

131. To win a man's love.

[*Atharvāñgiras.* — *smaradevatākam. ānuṣṭubham.*]

Not found in Pāipp. (like the preceding and the following hymn). Used by Kāuç. only with the preceding and the following hymn (see under the former).

Translated: Weber, *Ind. Stud.* v. 244; Grill, 58, 175; Griffith, i. 318; Bloomfield, 104, 535.

1. Down from the head, down from the feet, thy longings (*ādhí*) I draw down. Ye gods, send forth love; let yon [man] burn for me.

Again the comm. stupidly (see vs. 3) understands a woman to be addressed.

2. O Anumati, assent to (*anu-man*) this; O design (*ā́kūti*), mayest thou constrain (*sam-nam*) this. Ye gods, send etc. etc.

'Design' (*ā́kūti*) is evidently here a personification (*saṁkalpābhimāninī devatā*, comm.), as is often *ánumati* 'assent.' No ms. reads *namas*, without accent, and SPP. accordingly prints *námas* in his text; ours emends to *namas*; the comm. takes the word as a noun: *idam* in a he explains by *madabhilaṣitam*. The Anukr. heeds not that the first pāda is *triṣṭubh*.

3. If (*yát*) thou runnest three leagues, five leagues, a horseman's day's journey, thence shalt thou come back; thou shalt be father of our sons.

The proper division of *ā́yasi* in c is doubtless *ā́ : ayasi*, which is, however, read only by one of SPP's *pada*-mss.; the others give *ā॰áyasi* (cf. *ā॰áyati* at vi. 60. 2) or *ā́॰ayasi*, and this last is adopted by SPP. — quite unaccountably, since such accent and such division do not properly go together in any *pada*-text.

132. To compel a man's love.

[*Atharvāñgiras. — pañcarcam. smaradevatākam. ānuṣṭubham: 1. 3-p. anuṣṭubh; 3. bhurij; 2, 4, 5. 3-p. mahābṛhatī; 2, 4. virāj.*]

Like the two preceding hymns, not found in Pāipp. Used by Kāuç. only with its two predecessors (see under 130). The metrical definitions of the Anukr. are artificial and worthless.

Translated: Weber, *Ind. Stud.* v. 245; Griffith, i. 319; Bloomfield, 104, 535.

1. The love that the gods poured within the waters, greatly burning, together with longing — that I heat for thee by Varuṇa's ordinance (*dhárman*).

2. The love that all the gods poured etc. etc.

3. The love that Indrāṇī poured etc. etc.

4. The love that Indra-and-Agni poured etc. etc.

5. The love that Mitra-and-Varuṇa poured etc. etc.

133. To a girdle: for long life etc.

[*Agastya. — pañcarcam. mekhalādevatākam. trāiṣṭubham: 1. bhurij; 2, 5. anuṣṭubh; 4. jagatī.*]

Found also in Pāipp. v. Used by Kāuç. (47. 14–15) in a rite of sorcery, with the following hymn, for due preparation of girdle and staff; vs. 3 also alone in the same rite (47. 13), with laying fuel of *bādhaka* on the fire; and vss. 4 and 5 twice in the *upanayana* ceremony (56. 1; 57. 1), with tying on a girdle.

Translated: Ludwig, p. 432; Griffith, i. 319.

1. The god that bound on this girdle, that fastened [it] together (*sam-nah*), and that joined (*yuj*) [it] for us, the god by whose instruction we move — may he seek the further shore, and may he release us.

Ppp. has in c the singular *carāmi*. 'Further shore' is a familiar expression for the end of a difficult or dangerous act or process (*prāripsitasya karmaṇaḥ samāptim*,

comm.). *Tásya* at beginning of **c** in our text is a misprint for *yásya*. ⌊The Anukr. refuses to sanction the contraction *ye 'mām.*⌋

2. Offered to art thou, offered unto; thou art the weapon of the seers (*ṛṣi*); partaking (*pra-aç*) first of the vow (*vratá*), be thou a hero-slayer, O girdle.

For the first pāda Ppp. has only the single word *āhuta* (perhaps by accidental omission); in **d** it reads *avīraghnī.* The comm. explains *vrata* as either 'vow' or, by the usual secondary application, 'milk etc.' (*kṣīrādikam*); to *abhihutā* in **a** it prefixes an explanatory *sampāta-*.

3. Since I am death's student (*brahmacārín*), soliciting from existence (? *bhūtá*) a man (*púruṣa*) for Yama, him do I, by incantation (*bráhman*), by fervor, by toil, tie with this girdle.

It is the duty of a Vedic student to beg provision for his teacher. Ppp. begins **b** with *bhūtāu niryācan.* The comm. reads *niryācam*, explaining it as first person sing. (= *yāce*)! The result he takes to be "by this binding on of a girdle I impede the progress of my enemy." Pāda **c** has a redundant syllable.

4. Daughter of faith, born out of fervor, sister of the being-making seers was she; do thou, O girdle, assign to us thought (*mati*), wisdom; also assign to us fervor and Indra's power.

All the mss. (and both editions) accent *babhū́va* at end of **b**, as if a relative were expressed or implied in the line somewhere. The verse is really mixed *triṣṭubh* and *jagatī*; ⌊**a** is *jagatī* only by count; *no* in **c** looks like an intrusion⌋. ⌊As to the combination *-sa ṛṣ-*, see note to Prāt. iii. 46.⌋

5. Thou whom the ancient being-making seers bound about, do thou embrace me, in order to length of life, O girdle.

134. To crush an enemy with a thunderbolt.

[*Çukra.* — *mantroktavajradevatyam. ānuṣṭubham: 1. parānuṣṭup triṣṭubh;* [2.] * *bhurik 3-p. gāyatrī.*]

Found also in Pāipp. v. Used by Kāuç. (47. 14) in a rite of sorcery with the preceding hymn (which see); and also later in the same rite (47. 18), with smiting down the staff three times. *⌊The Anukr. text is here confused and defective. Its reading (with the probable omission supplied in brackets) is, *antyā bhurik* [*anuṣṭub, dvitīyā bhurik*] *tripadā gāyatrī.*⌋

Translated: Ludwig, p. 448; Griffith, i. 320.

1. Let this thunderbolt gratify itself with right (? *ṛtásya*), let it smite down his kingdom, away his life; let it crush [his] neck, crush up his nape, as Çachīpati of Vritra.

Ppp. reads *vratena* instead of *ṛtasya* in **a**, meaning perhaps *mṛtena*, which would be a welcome improvement, suggesting emendation of our text to *-tām mṛtásya* 'on the dead man,' anticipating the result of the action imprecated in the next pāda. Ludwig translates as if it were *amṛtasya*, which is to be rejected. The comm. renders it simply

'truth, or sacrifice,' and regards a staff (*dhāryamāṇo daṇḍaḥ*) as intended by *vajra*; in **b** he apparently overlooks and omits *ava*. The *pada*-reading at end of **c** is *uṣṇihā*, as if for *-hāu*, dual; the comm. reads *-hāḥ*, which is doubtless the right form. Ppp. leaves off the last pāda, but whether it ends **c** with *uṣṇihāḥ* I am not informed. Ppp. also has *jīvam* for *jīvitam* in **b**, and *skandhā* for *grīvās* in **c**. ⌊The Anukr. ignores the *jagatī* rhythm of **a** and **c**.⌋

2. Beneath, beneath them that are above, hidden, may he not creep out of the earth; let him lie smitten down by the thunderbolt.

⌊The mark which should divide **a** from **b** is not noted in W's collation-book.⌋

3. Whoever scathes, him seek thou after; whoever scathes, him smite; the crown of the scather, O thunderbolt, do thou cause to fall following after.

The last pāda is very obscure; it is rendered as if it meant an involving of the offender's crown (*sīmanta*: = *çiraso madhyadeça*, comm.) in the fall of the thunderbolt (but the comm. explains *anvañcam* by *anulomam!*). Ppp. reads *sāyakas* for *tvam* in **c**. The Prāt. gives an *obiter dictum* (iii. 43) on the derivation of *sīmánta* (or *sīmánt*). The metrical definition ⌊*bhurig anuṣṭup*⌋ seems to be omitted in the Anukr.

135. To crush an enemy.

[*Çukra.* — *mantroktavajradevatyam. ānuṣṭubham.*]

Found also in Pāipp. v. Used by Kāuç. (47. 20) in the same rite of sorcery as the two preceding hymns, with the direction "do as stated in the text."

Translated: Griffith, i. 321.

1. When (*yát*) I eat, I make strength; thus do I take the thunderbolt, cutting to pieces (*çat*) the shoulders of him yonder, as Çachīpati of Vritra.

Skandhá 'shoulder' is always plural ⌊in AV.⌋, and so is not precisely equivalent to the word used to render it. Ppp. has for **b**, *vajram anupātayati*. Pāda **b** is deficient unless we read *va-jr-am*.

2. When I drink, I drink up, an up-drinker like the ocean; drinking up the breath of him yonder, we drink him up.

Ppp. combines *samudrāi 'va* in **b**, and reads, in **c**, **d**, *saṁpivāṁ saṁpivāmy ahaṁ pivā*.

3. When I swallow, I swallow up, a swallower-up like the ocean; swallowing up the breath of him yonder, we swallow him up.

Ppp. reads, for **c**, **d**, *prāṇam amuṣya saṁgiraṁ saṁgirāmy ahaṁ giraṁ*. The accent *gīrāmi* in our text is doubtless wrong (read *girā́mi*), but it is read by all the authorities, and accordingly is adopted in both editions.

136. To fasten and increase the hair.

[*Atharvan* (*keçavardhanakāmaḥ* ⌊*vītahavyaḥ*⌋). — *vānaspatyam*. *ānuṣṭubham*: *2. 1-av. 2-p. sāmnī bṛhatī*.]

Not found in Pāipp. Used by Kāuç. (31. 28), with the following hymn, in a remedial rite for the growth of the hair.

Translated: Zimmer, p. 68; Grill, 50, 176; Griffith, i. 321; Bloomfield, 31, 536.

1. Thou art born divine on the divine one, [namely] the earth, O herb; thee here, O down-stretcher, we dig in order to fix the hair.

The comm. explains the plant addressed to be the *kācamācī* etc.; *nitatnī* is apparently not the name, but an epithet, "sending its roots far down" (*nyakprasaraṇaçīlā*, comm.).

2. Fix thou the old ones, generate those unborn, and make longer those born.

The comm. strangely divides vss. 2 and 3 differently, adding 3 **a**, **b** to 2, and leaving 3 **c**, **d** to form by themselves a verse. ⌊The Anukr. scans as 9+9. The "verse" seems to be prose.⌋

3. What hair of thine falls down, and what one is hewn off with its root, upon it I now pour with the all-healing plant.

The comm., as well as all the mss. (and both editions), has the false form *vṛçcáte* (for *vṛçcyáte*).

137. To fasten and increase the hair.

[*Atharvan* (⌊*keçavardhanakāmaḥ*⌋ *vītahavyaḥ*). — *vānaspatyam*. *ānuṣṭubham*.]

Of this hymn only the second verse is found in Pāipp. (i.). It is used by Kāuç. only with the preceding hymn, as there explained.

Translated: Ludwig, p. 512; Zimmer, p. 68; Grill, 50, 176; Griffith, i. 321; Bloomfield, 31, 537.

1. [The herb] which Jamadagni dug for his daughter, [as] hair-increaser, that one Vītahavya brought from Asita's houses.

Or *vītahavya* may be understood (with the Anukr.) as an epithet, 'after the gods had enjoyed his oblations.' The comm. takes it as a proper name, as also *ásitasya* (=*kṛṣṇa-keçasyāi 'tatsaṁjñasya muneḥ*).

2. To be measured with a rein were they, to be after-measured with a fathom: let the black hairs grow out of thy head like reeds.

The Ppp. version, though corrupt, suggests no different reading. The comm., startled at the exaggeration implied in *abhīçu*, declares it to mean "finger." In **d**. *asitā́s* is read by all the mss., and consequently by both editions; it apparently calls for emendation to *ásitās*, and is so translated (*kṛṣṇavarṇāḥ*, comm.). The Anukr. seems to admit the contraction *naḍe 'va* in 2 **c**, 3 **c**.

3. Fix thou the root, stretch the end, make the middle stretch out, O herb; let the black hairs grow out of thy head like reeds.

Yā́maya, in **b**, is *yamaya* in *pada*-text, by Prāt. iv. 93.

138. To make a certain man impotent.

[*Atharvan (klībakartukāmaḥ).—pañcarcam. vānaspatyam. ānuṣṭubham: 3. pathyāpañkti.*]

Found (except vs. 5) also in Pāipp. i. Used by Kāuç. (48. 32) in a rite of sorcery, with wrapping, crushing, and burying urine and fæces.

Translated: Weber, *Ind. Stud.* v. 246; Ludwig, p. 470; Geldner, *Ved. Stud.* i. 131 (in part and with comment); Griffith, i. 322, 474; Bloomfield, 108, 537.

1. Thou art listened to, O herb, as the most best of plants; make thou now this man for me impotent (*klībá*), *opaçá*-wearing.

The *opaçá* is some head-ornament worn distinctively by women (comm. *strīvyañjanam*). Geldner holds that *opaça*, *kurīra* (vs. 2), and *kumba* (vs. 3) all mean alike 'horn.' Ppp. reads *pāuruṣam* in **c**. The comm. does not attempt to identify the plant addressed.

2. Do thou make him impotent, *opaçá*-wearing, likewise make him *kurīra*-wearing; then let Indra with the (two) pressing-stones split both his testicles.

Ppp. gives *kṛtvā* for *kṛdhi* in **a** (combining *kṛtvo 'p-*), and reads throughout *klīva* and *opaçu*; in **c**, **d** it has *ubhābhyām asya gr. indro bhinattv ā*. The comm. explains *kurīra* as = *keça*, and quotes from TS. iv. 1. 5[3] the phrase *sinīvālī́ sukapardā́ sukurīrā́ svāupaçā́*; and also, from an unknown source, *stanakeçavatī strī syāl lomaçaḥ puruṣaḥ smṛtaḥ*.

3. Impotent one, I have made thee impotent; eunuch (*vádhri*), I have made thee eunuch; sapless one, I have made thee sapless; the *kurīra* and the *kúmba* we set down upon his head.

The comm. explains *kurīra* here as 'a net of hair' (*keçajāla*) and *kumba* as 'its ornament' (*tadābharaṇam*), and he quotes from ĀpÇS. x. 9. 5 the sentence *atra patnīçirasi kumbakurīram adhy ūhate*. Both words plainly signify some distinctively womanish head-dress or ornament. Ppp. reads (as also our P.s.m.) *kumbham* in **e**; and, for **c**, *arasaṁ tvā 'karam arasā 'raso 'si*.

4. The two god-made tubes that [are] thine, in which stands thy virility, those I split for thee with a peg, on yon woman's loins (*muṣká*).

Ppp. combines *amuṣyā 'dhi* in **d** (but perhaps the true *saṁhitā*-reading?). ⌊Ppp. has a gap in the place where our *çamyayā* stands.⌋

5. As women split reeds with a stone for a cushion, so do I split thy member, on yon woman's loins.

In this and the preceding verse, the comm. strangely connects *muṣkáyos* with the preceding noun (*nāḍyāù*, *çépas*) and supplies *çilāyās* with *amúṣyās*.

139. To compel a woman's love.

[*Atharvan.—pañcarcam. vānaspatyam. ānuṣṭubham: 1. 3-av. 6-p. virāḍjagatī.*]

The hymn is wanting in Pāipp. Kāuç. (36. 12) uses it in a women's rite, with vi. 129 and vii. 38: see under the former.

Translated: Weber, *Ind. Stud.* v. 247; Ludwig, p. 515; Griffith, i. 323; Bloomfield, 102, 539.

1. *Nyastikā́* hast thou grown up, my good-fortune maker; a hundred [are] thy forth-stretchers, three and thirty thy down-stretchers. With this thousand-leafed [herb] I make dry thy heart.

The great majority of mss. (including of ours all but Bp.D.R.Kp.) read *subhāgaṁk.* in **b**, and this appears to be probably the true *saṁhitā*-reading, with *-bhag-* for *pada*-reading, although neither the Prât. nor its commentary notes the case; SPP's edition, like ours, reads *-bhag-*. The comm. explains *nyastikā* as *nitarām asyanti* 'casting downward' (namely, any omen of ill-fortune). OB. takes it as a fem. of *nyasta-ka* 'stuck in'; perhaps rather diminutive of *nyasta*, as if 'something thrown down, cast away, insignificant.' The comm. understands the plant intended to be the *çaṅkha-puṣpikā* (*Andropogon aciculatus*: "creeping; grows on barren moist pasture-ground. Of very coarse nature. I never found it touched by cattle." Roxburgh). The comm. ends vs. 1 with the fourth pāda, adding the other two to vs. 2.

2. Let thy heart dry up on me, then let [thy] mouth dry up; then dry thou up by loving me; then go thou about dry-mouthed.

Read perhaps rather *mā́ṁ-kāména*. Two pādas count an extra syllable each.

3. A conciliator, a love-awakener (?), do thou, O brown, beauteous one, push together; push together both yon woman and me; make [our] heart the same.

The mss. hardly distinguish *ṣy* and *ṣp*, but ours, in general, seem, as distinctly as the case admits, to read *samuṣyalā́* in **a**; yet SPP. has *-uṣpa-* (noting one ms. as reading *-uṣya-*), and, as he has living scholars among his authorities, the probability is that he is right. Save here and at xiv. 1. 60 (*úṣyalāni* or *úṣpa-*), the word appears to be unknown. The comm. gives a worthless mechanical etymology, *samyak uptaphalā satī*. ⌊Is *samubjalā́* (root *ubj*) intended, as a marginal note of Mr. Whitney's suggests?⌋ Our P.M.I. read *amúm* at beginning of **c**.

4. As the mouth of one who has not drunk water dries away, so dry thou up by loving me, then go thou about dry-mouthed.

The third pāda has a redundant syllable.

5. As a mongoos, having cut apart, puts together again a snake, so, O powerful [herb], put together the divided of love.

This capacity of the mongoos is unknown to naturalists, nor have any references to it been noted elsewhere.

140. With the first two upper teeth of a child.

[*Atharvan.—brāhmaṇaspatyam uta mantroktadantadevatyam. ānuṣṭubham: 1. urobṛhatī; 2. upariṣṭājjyotiṣmatī triṣṭubh; 3. āstārapaṅkti.*]

Found also in Pāipp. xix. Used by Kāuç. (46. 43–46) in an expiatory rite when the two upper teeth of a child appear first; it "is made to bite the things mentioned in the text; and both it and its parents are made to eat of the grain so mentioned after it has been boiled in consecrated water."

Translated: Zimmer, p. 321; Grill, 49, 176; Griffith, i. 323; Bloomfield, 110, 540.

1. The (two) tigers that, having grown down, desire to devour father and mother — those (two) teeth, O Brahmaṇaspati, make thou propitious, O Jātavedas.

Our P.M.W. read *kṛṇuhi* in **d**. Ppp., instead of **d**, gives the refrain of 2, 3: *mā hiṅs-* etc.

2. Eat ye (two) rice; eat ye barley; then beans, then sesame; this is your deposited (*níhita*) portion for treasuring, ye (two) teeth; do not injure father and mother.

Instead of *atho māṣam* in **b**, Ppp. has *māṣām attam;* it begins **c** with *sa* for *eṣa*, and reads *-dheyam* in **d**. The comm. paraphrases *ratnadheyāya* by *ramaṇīyaphalāya*. The verse (8+8 : 8+7+11=42) is but ill-defined by the Anukr. ⌊It is really an *anuṣṭubh* with **d** catalectic, and with a *triṣṭubh* refrain.⌋

3. Invoked [are] the two conjoint, pleasant, very propitious teeth; let what is terrible of your selves (*tanū́*) go away elsewhere, ye teeth; do not injure father and mother.

Ppp. reads *aghorāu sayujā saṁvidānāu*, and adds at the end *anyatra vāṁ tanvo ghoram astu*. The comm. reads *tanvās* in **c**. The definition of the Anukr. fits the verse (7+8 : 13+11) very ill. ⌊Whitney's notes show that he had suspected *sayújāu* to be a misreading for *suyújāu*, and the latter is the form actually given by the *Index Verborum;* but further notes show that Bp. and the Anukr. read *sa-*. With them agree SPP. and the comm. and Ppp. Correct the *Index* accordingly.⌋

141. With marking of cattle's ears.

[*Viçvāmitra.* — *āçvinam.* *ānuṣṭubham.*]

Found also in Pāipp. xix. (in the verse-order 1, 3, 2). Used by Kāuç. (23. 12–16) in a ceremony for welfare called *citrākarman:* after due preparation and ceremony, the ears are cut with vs. 2, and the blood is wiped off and eaten (by the creature, comm.) with vs. 3. The hymn is reckoned (note to 19. 1) to the *puṣṭika mantras*. The schol. also uses vs. 2 in the ceremony of letting loose a bull (note to 24. 19).

Translated: Ludwig, p. 469; Zimmer, p. 234; Griffith, i. 324.

1. May Vāyu collect them; let Tvashṭar stay fast in order to [their] prosperity; may Indra bless them; let Rudra take care for [their] numbers.

Samā́karat (p. *sam॰ā́karat*) might, of course, also be indicative (*sam-ā́-akarat*). Ppp., in **c**, combines *indrā "bhyo*, and reads *bruvat;* in **d**, it has *'va gachatu* for *cikitsatu*. The comm. renders *dhriyatām* by *dhārayatu*, and **d** by *pādāsyādirogaparihāreṇa bahvīḥ karotu*.

2. With the red knife (*svádhiti*), make thou a pair (*mithuná*) on [their] two ears; the Açvins have made the mark; be that numerous by progeny.

The comm. explains *mithunam* as *strīpuṅsātmakaṁ cihnam*, and regards it as applied to the calf's ears. ⌊If the comm. is correct on this point, as is altogether likely,

this marking the cattle's ears with marks resembling the genitals is a bit of symbolism most interesting to the student of folk-lore.⌋ The 'red' knife is doubtless of copper ⌊so also the comm.⌋. Ppp. reads *lakṣmi* in c (but *lakṣma* in vs. 3). MB. (i. 8. 7) has the first half-verse, with *kṛtam* for *kṛdhi*.

3. As the gods and Asuras made [it], as human beings also, so, O Açvins, make ye the mark, in order to thousand-fold prosperity.

142. For increase of barley.

[*Viçvāmitra.* — *vāyavyam. ānuṣṭubham.*]

Not found in Pāipp. Used by Kāuç. (24. 1) in a rite of preparation for sowing seed, and reckoned (19. 1, note) among the *puṣṭika mantras*; vs. 3 also appears (19. 27) in a rite for prosperity, with binding on an amulet of barley.

Translated: Ludwig, p. 463; Zimmer, p. 237; Grill, 66, 177; Griffith, i. 324; Bloomfield, 141, 541. — See also Bergaigne-Henry, *Manuel*, p. 156.

1. Rise up (*ut-çri*), become abundant (*bahú*) with thine own greatness, O barley; ruin (*mṛ*) all receptacles; let not the bolt from heaven smite thee.

Instead of *mṛṇīhi* in c, the comm. reads *vṛṇīhi*, which he says is, 'by letter-substitution,' for *pṛṇīhi* 'fill'! *Pṛṇīhi* would be an easier reading, and was conjectured by Ludwig, and before him by Aufrecht (KZ. xxvii. 218). ⌊Griffith and Bl., 'fill them till they burst.'⌋

2. Where we appeal unto thee, the divine barley that listens, there (*tát*) rise up, like the sky; be unexhausted, like the ocean.

The comm., in b, reads *tatra* and *achavad-*.

3. Unexhausted be thine attendants (?*upasád*), unexhausted thy heaps; thy bestowers be unexhausted; thy eaters be unexhausted.

The comm. explains *upasadas* as here rendered (=*upagantāraḥ karmakarāḥ*); the translators conjecture 'piles,' a meaning which cannot properly be found in the word.

By a strangely unequal division, the thirteenth and last *anuvāka* is made to consist of 18 hymns and 64 verses; the quoted Anukr. says *yaḥ paraḥ sa catuḥṣaṣṭiḥ*.

The fifteenth *prapāṭhaka* ends with the book.

Some of the mss. sum up the book correctly as containing 142 hymns and 454 verses.

Book VII.

⌊The seventh book is made up mostly of hymns of one verse or of two verses. No other one of the books i.–xviii. contains such hymns. Book vii. is thus distinguished from all the others of the three grand divisions (to wit, books i.–vii., books viii.–xii., and books xiii.–xviii.) of the Atharvan collection, and constitutes the close of the first of those divisions. If we consider the facts set forth in the paragraphs introductory to the foregoing books (see pages 1, 37, 84, 142, 220, 281, and especially 142), it appears that this division is made up of those seven books in which the number — normal or prevalent — of verses to a hymn runs from one to eight. Or, in tabular form, division one consists of

Books	vii.	vi.	i.	ii.	iii.	iv.	v.,	having for
Verse-norm:	1 or 2	3	4	5	6	7	8,	respectively.

In the Berlin edition, the book contains one hundred and eighteen hymns: of these, fifty-six are of 1 verse each, and twenty-six are of 2 verses each; while of the remaining thirty-six

There are in this book	10	11	3	4	3	3	1	1	hymns,
Containing respectively	3	4	5	6	7	8	9	11	verses.

The 11-versed hymn is 73; the 9-versed is 50; the 8-versed are 26, 56, 97; the 7-versed are 53, 60, 109; the 6-versed are 20, 76, 81, 82. The whole book has been translated by Victor Henry, *Le livre VII de l'Atharva-Véda traduit et commenté*, Paris, 1892.⌋

⌊As the Major Anukramaṇī speaks of book vi. as the *tṛca-sūkta-kāṇḍa, tṛca-prakṛti*, so it speaks of book vii. as the *eka-ṛca-sūkta-kāṇḍa*. Presumably, therefore, we are to regard the 1-versed hymn as the "norm" of the book, although the 2-versed hymn is undeniably "prevalent."⌋ ⌊See p. cxlix.⌋

⌊The book is divided into ten *anuvāka*-groups. These, with the number of hymns in each group and the number of verses in each group, are here given:

Anuvāka:	1	2	3	4	5	6	7	8	9	10
Hymns:	13	9	16	13	8	14	8	9	12	16
Verses:	28	22	31	30	25	42	31	24	21	32

Total, 286 verses. The Old Anukramaṇī seems to take 20 verses as the norm of the *anuvāka*. The Paris codex, P., in this book numbers the verses through each *anuvāka* without separating the hymns. The commentator divides the *anuvākas* into hymns (from two to four in each *anuvāka*), which "hymns," however, are nothing more than mechanical decads of verses with an overplus or shortage in the last "decad" when the

total is not a multiple of ten: thus, *anuvāka* 1 has three hymns, of 10+10+8=28 verses; 2 has two hymns, of 10+13=23 verses; 3 has three hymns, of 9+10+11=30 verses; 4 has three hymns, of 10+10+10=30 verses; and so on. His *anuvāka* endings coincide throughout with those of the Berlin edition, save that vii. 23 is reckoned by him (and P.) to *anuvāka* 2 instead of 3, thus making for 2 and 3 his verse-totals 23 and 30 instead of 22 and 31 (as the Old Anukramaṇī gives them) and spoiling the count of his first "decad" in 3. (Note that vii. 23 is a *galita*-verse.) His "decad"-divisions cut in two our hymns 26, 45, 54, 68, 72, 76, 79, 97, and 109.⌋

⌊It should here be mentioned that the Bombay edition, following the Major Anukramaṇī, counts hymns 6, 45, 68, 72, and 76 each as two hymns. From vii. 6. 3 to the end of the book, accordingly, Whitney gives a double numeration of the hymns: first the numeration of the Berlin edition, and then, in parenthesis, the numeration of the Bombay edition. As against the former, the latter involves a plus of one from vii. 6. 3 to vii. 45. 1; a plus of two from vii. 45. 2 to vii. 68. 2; a plus of three from vii. 68. 3 to vii. 72. 2; a plus of four from vii. 72. 3 to vii. 76. 4; and a plus of five from vii. 76. 5 to the end. Finally it may be noted that vii. 54. 2 is reckoned (forwards) to vii. 55, but that this does not affect the hymn-numbers save for the verse concerned.⌋ ⌊Respecting book vii. in general, see pages cli, clii.⌋

1. Mystic.

[*Atharvan* (*brahmavarcasakāmaḥ*). — *dvyṛcam. ātmadevatyam. trāiṣṭubham: 2. virāḍjagatī.*]

Found also in Pāipp. xx. Used by Kāuç. (41. 8), with iii. 20 and v. 7, in a rite for success in gaining wealth; and again (59. 17), with v. 2, in one of the ceremonies for obtaining various objects of desire (*kāmyāni*), with worship of Indra and Agni.

Translated: Henry, 1, 47; Griffith, i. 327.

1. They either who by meditation led the beginning (*ágra*) of speech, or who by mind spoke righteous things (*ṛtá*) — they, increasing with the third incantation (*bráhman*), perceived (*man*) with the fourth the name of the milch cow.

The book, like some of those preceding, begins with mystic, obscure, and un-Atharvanic material. The comm. has no idea what it means, and sets forth his ignorance at immense length, giving about five quarto pages of exposition to this first hymn, with wholly discordant alternative explanations. The verse occurs also in ÇÇS. (xv. 3. 7), with *saṁvidānās* for *vāvṛdhānās* in **c**, and *manvata* in **d**. For *'vadann* in **b** Ppp. has *vadeyann*, and *turyeṇa* at beginning of **d**. For pāda **a** cf. RV. x. 71. 1: for **d**, RV. iv. 1. 16 and v. 40. 6. The commentary to Prāt. i. 74 quotes *dhītī* as an *ī*-form with non-*pragṛhya* final, because not locative; and the *pada*-text does not treat it as *pragṛhya*.

2. He, [as a] son, knows his father, he his mother; he is (*bhuvat*) a son (*sūnú*), he is one of generous returns (?*púnarmagha*); he enveloped the sky, the atmosphere, he the heaven (*svàr*); he became this all; he came to be here (*ā-bhū*).

This verse is found also in TS. (ii. 2. 12[1]) and TB. (iii. 5. 7[2]), with difference of reading only in the second half, where they have *āúrṇod antárikṣaṁ sá súvaḥ sá víçvā bhúvo abh-*. Ppp. so far agrees with them as to have, for **d**, *viçvāṁ bhuvo 'bhavat svābhuvat*. The comm., in **b**, takes *punarmaghas* first as two separate words (*magha=dhana*) and

then as a compound, "with wealth repeatedly increased in spite of giving of much wealth to his praisers." The comment to TS. says *punaḥ-punar yajamānāya dātavyaṁ dhanaṁ yasya*. The verse lacks two syllables of being a full *jagatī*.

2. Of Atharvan.

[*Atharvan* (as above). — *ātmadevatyam. trāiṣṭubham.*]

Found also in Pāipp. xx. Used by Kāuç. (59. 18: the comm. says, hymns 2–5) in a *kāmya* rite, like the preceding hymn, with vi. 33, and vii. 6, 7, 16; and, according to the schol. (note to 30. 11), with hymn 3, in a healing ceremony.

Translated: Henry, 1, 48; Griffith, i. 328.

1. Father Atharvan, god-relative, mother's fœtus, father's spirit (*ásu*), young, who understands (*cit*) with the mind this sacrifice — him mayest thou proclaim to us here, here mayest thou speak.

Ppp. has a quite different version, reading *viçvadevam* instead of *devabandhum* in **a**, and, for **c**, **d**, *ayaṁ ciketā 'mṛtasya dhāma nityasya rājaṣ paridhīr apaçyat*. The second half-verse is the same with 5. 5 **c**, **d** below. The accent of the second *ihá* seems to require that the sentence be divided between the two. ⌊The comm., to be sure, reads the second *iha* as accentless. Cf. *Gram.* § 1260 c.⌋

3. Mystic.

[*Atharvan* (as above). — *ātmadevatyam. trāiṣṭubham.*]

Found also in Pāipp. xx., and in a whole series of other texts: TS. (i. 7. 12[2]), MS. (i. 10. 3), AÇS. (ii. 19. 32), KÇS. (xxv. 6. 10), ÇÇS. (iii. 17. 1). Kāuç. (15. 11) prescribes the use, with vi. 125 and vii. 110 and a couple of single verses from elsewhere (the comm. includes also vii. 4), in the battle incantations, while the king and his charioteer mount a new chariot: as to its medical employment with vii. 2, see under the latter. Vāit. (9. 15) uses the verse in the *sākamedha* ceremony, on leaving the sacrificial hut.

Translated: Henry, 2, 48; Griffith, i. 328.

1. By this shape (*viṣṭhá*) generating exploits (*kárvara*), he verily, fiery, a wide way for space (?*vára*); he went up to meet the sustaining top (*ágra*) of the sweet; with his own self (*tanū́*) he sent forth (*īraya-*) a self.

The translation given is purely mechanical. With **c** compare iv. 32. 7 **c**. The comm., after a mystic explanation, gives as alternative another, accordant with the use in Kāuç., making the verse relate to a king who desires victory and mounts a new chariot. He understands *viṣṭhā* as *-ās*; our *pada*-text reads *viॱsthā́* ⌊as does SPP's⌋. The other texts all agree with ours in **a**, **b** (but TS. understands *viṣṭhā́s*, MS. *viṣṭhā́*); in **c** (cf. iv. 32. 7 **c**), all* have *dharúṇas*, TS. accents *práti*, and MS. reads *pratyā́n* (!) *āit*; for **d**, TS.KÇS. have *svā́yāṁ yát tanū̀vāṁ tanū́m āirayata*, and MS.AÇS.ÇÇS. *svā́ṁ yát tanū́ṁ tanvā̀m āirayata*. Doubtless *āirayata* is the reading to be given at the end of the verse in our text; it is accepted by SPP., being favored by the considerable majority of his authorities, as it is of ours (Bp.W.T.R.p.m. *-at*; K. has *-yanta*). Ppp. has *dharuṇe* in **c**. *⌊AÇS.ÇÇS. in fact have *-am*.⌋ ⌊KÇS. has *tanvām*.⌋

4. To the wind-god with his steeds.

[*Atharvan* (as above). — *vāyavyam. trāiṣṭubham.*]

Found also in Pāipp. xx., and in a series of other texts: VS. (xxvii. 33), ÇB. (iv. 4. 1[15]), MS. (iv. 6. 2), TA. (i. 11. 8[21]), AÇS. (v. 18. 5), ÇÇS. (viii. 3. 10). Kāuç. (41. 26) teaches the repetition of the verse three times at the end of a rite for the benefit of a horse; and Vāit. (9. 27: misunderstood by the editor) applies it with an oblation to Vāyu at the *cāturmāsya* sacrifice.

Translated: Henry, 2, 49; Griffith, i. 328.

1. Both with one and with ten, O easily-invoked one (masc.); with two and with twenty, for [our] wish; both with three and with thirty separately yoked ones drivest thou, O Vāyu — those do thou here release.

All the other texts read *svabhūte* at end of **a**, and *niyúdbhis* at beginning of **d** (the Pet. Lex. proposes the latter by emendation here); VS.ÇB.ÇÇS. have *viṅçatī* for *viṅçatyā́* in **b**, and (as also AÇS.) combine *vāyav ihá* in **d**. SPP. strangely reads *suhute* in **a**, against the meter, and against the great majority of his authorities, but with the comm. (who, however, explains it as if it were *suhūte*). The comm. explains *iṣṭáye* by *yāgāya*, then again by *icchāyāi*; Henry translates "for conquest." Ppp. has, corruptly, *cā bhūte* (probably intending the reading of the other texts): in **d** it gives *viyudbhir vāyuv iha tā vi m-*. The second pāda is only by violence *triṣṭubh*. ⌊"One," "three," and "those" are fem.: the comm. supplies "mares."⌋ ⌊Perhaps the force of the accent of *váhase* is, "If thou drivest with 11 or 22 or 33 (no matter how many), — here release thou them." See *Gram.* § 595 d.⌋

5. Mystic: on the offering or sacrifice.

[*Atharvan* (as above). — *pañcarcam. ātmadevatākam: trāiṣṭubham: 3. pañkti; 4. anuṣṭubh.*]

Found (the first two verses only) also in Pāipp. xx., and (the same verses) also in other texts, as noted below. Kāuç. takes no notice of the hymn: but it is prescribed by Vāit. (13. 13), in the *agniṣṭoma* ceremony, in connection with the entertainment (*ātithyā*) of Soma.

Translated: Henry, 2, 49; Griffith, i. 329.

1. By the sacrifice the gods sacrificed to the sacrifice; those were the first ordinances (*dhárman*); those greatnesses attach themselves to (*sac*) the firmament, where are the ancient (*pū́rva*) perfectible (*sādhyá*) gods.

The verse is RV. i. 164. 50,* found also in VS. (xxxi. 16), TS. (iii. 5. 11[5]), TA. (iii. 12. 7), MS. (iv. 10. 3), ÇB. (x. 2. 2[2], with comment); ⌊*Kaṭha-hss.*, p. 83:⌋ the only variant is *sacante* for *sacanta* in TS.TA. "This passage and vii. 79. 2 cast light upon the idea of *sādhya*; there are two kinds of gods: those with Indra at their head and the *sādhya* 'they who are to be won' (*sādhya* 'what is to be brought into order, under control, or into comprehension'). They are thus the unknown, conceived as preceding the known. Later they are worked into the ordinary classification of Vasus, Rudras, etc.; and what was formerly a serious religious problem, a hierarchy conceived as possible before the now-accepted gods (something like the pre-Olympians with the Greeks), has become an empty name." R. *⌊Also RV. x. 90. 16.⌋

2. The sacrifice came to be; it came to be here; it was propagated; it increased again; it became over-lord of the gods; let it assign wealth to us.

This verse is found also in TS. (i. 6. 6³⁻⁴ et al.) and ÇÇS. (iv. 12. 15); TS. omits *u* and *punah* in **b**, and both have, for **d**, *só asmā́n ádhipatīn karotu* (ÇÇS. *kr̥ṇotu*), TS. adding further *vayáṁ syāma pátayo rayīṇā́m*. Ppp. combines *sā "babhūva* in **a**, and inserts after it *saṣ pr̥thivyā adhipatir babhūva:* omitting later the pāda *sa devānām a. b.;* it omits *u* before *vāvr̥dhe*, and combines *so 'smāsu* in the last pāda. The Anukr. overlooks the metrical deficiency of **a**.

3. As the gods sacrificed to the gods with oblation, to immortals, with immortal mind — may we revel there in the highest firmament; may we see that at the rising of the sun.

The verse is no *pañkti*, but a good *triṣṭubh*.

4. When, with man (*púruṣa*) for oblation, the gods extended the sacrifice — even than that is it of more force that they sacrificed with the *viháyya*.

Nearly all the mss. read *atanvata*, without accent, in **b** (our Bp. and O. have *á-*, and both editions give it); in **c** they have *ásthi* instead of *ásti*, which latter is read in both editions, SPP. having the comm. and one of his many authorities in its favor. The first half-verse is RV. x. 90. 6 **a**, **b** (also VS. xxxi. 14; TA. iii. 12. 3, and our xix. 6. 10). The comm. explains *vihavya* as meaning an offering without oblation, an offering of knowledge (*jñānayajña*); and this is perhaps acceptable; or the half-verse is perhaps to be understood as a question.

5. The gods, confounded, both sacrificed with a dog and sacrificed variously with limbs of a cow; he who knoweth with the mind this sacrifice — him mayest thou proclaim to us here, here mayest thou speak.

The second half-verse is the same with 2. 1 **c**. **d** above. *Tam* (rendered 'him') in **d** might refer grammatically to the offering itself, instead of to him who knows it. All the *pada*-mss. read at the beginning *mugdhā́* instead of *-dhā́ḥ*, as which latter the word must be understood, and is translated. SPP. admits *-dhā́ḥ* in his *pada*-text. Henry emends to *mūrdhnā* ⌊cf. also *Mém. Soc. Ling.* ix. 248⌋.

6 (6, 7). Praise of Aditi.

[*Atharvan* (as above). — *dvyr̥cam* ⌊*tathā param*⌋. *ādititdevatyam: trāiṣṭubham: 2. bhurij; 3. 4. virādjagatī.*]

Found (together with 7. 1) also in Pāipp. xx. (in the verse-order 6. 1; 7. 1; 6. 4, 2, 3); for other correspondences, see under the several verses. The numbering of the mss. on which our edition is founded is confused and unclear in these verses; but the Anukr. distinctly divides our hymn 6 into two, of two verses each, and this division, doubtless the correct one, is followed by SPP. Both numberings will accordingly be given here, from our 6. 3 on. The sixth hymn (that is, our 6. 1, 2: or merely its first verse) is prescribed by Kāuç. (59. 18) only in connection with hymn 2 etc.: see above, under 2. But its second verse is quoted at 52. 10, in a rite for welfare (*svastyayana:* in crossing

water, comm.) with the direction *iti taraṇāny ālambhayati;* and again, at 79. 3, in the marriage ceremonies of the fourth day, with the direction *iti talpam ālambhayati.* Further, the second verse is associated with the third and fourth (properly a separate hymn, 7) at 71. 23, in the rites for preparing the house-fire, and at 86. 26, in the *pitṛnidhāna* ceremony, in each case in connection with embarking on a boat (and both times our second verse is quoted after the others). In Vait. (6. 11), the first verse (or first and second?) is quoted as used, with other verses, at the end of the *agnyādheya* ceremony, and verse 3 (11.11), or properly hymn 7, in the *agniṣṭoma*, when the sacrificer is made to sit down on the black-antelope skin; and further (29. 20), verse 4 in the *agnicayana*, with the offering of oblations called, from the first words of the verse, the *vājaprasavīyahomas.*

Translated: Ludwig, p. 533; Henry, 3, 51; Griffith, i. 330. — Cf. also Bloomfield, ZDMG. xlviii. 552.

1. Aditi [is] heaven, Aditi atmosphere, Aditi mother, she father, she son; all the gods [are] Aditi, the five races (*jána*); Aditi [is] what is born, Aditi what is to be born.

This verse is, without variation, RV. i. 89. 10 (also VS. xxv. 23: TA. i. 13. 2: MS. iv. 14. 4); only RV. (in F. M. Müller's editions: but probably by an error) divides the last word *jáni-tvam* in the *pada*-text, while AV., more correctly, leaves it undivided.

2. We call for aid verily on the great mother of them of good courses, the spouse of righteousness (*ṛtá*), on her of mighty authority, not growing old, wide-spreading, on the well-sheltering, well-conducting Aditi.

The verse is also VS. xxi. 5, and is found further in TS. (i. 5. 11⁵), MS. (iv. 10. 1), K. (xxx. 4, 5), ÇÇS. (ii. 2. 14), their only variant being (in all) *huvema* for *havāmahe* at end of b; and Ppp. has the same.

3 (7.1). The well-preserving earth, the unenvious sky, the well-sheltering, well-conducting Aditi, the well-oared ship of the gods, unleaking, may we, guiltless, embark on in order to well-being.

This verse is also RV. x. 63. 10 (and VS. xxi. 6; TS. i. 5. 11⁵; MS. iv. 10. 1; K. ii. 3 ⌊cf. MGS. i. 13. 16, and p. 157⌋), which (as also the others) reads *ánāgasam* at end of c. It and the preceding verse are associated in VS.TS.MS., and are so closely kindred in application and expression that, numbered as they are as successive verses in Bp., and lacking the usual sign of the end of a hymn after vs. 2, we naturally enough regarded them as belonging to one continuous hymn. The verse lacks but one syllable of a full *jagatī.* ⌊In c, Ppp. has *suvidatrām* (a faulty reminiscence of *sv-aritrām*) *anāgasam.*⌋

4 (7.2). Now, in the impulse of might (*vā́ja*), will we commemorate (? *karāmahe*) with utterance (*vácas*) the great mother, Aditi by name, whose lap is the broad atmosphere; may she confirm to us thrice-defending protection.

The first half-verse is found also in VS. (ix. 5 b), TS. (i. 7. 7¹), MS. (i. 11. 1), without variant; the second half-verse, common to them all, is totally different from ours. A whole series of VS. verses begin with *vājasya prasava-* (ix. 23–25 etc.): Weber (*Vājapeya*, p. 796 ff.) renders "Zeuger der Kraft." All the *pada*-mss. read in c *upá-*

sthaḥ, but SPP. strangely prefers to substitute *-sthe* on the authority of the comm. The comm. glosses *karāmahe* with *kurmahe*, but then explains it by *stumas;* the true text is perhaps *vácasā́ 'kar-* 'would we gain' (Henry translates "puissions-nous la gagner"). TS. has **c** in iii. 3. 11⁴ **c**, and its *pada*-text reads *upá॰sthaḥ*. ⌊Ppp. has for **c** the **c** of VS. etc., and for **d** *sā no devī suhavā çarma yacchatu.*⌋

7 (8). Praise of the Ādityas.

[*Atharvan* (as above). — *aditidevatyam. ārṣī jagatī.**]

Found also in Pāipp. xx. Used by Kāuç. (59. 18) with 2, as explained under that hymn. *⌊The Anukr., defining as *trāiṣṭubhāni* the "first eight hymns," included this among them: by inadvertence, it would seem, since he here calls it *ārṣī jagatī.*⌋

Translated: Henry, 3, 52; Griffith, i. 331.

1. Of Diti's sons, of Aditi's, I have commemorated the aid, of the great inviolable gods; for their domain (*dhâman*) is deep in the sea; no one soever is beyond them by homage.

This translation is in part mechanical, understanding also *dvas* at beginning of **b** (which = RV. x. 36. 11 **b**: cf. also 65. 3 **a**), regarding *anarmáṇām* as = *anarváṇām* (so RV.), and giving *gabhiṣák* (p. *gabhi॰sák*) the sense conjectured for it by BR., which is also that of the comm. (*gambhīram*). The variants of Ppp. and of MS. (i. 3. 9) indicate that our text is without much authority: MS. has *d. p. a. akāriṣam urúçarmaṇām bṛhatā́ṁ varūthínām: yéṣāṁ nā́māni víhitāni dhāmaçáç cittāír yajanti bhúvanāya jīvā́se;* Ppp. (after **a**), *mahāçarmaṇāṁ mahatām anṛmṇām: tveṣāyu dhāmi gabhiṣat samudraṁ na hi ṣāṁ ye apasaṣ paro 'sti kiṁ cana. Nā́masā* is perhaps corrupted from *mánasā* ⌊cf. iv. 39. 9 n.⌋ and *enā́n* from *enā́*. The great majority of our mss. (all save D.R.) read *akārṣam* at end of **a**; SPP. reports the great majority of his as giving *akāriṣam*, which he accordingly adopts in his text. Ppp. has *akārṣam*, MS. *akāriṣam*. Our Bp. has *enām* in **d**. The testimony of the Anukr. as to *akārṣam* or *-riṣam* is of no value.

8 (9). For some one's success.

[*Uparibabhrava.* — *bārhaspatyam. trāiṣṭubham.*]

Found also in Pāipp. xx. Kāuç. (42. 1) prescribes its use when setting out upon a business journey; and the comm. quotes it from Çānti Kalpa 15, as accompanying various ceremonies for Bṛhaspati.

Translated: Ludwig, p. 431; Henry, 4, 52; Griffith, i. 331.

1. Go thou forth from what is excellent to what is better; be Brihaspati thy forerunner. Then do thou make this man, on the width of this earth, remote from foes, with all his heroes.

Literally (**d**) 'having his foes at a distance, having his heroes whole.' The verse occurs also in TS. (i. 2. 3³), ÇÇS. (v. 6. 2), and AÇS. (iv. 4. 2), with *abhí* for *ádhi* in **a**, and, as **c**, **d**, *áthe 'm áva sya vára ā́ pṛthivyā́ āré çátrūn kṛṇuhi sárvavīraḥ;* and its pratīka (with *abhí*) in KB. (vii. 10), and Āp. (x. 19. 8); and compare MB. ii. 1. 13. The comm. takes *āre* and *çatrum* as two independent words. Ppp. shows no variants. The first pāda lacks three syllables of being *triṣṭubh*.

9 (10). Praise and prayer to Pūshan.

[*Uparibabhrava.* — *caturṛcam. pāuṣṇam. trāiṣṭubham: 3. 3-p. ārṣī gāyatrī: 4. anuṣṭubh.*]

Of this hymn only vs. 4 is found in Pāipp. (xx.). For other correspondences see under the several verses. Kāuç. (52. 12), among the rites for welfare (*svastyayana*), uses the hymn in one for the recovery of lost articles of property; and verse 2 is reckoned (on account of *abhayatamena* in **b**) to the *abhaya gaṇa* (note to 16. 8). Vāit. (8. 13) makes it accompany a libation to Pūshan in the *cāturmāsya* ceremony.

Translated: Henry, 4, 52; Griffith, i. 332; Bloomfield, 159, 542.

1. On the forward road of the roads hath Pūshan been born, on the forward road of heaven, on the forward road of the earth; unto both the dearest stations, both hither and yon, goeth he, foreknowing.

The verse is, without variation, RV. x. 17. 6 (also TB. ii. 8. 5[3], and MS. iv. 14. 16, the latter with *ájaniṣṭa* accented).

2. Pūshan knows throughout all these places; he shall conduct us by that which is most free from fear; giving well-being, glowing, preserving heroes, let him go before unremitting, foreknowing.

This verse is again, without variation, RV. x. 17. 5 (also MS. iv. 14. 16, with *meṣat* for *neṣat*; TB. ii. 4. 1[5] and TA. vi. 1. 1[6], with *ághṛṇi* in **c**; but TA. has further *pravidvā́n* at end).

3. O Pūshan, in thy sphere (*vratá*) may we at no time soever be harmed; thy praisers are we here.

RV. vi. 54. 9 differs from this verse only by the accent *kádā* in **b**: VS. (xxxiv. 41) is the same with RV.; TB. (ii. 5. 5[5]) has *kadā́*, and combines at the beginning *pū́ṣaṅs táva*. SPP. reports three of his authorities as reading *nā́* at beginning of **b**.

4. Let Pūshan place about his right hand in front; let him drive back to us what is lost; may we be united with what is lost.

The first three pādas of the verse are RV. vi. 54. 10, which differs only by reading *parástāt* instead of *pur-*. SPP., having the comm. and three of his (thirteen) authorities to support it, wrongly receives *parástāt* into his text. ⌊Pāda **a** is catalectic.⌋ ⌊Ppp's **c** is unintelligible; its **d** is *punar no naṣṭam ā kṛdhi.*⌋

10 (11). To Sarasvatī.

[*Çāunaka.* — *sārasvatam. trāiṣṭubham.*]

This hymn and the one next following are not found in Pāipp. This verse is RV. i. 164. 49 (which has the pāda-order **a, c, b, d**), also occurring in VS. (xxxviii. 5), TA. (iv. 8. 2), MS. (iv. 14. 3), and ÇB. (xiv. 9. 4. 28). ⌊See also *Kaṭha-kss.*, p. 104.⌋ Kāuç. (32. 1), in the chapter of remedies, has it accompany the suckling of a child seized by the demon *Jambha* (suffering from dentition?).

Translated: Henry, 4, 53; Griffith, i. 332.

1. The breast of thine that is unfailing (?), that is kindly, that is favorable, easy of invocation, that is very liberal, with which thou gainest

(?*puṣ*) all desirable things — O Sarasvatī, mayest thou cause [us] to suck that here.

RV. reads in **a** *çaçayás;* and in **b** (its **c**) *ratnadhā́ vasuvíd* (for *sumnayúḥ suhávo*). TA.MS. agree in all respects with RV.,* save that TA. has absurdly *víçvāḥ* in **c** (its **b**). VS. and ÇB. have the RV. readings,* but our order of the pādas. The comm. reads *çiçayus* in **a**, explaining it as either 'causing the prosperity of [its] young (*çiçu*)' or 'hidden (*nigūḍha*).' ⌊In **d**, Henry understands the "child" rather than "us."⌋ *⌊VS.ÇB.TA. have *akar*, combined (*dhā́tave*) '*kaḥ;* but the comm. to each of these texts renders it by *kuru*.⌋

11 (12). Against injury to the grain by lightning.

[*Çāunaka.* — *sārasvatam. trāiṣṭubham.*]

Like the preceding hymn, not found in Pāipp.: also not in any other known text. Kāuç. uses it (38. 8), with i. 13, in a ceremony against the effect of lightning; and also (139. 8), with the same and other hymns, in the rites of entrance upon Vedic study (*upākarman*, comm.). And the comm. quotes it as applied in Çānti-Kalpa 15 with observances to *ketu*.

Translated: Ludwig, p. 463; Grill, 66, 178: Henry, 5, 54; Griffith, i. 333; Bloomfield, 142, 543.

1. Thy broad thundering, which, exalted, a sign of the gods, spreads over (?*ā-bhūṣ*) this all — do not, O god, smite our grain with the lightning, and do not smite [it] with the sun's rays.

Sundry of the mss. (including our Bp.²P.M.E.O.) read *riṣvás* in **a** (P.M. *yā* before it): the comm. has *ruṣvas*. The latter explains *ā bhūṣati* as = *vyāpnoti*. Some mss., as usual, retain the *ḥ* of *pṛthúḥ* before *stan-*.

12 (13). For success in the assembly.

[*Çāunaka.* — *caturṛcam. sabhyam: 1.* ⌊*dvidevatyā*⌋ *uta pitryā**; *3. āindrī; 4. mantroktadevatyā. ānuṣṭubham: 1. bhurik triṣṭubh.*]

The first two verses are found in Pāipp. xx. Kāuç. (38. 27) uses it, with v. 3 and other hymns, in a ceremony for gaining the victory in debate, or in the deliberations of an assembly (the comm. describes it repeatedly as "of five verses," apparently including in its uses 13. 1). *⌊The London ms. reads *dvidevatyāuta pitryā;* the Berlin ms., *-tyāutatpitryā*.⌋

Translated: Muir, v. 439; vss. 1, 3, 4, Ludwig, p. 253; vss. 2–4, Zimmer, p. 173; Grill, 70, 178; Henry, 5, 55; Griffith, i. 333; Bloomfield, 138, 543. — Cf. Hillebrandt, *Veda-chrestomathie*, p. 44.

1. Let both assembly (*sabhā́*) and gathering (*sámiti*), the two daughters of Prajāpati, accordant, favor me; with whom I shall come together, may he desire to aid (?*upa-çikṣ*) me; may I speak what is pleasant among those who have come together, O Fathers.

Ppp's version of **c**, **d** is very different: *yena vadāṁ upa mā sa tiṣṭhā 'ntar vadāmi hṛdaye janānām.* The verse is also found in PGS. (iii. 13. 3), with much variation: *ubhe* for *avatām* in **a**, *sacetasāu* for *saṁvidāne* in **b**; and, for **c**, **d**, *yo mā na vidyād*

upa mā sa tiṣṭhet sacetano bhavatu çaṅsathe janaḥ. The comm. explains *upa çikṣāt* as either *upetya çikṣayatu : samīcīnaṁ vādayatu* or *māṁ vaktuṁ çaktaṁ samartham icchatu.* He reads *vadāmi* in **d**. Henry renders *upa-çikṣ* by "pay homage," and emends *pitaras* to *nṛṣu*. The meter is irregular.

2. We know thy name, O assembly; verily sport (*nariṣṭā*) by name art thou; whoever are thine assembly-sitters, let them be of like speech with me.

Ppp. reads very differently: *veda vāi sabhe te nāma subhadrā 'si sarasvati : atho ye te sabhāsadaḥ suvācasaḥ.* Our Bp. also reads *suvācasas*. The comm. takes *nariṣṭā* as *na-riṣṭā* 'not injured.' The Anukr. ignores the deficiency of **a**, as the redundancy of 3 **a**.

3. Of these that sit together I take to myself the splendor, the discernment (*vijñāna*); of this whole gathering (*saṁsád*) make me, O Indra, possessor of the fortune (*bhagín*).

4. Your mind that is gone away, that is bound either here or here — that of you we cause to turn hither; in me let your mind rest.

This verse does not appear to have anything to do with the rest of the hymn.

13 (14). Against one's foes.

[*Atharvan (dviṣo varcohartukāmaḥ). — dvyṛcam. sāuryam. ānuṣṭubham.*]

Verse 1 found also in Pāipp. xix.* In Kāuç. (48. 35, 36) the hymn is used in a rite of sorcery, against enemies; with the second verse the user goes and looks at them. The mention of the *pratīka* in the edition of Kāuç. as contained in 58. 11 appears to be an error. On the other hand, the comm. regards this hymn as intended in Kāuç. 39. 26 (not x. 1. 32, as in the edition), in a rite against sorcery. The comm. further quotes the *pratīka* from the Nakṣatra ⌊error for Çānti, Bl.⌋ Kalpa 15, in a rite against *nirṛti*. *⌊If I understand Roth's note, Ppp. has vs. 1 without variant, and for vs. 2 what is reported below.⌋

Translated: Ludwig, p. 241; Grill, 23, 179; Henry, 5, 56; Griffith, i. 334; Bloomfield, 93, 544.

1. As the sun rising takes to itself the brilliancies (*téjas*) of the asterisms, so of both women and men that hate me I take to myself the splendor.

2. Ye, as many of my rivals as look upon me coming — as the rising sun that of sleepers, do I take to myself the splendor of them that hate me.

⌊Ppp. reads *varcāṅsi yavater iva : evā sapatnānām ahaṁ varca indriyam ā dadhe.*⌋ *Pratipaçyatha*, literally 'that meet me with your looks' as I come. The comm. reads *-paçyata*. The Anukr. appears to allow the contraction *sūrye 'va* in **c**.

The first *anuvāka* ends with this hymn; it contains 13 (14) hymns and 28 verses; the quoted Anukr. says *aṣṭāv ādye;* and another quotation, given in many mss. (Bp.P.M.W.D.T.), says *prathame trayodaça sūktāḥ*, thus approving the division made in our edition.

14 (15). Prayer and praise to Savitar.

[*Atharvan.—caturṛcam. sāvitram. ānuṣṭubham: 3. triṣṭubh; 4. jagatī.*]

The third and fourth verses are found in Pāipp. xx. The first and second form together one long verse in SV. (i. 464), VS. (iv. 25), MS. (i. 2. 5), and AÇS. (iv. 6. 3), and two, as in our text, in ÇÇS. (v. 9. 11). In Kāuç. (24. 3) the hymn appears only in a general rite for prosperity; in accordance with which, it is included (note to 19. 1) among the *puṣṭika mantras*. Vāit. (13. 7) uses it in a more specific office, to accompany the winnowing of the soma, in the *agniṣṭoma* ceremony.

Translated: Henry, 6, 56; Griffith, i. 334.

1. Unto this god Savitar, of poets' skill (*-krátu*), of true impulse, treasure-bestowing, unto the dear one, I, in the two *oṇí's*, sing (*arc*) [my] prayer.

VS.ÇÇS.AÇS. add at the end *kavím*, and MS. has *satyásavasam* (for *-savam*). Two or three of the mss. (including our O.) read *satyásavām*, as if agreeing with *matím*. The comm. explains *oṇyòs* as 'heaven and earth, the two favorers (*avitṛ*) of everything,' and makes *matí* at the end masc., = *sarvāir mantavyam*. The construction of the verse is intricate and doubtful. The metrical definition by the Anukr. of the first two verses as *anuṣṭubh* is bad; they are really four *jagatī* pādas, to each of which are added four syllables that encumber the sense. ⌊From a critical point of view, these additions seem to me comparable with those in ii. 5; see introduction to ii. 5.⌋

2. He whose lofty light (*amáti*), gleam, shone brightly in his impelling — he, gold-handed, of good insight, fashioned the heaven with beauty.

The translation assumes at the end the emended reading *kṛpā́*, which is that of all the other texts and of the comm., and is also given by one or two of the AV. mss. (including our O.*); SPP. adopts *kṛpā́t*. ÇÇS.AÇS. curiously read at the end *kṛpā svas tṛpā svar iti vā*, taking as it were a variant into the text. All the *pada*-mss. have *ūrdhvā́ḥ* at the beginning, instead of *-vā́*, as the sense demands; SPP. emends to *-vā́* in his *pada*-text. The comm. paraphrases *amatis* by *amanaçīlā vyāpanaçīlā*. *⌊Mistake for P.M.? — Note to Prāt. i. 65 may be compared.⌋

3. For thou didst impel, O god, for the first father — height for him, width for him; then unto us, O Savitar (impeller), do thou day by day impel desirable things, abundance of cattle.

The verse is found also in TB. (ii. 7. 15[1]), AÇS. (iv. 10. 1), and ÇÇS. (v. 14. 8); all read, in **c**, **d**, *savitaḥ sarvátātā divé-diva ā́;* and in **a** TB. has *prasavā́ya* instead of *prathamā́ya*. With **d** compare also RV. iii. 56. 6 (quoted here by the comm.). Ppp. shows no variants.

4. May the household god, the desirable Savitar, assign to the Fathers treasure, dexterity, life-times; may he drink the soma; may [it] exhilarate him at the sacrifice; any wanderer walks (*kram*) in his ordinance.

Ppp. differs only by combining *pitṛbhyā "yūṅṣi* in **b**; but AÇS. (v. 18. 2) and ÇÇS. (viii. 3. 4: AB. iii. 29. 4 quotes the *pratīka* only) have important and in part preferable

variants, especially in the second line, where they read *amadann enam iṣṭayaḥ*, and *ramate* for *kramate*. In b, both give *dakṣa* and *āyuni*, and AÇS. *ratnā*. ⌊The verse has one *triṣṭubh* pāda (c); and b is a very poor *jagatī*.⌋

15 (16). Prayer to Savitar.

[*Bhṛgu.* — *sāvitram.* *trāiṣṭubham.*]

Found also in Pāipp. xx.; and in VS. (xvii. 74), TS. (iv. 6. 54), MS. (ii. 10. 6), and ÇB. (ix. 2. 3. 38). This hymn, like the preceding, is used by Kāuç. (24. 7) in a general rite for prosperity, with the binding on of a heifer-rope as amulet. In Vāit. (29. 18), it accompanies the laying on of fuel in the *agnicayana* ceremony.

Translated: Henry, 6, 58; Griffith, i. 335.

1. This favor, O Savitar, of true impulse, very wondrous, having all choice things, do I choose for myself; which of him, full-fed, thousand-streamed, Kaṇva the bull (*mahiṣá*) milked for Bhaga.

Or (at the end) 'for a portion,' as the comm. understands it (*bhāgyāya*). The reading (alike in all) of the other texts is very different: for a, *tám savitúr váreṇyasya citrā́m*; in b, *viçvájanyām* at end; in d (for *mah-* etc.) *páyasā mahī́ṁ gā́m*. This gives a decidedly more intelligible meaning. Ppp. is still different: in a, *satyasavasya citrām*; for b, *vayaṁ devasya prasave manāmahe*; and, in c, *prapīṇāṁ*.

16 (17). Prayer to Savitar (or Brihaspati).

[*Bhṛgu.*—*sāvitram.* *trāiṣṭubham.*]

Not found in Pāipp., but occurs as VS. xxvii. 8, and in TS. (iv. 1. 73) and MS. (ii. 12. 5). Used by Kāuç. (59. 18) in a *kāmya* rite with hymn 2 etc.: see hymn 2; but to it alone seems to belong (so also comm.) the added direction "wakens a Vedic student ⌊found asleep after sunrise (*abhyudita*)⌋"; since in Vāit. (5. 9), in the *agnyādheya* ceremony, one awakens with it priests who may have fallen asleep. Both applications seem to imply (as Henry suggests) the reading *bodhaya* in a.

Translated: Henry, 7, 58; Griffith, i. 335.

1. O Brihaspati, Savitar, increase thou him; enlighten him unto great good-fortune; however sharpened, sharpen him further; let all the gods revel after him.

The other texts make b and c exchange places; in a, they read *savitar* without accent (as does also the comm.; it suits better with the singular verbs that follow), and *bodháya* for *vardháya*; in (our) b, they give *vardháya* for *jyotáya* (the comm. *dyotaya*); in (our) c, VS.TS. read *saṁtarā́m*; in d, MS. inserts *ca* after *víçve*.

17 (18). Prayer to Dhātar for blessings.

[*Bhṛgu.* — *caturṛcam.* *sāvitram uta bahudevatyam.* *ānuṣṭubham: 1. 3-p. ārṣī gāyatrī: 3. 4. triṣṭubh.*]

The first verse is found in Pāipp. i., the other verses in Pāipp. xx. For further correspondences, see under the several verses. In Kāuç. (59. 19), in the *kāmya* section, hymns 17, 19, 20, 24-26, 29, 42, 46, 51, 79, 80, 82, and 103 of this book are addressed to

Prajāpati by one desiring all kinds of benefits (*sarvakāma*). Further, apparently (so Keçava and the comm.; the text of Kāuç. is not wholly clear), in a women's rite (35. 16), to procure the birth of a male child: the hymn offers little to suggest this save the recurrence of the phrase *dhātā dadhātu;* the verse v. 25. 10 would be much more to the point.

Translated: Henry, 7, 59; Griffith, i. 335.

1. Let Dhātar assign (*dhā*) to us wealth, [he] being master (*īç*), lord of the moving creation; let him yield to us with fulness.

Literally (at the end) 'with full,' to which the comm. supplies *dhanena*. Ppp. shows no variants. TS. (ii. 4. 5[1] et al.) has *dadātu* in **a**, and *vāvanat* for *yachatu* at the end. MS. ⌊iv. 12. 6⌋ has only **a** (with *dadhātu*), combining it with our 2 **b–d**.

2. Let Dhātar assign to his worshiper an unexhausted further life; may we obtain the favor of the all-bestowing god.

TS. (iii. 3. 11[3]), MS. (iv. 12. 6), AÇS. (vi. 14. 16)*, ÇÇS. (ix. 28. 3), and ÇGS. (i. 22), have the same verse, with sundry differences: all † read *dadātu* in **a**, and TS.MS. have *no rayím* for *dāçúṣe* (thus substituting our 1 **a**); in **b**, ÇÇS. and ÇGS. have *akṣitim* at end; in **d**, for *viçvárādhasas*, TS. has *satyárādhasas*, MS.ÇÇS.ÇGS. *satyádharmaṇas*, and AÇS. *vājinīvatas*. Ppp. is defective in this verse, but presents no variants. The comm. explains *dhīmahi* once by *dhārayema* and once by *dhyāyema*. *⌊So also AGS. (transl.), p. 36, note, as in AÇS.⌋ †⌊Save MS.⌋

3. Let Dhātar assign all desirable things unto the progeny-wishing worshiper in his home; for him let the gods wrap up immortality (*amṛ́ta*) — all the gods, Aditi, in unison.

This verse occurs only in TS. (iii. 3. 11[3]) and MS. (iv. 12. 6), both reading alike: for **a**, *dhātā́ dadātu dāçúṣe vásūni;* *mīḍhúṣe* (for *dāçúṣe*) in **b**; *amṛ́tāḥ sáṁ vyayantām* in **c**; and *devā́sas* in **d**. Ppp. gives, for **a**, *dhātā viçvāni* ⌊which rectifies the meter⌋ *dāçuṣe dadātu;* for **c**, *tasyā prajām amṛtas saṁvayantu;* and, in **d**, *devāsas* (rectifying the meter) ⌊and confirming my conjecture made at the former occurrence of this pāda at iii. 22. 1 **d**⌋.

4. Let Dhātar, Rāti, Savitar enjoy this, let Prajāpati, Agni our treasure-lord; let Tvashṭar, Vishṇu, sharing (*rā*) together with progeny, assign wealth to the sacrificer.

The beginning of this corresponds with that of iii. 8. 2, above. The verse is found without variant* in TS. (i. 4. 44[1]); VS. (viii. 17) and MS. (i. 3. 38) have different readings: in **b**, after *prajā́patir*, VS. *nidhipā́ devó agníḥ*, MS. *váruṇo mitró agníḥ;* in **c**, MS. begins *víṣṇus tváṣṭā*, VS. ends *-rarāṇā́s;* in **d**, VS. ends *dadhāta*. Ppp., in **d**, has *pūṣā* instead of *viṣṇus*. ⌊MP. has **c** at i. 7. 12.⌋ *⌊Save *nidhipátis* for *nidhípatis:* cf. *Gram.* § 1267 a.⌋

18 (19). For rain, etc.

[*Atharvan.* — *dvyṛcam. pārjanyam uta pārthivam. 1. 4-p. bhurig uṣṇih; 2. triṣṭubh.*]

Found also in Pāipp. xx. For the use of this hymn by Kāuç. (41. 1; 103. 3; 26. 24, note) in various rites, in conjunction with iv. 15, see under the latter. Verse 2 appears

in Vāit. (4. 8), in the *parvan* ceremonies, accompanying, with other verses, the offering of the *patnīsaṁyāja* oblations.

Translated: Henry, 7, 59: Griffith, i. 336.

1. Burst forth, O earth; split this cloud of heaven; untie for us, O Dhātar, that art master, the skin-bag of the water of heaven.

Ppp. reads, for **a**, *un nambhaya pṛthivīm*, which is better; it reads *bilam* for *dṛtim* at the end; also *udhno* at beginning of **c**; not a single ms. has the right reading of this word, either here or in the other places ⌊cf. iii. 12. 4, n.⌋ where it occurs; here they vary between *utnó* (the great majority, including all SPP's *pada*-mss.), *unnó*, *untó*, *utvó*; the comm. reads correctly *udnas*, and SPP. receives it into his text; our *údhnó* was a mistaken emendation. Our Bp. leaves *bhindhi* unaccented, putting after it the mark of pāda division, and several of the mss. (including our P.s.m.E.p.m.I.) accent in *saṁhitā* accordingly. The verse is found also in TS. (ii. 4. 8²) and MS. (i. 3. 26); both have **a** like Ppp.; MS. has *adás* for *idám* in **b**: both read *udnó* in **c**, and TS. has *dehi* for *dhātar;* and, in **d**, TS. has *sṛjā* for *syā*. The comm. gives three independent explanations of *pra nabhasva:* either *prakarṣeṇa saṁgatā ucchvasitā bhava*, or *vṛṣṭyā* (? mss. *kṛṣṭyā, pṛṣṭyā*) *prakarṣeṇa bādhitā mṛditā bhava*, or ⌊*nabhasva = nahyasva*⌋ *saṁnaddhā bhava*. For *dhātar*, in **c**, he reads *dhāta* " = *dhehi*." The verse is really *anuṣṭubh* (resolving at the beginning *pr-á*). ⌊Play of words between *nabhasva* and *nabhas:* cf. iv. 7. 1.⌋ ⌊Correct *údhnó* to *udnó*.⌋

2. Not heat burned, not cold smote; let the earth, of quick drops, burst forth; waters verily flow ghee for him; where Soma is, there is it ever excellent.

In **b**, Ppp. reads *sadasyate* for *nabhatām;* in **c**, *sadam* for *ghṛtam*. With **c** compare RV. i. 125. 5 **c**.

19 (20). For progeny, etc.

[*Brahman.—mantroktadevatyam. jāgatam.*]

Found also in Pāipp. xix. Kāuç. (35. 17) uses it in a women's rite, with an oblation in the lap of a woman desirous of offspring; and further (59. 19), with hymn 17 etc.: see under the latter.

Translated: Henry, 8, 60; Griffith, i. 337.

1. Prajāpati generates these offspring (*prajás*); let Dhātar, with favoring mind, bestow (*dhā*) [them]; harmonious, like-minded, of like origin; let the lord of prosperity put (*dhā*) prosperity in me.

The verse is to be compared with one in MS. (ii. 13. 23) and ĀpÇS. (xiv. 28. 4), of which the second pāda precisely agrees* with ours, and the fourth nearly (but reading *puṣṭim puṣṭipatir*); while for **a** both have *ā́ naḥ prajā́ṁ janayatu prajā́patiḥ*, and, for **c**, *saṁvatsaré ṛtúbhiḥ saṁvidānáḥ* (ĀpÇS. *ṛtubhiç cākupānaḥ* †); and **d** is MB. ii. 4. 7 **c**. ‡ Our **c**, nom. plur. words, is left without any construction (but emendation to *sayonīs* would make them accus., helping both the construction and the meter): Ppp. has the same **c** as MS., and also gives *janayatu* (for *-ti*) in **a**, as does the comm.; it is doubtless the better reading. Two of the pādas are *triṣṭubh*. *⌊But Āp. has *dadātu*.⌋ †⌊Intending *ca a-kupānaḥ*, as an isolated root-aorist pple? see *Gram.* § 840 b.⌋ ‡⌊But with *puṣṭim puṣṭipatir*, like MS.Āp.⌋

20 (21). Praise and prayer to Anumati.

[*Brahman.* — *ṣaḍṛcam. ānumatīyam. ānuṣṭubham : 3,* ⌊*4*⌋. *triṣṭubh ; 4. bhurij ; 5, 6. jagatī ; 6. atiçākvaragarbhā.*]

Found also in Pāipp. xx. (in the verse-order 1, 2, 3, 5, 6, 4). Used by Kāuç. (59. 19) with hymn 17 etc.: see under 17; and vs. 1 **a** appears also (45. 16) as first pāda of a *gāyatrī* verse accompanying an oblation at the end of the *vaçāçamana* ceremony. Verse 6 is also understood by the schol. as intended by *ānumatī*, occurring in the rule *ānumatīṁ caturthīm* in three different rites, house-building (23. 4), acquisition of Vedic knowledge (42. 11), and *vaçāçamana* (45. 10). In Vāit. (1. 15), the hymn is quoted in the *parvan* ceremonies on the day of full moon.

Translated: Henry, 8, 60; Griffith, i. 337.

1. Let Anumati ('approval') approve ⌊*anu-man*⌋ today our sacrifice among the gods; and let Agni be oblation-carrier of me worshiping.

Ppp's only variant is *yachatām* for *manyatām* at end of **b**. The verse is found in various other texts: VS. (xxxiv. 9), TS. (iii. 3. 11³), MS. (iii. 16. 4), AÇS. (iv. 12. 2), and ÇÇS. (ix. 27. 2). In **a**, MS.ÇÇS. preserve the *a* after *no;* the others put *no* before *adyá* (*'dyá*); in **d**, all save TS. change *bhávatām* to *-tam*, and all have *máyaḥ* for *máma*. MB. (ii. 2. 19) also has *mayas*, but in **a** *iyam* for *adya*, and in **d** *sa no 'dād dāç-*. The translation given implies emendation in **d** to *dāçúṣas ;* the comm. regards it as a case of substitution of dative for genitive. The comm. takes *bhávatām* as 3d sing. middle; but it may perhaps better be viewed (like the *-tam* of the other texts) as dual active, with *anumati* and *agni* together as subject; the corruption of *máyas* to *máma* has rather spoiled the whole construction. The comm. explains Anumati as intending here also, as elsewhere, the goddess of the day of full moon; there is nothing in the hymn that demands or implies that character.

2. Mayest thou, indeed, O Anumati, approve, and do thou make weal for us; enjoy thou the offered oblation; grant us progeny, O goddess.

The first half-verse, with a wholly different second half, is found in the same texts that have vs. 1 (VS. xxxiv. 8; the others as quoted above: also K. xiii. 16): all read *mányāsāi* instead of *mánsase*, and TS. combines *naḥ kṛdhi*. Ppp. has, for **c**, **d**, *iṣas tokāya no dadhat pra ṇa āyūṅṣi tāriṣat*, of which the last pāda agrees* with the other texts (they have, for **c**, *krátve dákṣāya no hinu*). The comm. reads *mansiṣe* for *-sase*, both here and in 6 **d**. Our last half-verse is also 68. 1 **c**, **d**, and nearly 46. 1 **c**, **d**. *⌊But VS.TS.ÇÇS. have *tāriṣas*.⌋

3. Let him, approving, approve wealth rich in progeny, not being exhausted; let us not come to be within his wrath; may we be in his very gracious favor.

The first three pādas correspond to that part of a verse in TS. iii. 3. 11⁴ (to which the comm., by an almost isolated proceeding, refers, with notice of the differences of reading) which preserves the consistency of the hymn by reading the feminines, *-mānā* at end of **a**, and *tásyāi* in **c**; Ppp. apparently intends the same with *-mānāṣ* and *tasyā*, and it further agrees with TS. in giving, for **d**, *sā no devī suhavā çarma yachatu.* The change of our text to masculines seems a mere corruption. Our **d** is nearly RV. viii. 48. 12 **d**.

4. The easily-invoked, approved, generous (*sudā́nu*) name that is thine, O well-conducting Anumati — therewith fill our sacrifice, O thou of all choice things; assign us, O fortunate one, wealth rich in heroes.

Ppp. reads *sudāvas* at end of **b**, and has a wholly different second half-verse: *tena tvaṁ sumatiṁ devy asma iṣaṁ pinva viçvavāraṁ suvīram.* The last half-verse is repeated below as 79. 1 **c**, **d**. ⌊In **c**, *no* is superfluous.⌋

5. Anumati hath come unto this well-born offering, in order to ⌊our⌋ abounding in fields and in heroes; for her forethought (*prámati*) hath been excellent; let her, god-shepherded, aid this offering.

Ppp. has a different first half: *ā no devy anumatir jagamyāt sukṣatrā vīratā yā sujātā;* ⌊its **d** appears to be *sa imaṁ yajñaṁ bhavatu nevajuṣṭā*, intending perhaps *avatu devajuṣṭam:* Roth's collation is not quite consistent with his note.⌋ Neither this verse nor the next has any *jagatī* character. ⌊For **b**, the Ppp. version suggests that the original reading may have been *sukṣetrá suvīrátāyāi sújātā:* cf. Roth, *Ueber gewisse Kürzungen im Wortende im Veda*, page 6.⌋

6. Anumati hath become all this — what stands, moves, and all that stirs; may we be in the favor ⌊*sumati*⌋ of thee as such, O goddess; O Anumati, for mayest thou approve us.

Ppp. has, for **a**, *anumatir viçvam idaṁ jajāna;* ⌊in **b** (omitting *u* and *viçvam*), it reads *yad ejati carati yac ca tiṣṭhati*, thus rectifying the meter⌋.

21 (22). In praise of the sun.

[*Brahman. — mantroktātmadevatyam. çakvarīvirāḍgarbhā jagatī.*]

Found also in Pāipp. xx., and in SV. (i. 372). According to Kāuç. (86. 16), the verse is used in the *pitṛnidhāna* division of the funeral ceremony accompanying the application of the *dhruvanas* (*sic*); ⌊see xviii. 3. 10, 17.⌋

Translated: Henry, 9, 61; Griffith, i. 338.

1. Come ye together all with address (*vácas*) to the lord of the sky; [he is] the one mighty (*vibhū́*) guest of people; may he, ancient, conciliate the present one; him, being one, the track hath much turned after.

The verse is here literally rendered according to the AV. version, but comparison with SV. and Ppp. shows plainly that its readings are very corrupt. SV. reads, in **a**, *s. viçvā ójasā;* it has at beginning of **b** *yá éka íd bhū́r;* in **c**, *ājígīṣam;* in **d**, *vartanír*, and *éka ít* at the end (omitting *purú*). Ppp's version is this: **a**, **b**, *sam āitu viçvā oham ā pati divo eṣa ita bhūr aditir janānām;* in **d**, *vivṛte 'kam it paruḥ.* ⌊Henry suggests some emendations.⌋ The meter (12 + 10 : 11 + 14 = 47) is not accurately defined by the Anukr.

22 (23). To the sun (?).

[*Brahman. — dvyṛcam. liṅgoktadevatyam. 1. 2-p. 1-av. virāḍgāyatrī; 2. 3-p. anuṣṭubh.*]

Found also in Pāipp. xx. Both verses form a single long verse in SV. (i. 458). Appears in Kāuç. (66. 14), in the *savayajñas*, with vi. 31, on giving a spotted cow. In Vāit. (13. 8) it follows, in the *agniṣṭoma*, next after hymn 14.

Translated: Henry, 9, 61; Griffith, i. 338.

1. This one [is] a thousand for our seeing, thought of the poets, light in extent.

The translation is only mechanical, the real sense being wholly obscure. SV. reads *ā́navo dr̥çáḥ* (for *ā́ no dr̥çé*): Ppp., *ā na r̥ṣiṣ;* and *aditir* for *matir*. SV. ends with *vidharma*. The comm. divides the verses differently, ending the first with *sam āirayan*, against the mss., the Anukr., the SV., and the evident connection ⌊but apparently with Ppp.⌋. The metrical definitions of the Anukr. are bad; each verse is 12+8, the second having an added pāda of 11 syllables.

2. The ruddy one sent together the collected dawns, faultless, like-minded, most-furious, in the gathered stall of the cow.

Even to make a mechanical version it has been necessary to read *āirayat*, with SV., which has further, at the end, *manyumántaç citā́ góḥ;* Ppp. gives *īraya*, and *citayo goḥ*.

The second *anuvāka*, ending here, has 9 hymns and 22 verses; the Anukr. quotation says *dve dvitīye tu vidyāt*.

⌊In the head-line of p. 150 of the Berlin edition, correct the misprinted *kāṇḍa*-number 6 to 7.⌋

23 (24). Against ill conditions and beings.

[*Yama.* — *mantroktaduṣvapnanāçanadevatyam: ānuṣṭubham.*]

The hymn is merely a repetition of iv. 17. 5 above, and is not found in Pāipp. otherwise than as part of the latter hymn. It is used neither by Kāuç. nor by Vāit. ⌊As to its insertion in the second *anuvāka*, see p. 389, near top.⌋

Translated: Henry, 9, 62; Griffith, i. 338.

1. Evil-dreaming, evil-living, demon, monster, hags, all the ill-named (f.), ill-voiced — them we make disappear from us.

24 (25). To various gods.

[*Brahman.* — *sāvitram: trāiṣṭubham.*]

Not found in Pāipp. Used by Kāuç. (59. 19) only with 17 etc.: see under hymn 17.

Translated: Henry, 10, 62; Griffith, i. 339.

1. What Indra dug for us, what Agni, all the gods, what the well-singing Maruts — that may Savitar of true ordinances, may Prajāpati, may Anumati confirm to us.

The comm. reads *asanat* (= *adadāt*) in a. and so do our Bp.I. (E. *aṣanat* p.m.), although SPP. reports no such variant among his authorities.

25 (26). Praise to Vishṇu and Varuṇa.

[*Medhātithi.* — *dvyr̥cam. vāiṣṇavam. trāiṣṭubham.*]

The hymn is found also in Pāipp. xx. Used by Kāuç. (59. 19) only with hymn 17 etc. (which see).

Translated: Ludwig, p. 429; Henry, 10, 63; Griffith, i. 339.

1. By whose ⌊du.⌋ force were established the spaces (*rájas*), who by heroisms are most heroic, most mighty, who by their powers lord it unopposed — to Vishṇu, to Varuṇa hath gone the first invocation.

The verse is found also in a number of other texts: VS. (viii. 59), TB. (ii. 8. 4⁷), MS. (iv. 14. 6), ṢB. (i. 5), AÇS. (v. 20. 6), ÇÇS. (iii. 20. 4): all of them agree nearly in their variations from our text: thus, *vīryèbhir* (but MS. *vīrébhir*) for our *yā́u vīryāir* in **b**; *yā́* and *ápratītā* (but TB. *-ttā*) in **c**: and *víṣṇū*, *váruṇā*, and *pūrvā́hutāu* (but MS. *-tim*) in **d**; TB. further *çáciṣṭhā* in **b**. Ppp. has *stabhitā* in **a**, and *çacībhiḥ* (for *çáviṣṭhā*) in **b**.

2. In whose (sing.) direction is whatever shines out here, [whatever] both breathes forth and looks abroad mightily (*çácībhis*), of old, by the god's ordinance, with powers (*sáhas*) — to Vishṇu, to Varuṇa hath gone the first invocation.

The first pāda is found above as iv. 23. 7 **a**, and nearly as iv. 28. 1 **b**; also in TS. iii. 3. 11⁴. Ppp. reads, for **c**, *maho* * *ṛtasya dharmaṇā yuvānā*, and begins with *yayos*. The comm., in **b**, seems to give *prā 'niti ca*. The first pāda is rather *jagatī*. *⌊So Roth's collation: his notes give *mahā*.⌋

26 (27). Praise and prayer to Vishṇu.

[*Medhātithi. — aṣṭarcam. vāiṣṇavam. trāiṣṭubham: 2. 3-p. virāḍgāyatrī; 3. 3-av. 6-p. virāṭçakvarī: 4–7. gāyatrī; 8. triṣṭubh.*]

Only vss. 1–3, and those not complete, are found in Ppp. (xx.). Most of the material of the hymn is found in RV. ⌊i. 154 and 22⌋ and elsewhere: see under the different verses. The hymn is found in Kāuç. (59. 19) only in connection with hymn 17 etc. (see 17). But in Vāit. the different verses appear many times. Verse 1 is used (13. 14) in the entertainment of Vishṇu, in the *agniṣṭoma* (next after hymn 5, above), and later in the same ceremony (15. 12), with setting up the support of the *havirdhānas*. Verse 3, in the *parvan* ceremonies, accompanies (4. 20) the sacrificer's approach to the *āhavanīya* fire; and again, in the *agniṣṭoma* (13. 5), his exit from the sacrificial hut; while its second part (**c–f**) goes with the offering of an oblation to Vishṇu at the beginning of the *paçubandha* (10. 1). Verses 4 and 5 accompany (15. 10) offerings to the two wheel-tracks of the *havirdhāna*-carts in the *agniṣṭoma*. With verse 6, in the *agnicayana* (29. 2), mortar and pestle are set down; and with 6 and 7, in the *paçubandha* (10. 10), the sacrificial post is set upright; and the comm. regards vs. 4 as intended by the "verse to Vishṇu" in 2. 3 and 23. 14. The comm., moreover, quotes the hymn as used by the Nakṣatra Kalpa (18) in a *mahāçānti* ceremony named *vāiṣṇavī*; and vs. 3 **c–f** by the same (14) with an offering to Vishṇu in the *adbhutaçānti*; and vs. 4 by the same (19), in the rite called *tvāṣṭrī*, with tying on of a triple amulet.

Translated: Muir, iv². 68, 63 (nearly all); Henry, 10, 63; Griffith, i. 339.

1. Of Vishṇu now I would speak forth the heroisms, who traversed (*vi-mā*) the spaces of the earth, who established the upper station, striding out triply, he the wide-going one.

The verse is RV. i. 154. 1 (also VS. v. 18; TS. i. 2. 13³; MS. i. 2. 9, all precisely like RV.), which reads at end of **a**, in different order, *vīryā̀ṇi prá vocam*. *Prá* in our text

is a misprint for *prá*, which all our *saṁhitā*-mss. give. ⌊The vs. seems to be suggested by RV. i. 32. 1.⌋

2. So Vishṇu praises forth his heroisms, like a fearful wild beast, wandering, mountain-staying, —

From distant distance may he come hither. —

The first two pādas of this verse, with the first two of our vs. 3, form one verse in the other texts: RV. i. 154. 2; TB. ii. 4. 3[4]; MS. i. 2. 9; Āp. xi. 9. 1; and also in Ppp., which has it alone, besides our vs. 1. RV.MS. read *vīryèṇa*, which is better, in **a**; TB.Āp. *vīryà̄ya* instead. Our second pāda forms, together with our (intruded) third pāda, a first half-verse in several other texts: RV. x. 180. 2; SV. ii. 1223; VS. xviii. 71; TS. i. 6. 12[4]; MS. iv. 12. 3; instead of *jagamyāt* is read *jaganthā* by all except TS., which has *jagāmā*; the whole (RV. etc.) verse is our vii. 84. 3 below. The comm. unites to this verse the first two pādas of the one following, which certainly belong much more properly with it; but the mss. and the Anukr. require the division as made in our text; and SPP. also follows them.

3. Upon whose three wide out-stridings dwell all beings.

Widely, O Vishṇu, stride out; widely make us to dwell; drink the ghee, O thou ghee-wombed one; prolong the master of the sacrifice on and on.

Made up of the second half of a RV. etc. *triṣṭubh* verse (see above: no text shows in this half any various readings) and a whole *anuṣṭubh* verse, which also is found in a number of other texts (VS. v. 38; TS. i. 3. 4[1]; MS. i. 2. 13; AÇS. v. 19. 3; ÇÇS. viii. 4. 3), and almost without variants (only TS. combines *naḥ kṛdhi* in **b**, and MS. reads *ghṛtavane* in **c**). ⌊Ppp. ends with **b** (*viçvā*).⌋

4. Here Vishṇu strode out; thrice he set down his steps; [it is] collected in his dust.

This and the three following verses form one connected passage also in RV. (i. 22. 17–20) and SV. (ii. 1019–22), but not in the other texts in which they are, in part or all, found. In this verse, RV.SV. read *padám* at end of **b**,* and SV. has *pāṅsulé* at end of **c**. Of the other texts, VS. (v. 15) and TS. (i. 2. 13[1]) agree with RV.; MS. (i. 2. 9 et al.) has *padá*, like our text. The meaning of **c** is obscure and disputed: the comm. here explains thus: *viṣṇoḥ . . . pāṅsumati pāde lokatrayam . . . samavasthāpitaṁ samākṛṣṭaṁ vā*. Henry renders "for him it is reduced to a dust-heap." *⌊SV. also at i. 222.⌋

5. Three steps Vishṇu strode out, the unharmable shepherd, ordaining (*dhṛ*) here (*itás*) [his] ordinances.

RV.SV. read *átas* at beginning of **c**, and VS. (xxxiv. 43) agrees with them; TB. (ii. 4. 6[1]) has instead *tátas*. It seems hardly possible to give *itás* its distinctive meaning 'from here'; but Henry combines it with *ví cakrame*: "from here." The comm. has *atas*.

6. Behold ye the deeds of Vishṇu, from where he beholds [your] courses (*vratá*), [he] Indra's suitable companion.

Or *yátas* in **b** may mean simply 'as.' Not only RV.SV., but also the other texts containing this verse (VS. vi. 4 et al.; TS. i. 3. 6[2]; MS. i. 2. 14), have the same readings with ours. The comm. explains *paspaçe* as *spṛçati badhnāti vā*!

The comm. strangely * closes the hymn here, and treats its last two verses as ⌊belonging to the next: see p. 389⌋. *⌊Because he has got to the end of his "spoiled decad"?⌋

7. That highest step of Vishṇu the patrons (*sūrí*) ever behold, like an eye stretched on the sky.

In all the texts, this verse is given in connection with the preceding one. RV.SV., and also VS. (vi. 5), have precisely our text; TS. (i. 3. 6² et al.) differs only by accenting, according to its usage, *diví 'va* *; MS. (i. 2. 14) reads *çáyā* for *sádā* in **b**. *⌊*Gram.* § 128; Prāt. iii. 56.⌋

8. From the sky, O Vishṇu, or also from the earth; from the great wide atmosphere, O Vishṇu, fill thy hands abundantly with good things; reach forth hither from the right, hither also from the left.

The verse is found also in VS. (v. 19), TS. (i. 2. 13²), and MS. (i. 2. 9). VS.TS. insert *vā* after *divás* in **a** and *mahás* in **b**, and TS. reads *utá vā* for *urós* in **b**, while MS. has, for **b**, *urór vā viṣṇo bṛható antárikṣāt*; TS. combines both times *viṣṇav u*; VS. has, for **c**, *ubhā́ hí hástā vásunā pṛṇásva*; TS.MS. accent *vasavyāis*, which is decidedly more regular (but SV. i. 298 has *vasávye*): and all three accent *ā́ prá ya*, which is also more in accordance with usage (our *pada*-text *ā́-práyaccha*). The first two pādas are of 10 syllables each; ⌊but the *vā*'s of VS.TS. make them good *triṣṭubh*⌋.

27 (28). Prayer and praise to Iḍā.

[*Medhātithi* (?). — *mantroktedādāivatam. trāiṣṭubham.*]

Not found in Pāipp., but occurs in ĀpÇS. iv. 13. 4. Kāuç. makes no use of the verse; but in Vāit. (3. 15) it accompanies a libation to Iḍā in the *parvan* ceremonies.
Translated: Ludwig, p. 433; Henry, 11, 64; Griffith, i. 341.

1. Let Iḍā herself dress us with the vow (*vratá*), [she] in whose place (*padá*) the pious purify themselves; ghee-footed, able, soma-backed, she, belonging to all the gods, hath approached the offering.

Or *vratá* in **a** may mean the *vrata*-milk (comm. simply *karman*). ĀpÇS. omits *eva* and reads *ghṛtena* for *vratena* in **a**, and has for **c**, *vāiçvānarī çakvarī vāvṛdhānā*. The comm. reads *upā 'sthita* in **d**.

28 (29). Of the instruments of offering.

[*Medhātithi* (?). — *vedadevatākam. trāiṣṭubham.*]

Found also in Pāipp. xx. To this hymn, as to the preceding, Kāuç. pays no attention; but it is used twice by Vāit.: once in the *parvan* ceremony (4. 12), as the *hotar* unties the *veda*-bunch; and once in the *agniṣṭoma* (13. 2), in connection with the *prāyaṇīya iṣṭi*.

Translated: Ludwig, p. 19; Henry, 11, 65; Griffith, i. 341.

1. The *vedá* [is] well-being, the tree-smiter well-being; the rib [is] sacrificial hearth (*védi*), the ax our well-being; oblation-making, worshipful, lovers of the offering, let those gods enjoy this offering.

The first half-verse corresponds to the initial clauses of TS. iii. 2. 4¹: *sphyáḥ svastír vighanáḥ svastíḥ párçur védiḥ paraçúr naḥ svastíḥ*. By the *vedá* is doubtless here

meant the bunch of sacred grass so called, used in the ceremonies of offering (*darbha-muṣṭi*, comm.). The *ṇ* of *drughaṇas* (p. *dru॰ghanaḥ*) is prescribed by Prāt. iii. 76. The comm. explains it by *lavitrādiḥ*, because *drur drumo hanyate 'nena*. Half of SPP's authorities accent *páraçus* the first time, and of ours all but one (D.), and we accordingly adopted that reading in our text, as it seemed very unlikely that it would be so distinguished from *paraçús* in the same pāda without reason — and the reason in fact seems to be that it stands for *párçus* (TS.) ⌊which pronunciation the meter decidedly favors — for the *suasti* at the end of b must scan as 3 syllables⌋. SPP. accents *paraçús* both times. The comm. apparently understands *páraçus*, as he explains it as *parçuḥ pārçvavaṅkris* ⌊*tṛṇādicchedanī*⌋. but the second *paraçús* by *vṛkṣacchedanasādhana*. He takes away the strange inconsistency in the use of *svasti* by reading (like TS.) *svastiḥ* at end of b. ⌊Discussions of *drughaṇa*: Geldner, *Ved. Stud.* ii. 3; von Bradke, ZDMG. xlvi. 462; Bloomfield, ib. xlviii. 546; Franke, WZKM. viii. 342.⌋ ⌊In b, Ppp. reads *paraçur vediṣ paraçu nas svasti*, and, in d, *havir idaṁ* for *yajñam imaṁ*.⌋

29 (30). To Agni and Vishṇu.

[*Medhātithi* (?). — *dvyṛcam. mantroktadāivatam. trāiṣṭubham.*]

Found also in Pāipp. xx. (in inverse order of verses); and, as connected passage, further in TS. (i. 8. 22[1]) and ÇÇS. (ii. 4. 3). Used by Kāuç. (32. 3), with hymns 42, 46, 78, 112, in a remedial rite for various diseases, with binding of grass on the joints; and also (59. 19) with 17 etc.: see 17. In Vāit. (8. 1), it accompanies an offering to Agni and Vishṇu at the beginning of the *parvan* ceremony. ⌊Whitney seems to doubt whether the Anukr. does not mean to ascribe this hymn (and 27, 28) to *Bhṛgvaṅgiras*.⌋

Translated: Ludwig, p. 374; Henry, 12, 65; Griffith, i. 341.

1. O Agni-and-Vishṇu, great [is] that greatness of yours; ye drink of the ghee that is called secret, assuming seven treasures in each house; may your tongue move on to meet the ghee.

TS. has, in b, the imperative *vītám*, and ÇÇS. *pātam*, and both *gúhyāni*, which makes of *nā́ma* an accus. pl.; at the end, TS. has *caraṇyet*, and ÇÇS. *-ṇyat*; and both *dádhānā* at end of c: ÇÇS. further exchanges 1 c and 2 c, and has *upa* for *prati* at beginning of d. MS. mixes up the material of the two verses still more, putting our 1 b, c after our 2 a in iv. 10. 1, and our 2 b, c after our 1 a in iv. 11. 2 (in iv. 10. 1 it reads *gúhyāni* and *dádhānā*, like the other two texts, but *pāthás*, like ours); in d (iv. 11. 2), it has *ánu* (the text wrongly *nú*) instead of *práti*, and at the end *-ṇyat*. KB. (vii. 2) has two pādas resembling d (one with *upa* and one with *prati* at the beginning, and both ending with *caraṇyat*). With b compare further RV. iv. 58. 1 c, and with c RV. v. 1. 5 ⌊c and vi. 74. 1 c⌋. Ppp. exchanges the place of 1 b and 2 b, and reads in the former (like ÇÇS.) *pātam* and *guhyāni* ⌊see my addition to note to vs. 2⌋.

2. O Agni-and-Vishṇu, great [is] your dear domain (*dhā́man*); ye partake of (*vī*) the ghee, enjoying secret things, increasing by good praise in each house; may your tongue move up to meet the ghee.

For the exchanges of pādas in the other texts, see under the preceding verse; for this verse we have here further AÇS. (ii. 8. 3), without such exchange. In the material corresponding to our 2, all the other texts read *juṣāṇā́* at end of b; at end of d, TS. has again *-ṇyet*, and all the others *-ṇyat*; TS.MS. have *vāvṛdhānā́* at end of c, and TS.

suṣṭutír, MS. *suṣṭutí*, before it; while AÇS.ÇÇS. read instead *suṣṭutir vām iyānā*, evidently corrupt. Ppp. has, for **b** (putting it in the other verse), *pātaṁ ghṛtasya guhyā juṣāṇaḥ*. VS. (viii. 24) and MS. (in i. 3. 39), finally, have a second half-verse nearly like our **c**, **d**, but addressed to Agni, with a wholly different first half: it reads *dáme-dame samídhaṁ yakṣy* (MS. *yákṣy*) *agne práti te jihvā́ ghṛtám úc caraṇyat*. ⌊The "inversion" of the verses in Ppp., taken with the "exchange of pādas 1 b and 2 b," seems to mean that the Ppp. reading is as follows: *agnāviṣṇū mahi dhāma priyaṁ vāṁ pātaṁ ghṛtasya guhyāni nāma : dame-dame* etc.; and then, *agnāviṣṇū mahi tad vāṁ mahitvaṁ pātaṁ ghṛtasya guhyā juṣāṇaḥ : dame-dame* etc.⌋

30 (31). For successful anointing.

[*Bhṛgvañgiras.* — *dyāvāpṛthivīyam uta pratipādoktadevatākam. bārhatam.*]

Not found in Pāipp. Used by Kāuç. (54. 6) in the *godāna* ceremony, to accompany the anointing of the youth's eyes. Vāit. (10. 5) makes it accompany, in the *paçubandha*, the anointing of the sacrificial post.

Translated: Henry, 12, 65; Griffith, i. 342.

1. Well anointed for me have heaven-and-earth, well anointed hath Mitra here made [it]; well anointed for me may Brahmaṇaspati, well anointed may Savitar make [it].

The comm. supplies *akṣiyugaṁ yūpaṁ vā* for *svāktam* to agree with. The meter is plainly *anuṣṭubh*.

31 (32). To Indra: for aid.

[*Bhṛgvañgiras.* — *āindram. bhuriktriṣṭubh.*]

Like the preceding, not found in Pāipp. Used by Kāuç. (48. 37), with hymns 34 and 108, and with vii. 59 ⌊or vi. 37. 3 (but see note to vii. 59)⌋, in a witchcraft ceremony against enemies, while laying on the fire fuel from a tree struck by lightning.

Translated: Henry, 12, 66; Griffith, i. 342.

1. O Indra, with abundant best possible aids, O generous hero, quicken us today; whoever hates us, may he fall downward; and whom we hate, him let breath quit.

The verse is RV. iii. 53. 21, which has for sole variant *yácchreṣṭhābhis* ⌊which the meter alone would suggest as an emendation⌋ (p. *yāt○çre-*) in **b**. The combination *sás padīṣṭa* is prescribed by Prāt. ii. 58. The comm. treats *yāvat* and *çreṣṭhābhis* as independent words.

32 (33). Homage to Soma (?).

[*Brahman.* — *āyuṣyam. ānuṣṭubham.*]

Found also (except **d**) in Pāipp. xx. It is, without variant, RV. ix. 67. 29 (which also lacks **d**). Used by Kāuç. twice (58. 3, 11) in rites for length of life (on account of the concluding pāda), with iii. 31, iv. 13, and other passages, in the ceremony of initiation of a Vedic student. It is reckoned (54. 11, note) to the *āyuṣya gaṇa*.

Translated: by RV. translators; and Henry, 12, 66; Griffith, i. 342.

1. Unto the dear, wonder-working, young, oblation-increasing one have we gone, bearing homage; long life-time let him make for me.

The verse is in RV. addressed to Soma. The comm. understands it here of Agni. He explains *pániṣnatam* as *çabdāyamānaṁ stūyamānaṁ vā.*

33 (34). For blessings: to various gods.

[*Brahman.—mantroktadevatyam. pathyāpañkti.*]

Found, without variant, in Pāipp. vi.: also in a number of other texts: see below. The verse has various uses in Kāuç.: next after hymn 15, in a rite for prosperity (24. 8), with offering a dish of mixed grain; in the ceremony of reception of a Vedic student, twice (57. 22, 25), in the ⌊*agnikārya*⌋, with sprinkling thrice repeated; and (note to 53. 4) the schol. add it in other rites, the *godāna* etc. In Vāit. (29. 21), the *brahman*-priest makes the sacrificer repeat it on being anointed, in the *agnicayana* ceremony.

Translated: Henry, 13, 66; Griffith, i. 342.

1. Let the Maruts pour me together, together Pūshan, together Brihaspati, together let Agni here pour me with both progeny and wealth; long life-time let him make for me.

'Pour together' (*saṁ-sic*), i.e. mingle, combine, unite; the expression probably chosen as accompanying an action of mixing things together by pouring. In their corresponding verses, TA. (ii. 18[4]), JB. (i. 362), ĀpÇS. (xiv. 18. 1), and PGS. (iii. 12. 10) have *índras* instead of *pūṣā́* in **b**: ĀpÇS. has *vas* instead of *mā* in **a** and **c**; in **d**, TA.JB.ĀpÇS. have *ā́yuṣā* for *prajáyā*, and TA.JB. *bálena* for *dhánena;* **e** is wanting in PGS.: ĀpÇS. has *sarvam* and *dadhātu*, TA. *ā́yuṣmantaṁ karota mā.* The variants of K. (xxxv. 2) are not accessible.

34 (35). To Agni: against enemies.

[*Atharvan.—jātavedasam. jāgatam.*]

Found also in Pāipp. xx. (but only the first half-verse). Used by Kāuç. (36. 33), in a rite concerning women, to prevent generation of a male child; also (48. 37), with hymn 31 etc., against enemies: see under 31. Vāit. (29. 6) applies the verse, with the next, 35. 1, in the *agnicayana*, while the bricks called *asapatna* are laid on the fifth course of the fire-altar.

Translated: Henry, 13, 66; Griffith, i. 343.

1. O Agni, thrust forth my rivals that are born; thrust back, O Jātavedas, those unborn; put underfoot those that want to fight [me]; may we be guiltless for thee unto Aditi.

The first half-verse (with a totally different second half) occurs also in VS. (xv. 1), TS. (iv. 3. 12[1]), TA. (ii. 5. 2), and MS. (ii. 8. 7). ⌊Cf. *Kaṭha-hss.*, p. 73.⌋ They all read *nas* instead of *me* in **a**: and VS. has *ṇuda* (not *ṇudā*) before it, and *nuda jātavedaḥ* at end of **b**. The comm. (backed up by two or three of SPP's authorities) understands *té* instead of *te* in **d**, and SPP. (unwisely) adopts that reading in his text. The meter is too irregular to be properly called simple *jagatī.* ⌊The excision from **d** of *vayám* and the worse than superfluous *te* would make all regular, 11+11 : 12+11.⌋ ⌊Ppp. in **a** exchanges the place of *jātān* and *sapatnān* and omits *me;* has *çṛṇīhi* for *nudasva* in **b**: and omits **c**, **d**.⌋

35 (36). Against a rival (woman).

[*Atharvan.* — *çrcam.* *jātavedasam.* *ānuṣṭubham* : *1, 3. triṣṭubh.*]

The first two verses are found also in Pāipp. xx., but not together. Kāuç. employs the hymn in the same rule (36. 33) as hymn 34, to prevent an enemy's wife from bearing children; only vss. 2 and 3 are suited to such use. For the use of vs. 1 by Vāit. (29. 6), see under the preceding hymn.

Translated: Ludwig, p. 477 (vss. 2, 3); Henry, 13, 67; Griffith, i. 343, and 475; Bloomfield, 98, 545.

1. Overpower away with power [our] other rivals; thrust back, O Jātavedas, those unborn; fill this royalty unto good fortune; let all the gods revel after him.

Of this verse also the first half, with a wholly different second half, is found in VS. (xv. 2), TS. (iv. 3. 12[1]), and MS. (ii. 8. 7); all read, for **a**, *sáhasā jātā́n prá ṇudā naḥ sapátnān*. Our second half, especially the last pāda, is rather wanting in connection with what precedes; Ppp. improves **d** by reading *anu tvā devās sarve juṣantām*. The comm. explains *rāṣṭram* by *asmadīyaṁ janapadam*, and *enam* by *çatruhananakarmaṇaḥ prayoktāram*.

2. These hundred veins that are thine, and the thousand tubes — of them all of thine I have covered the opening with a stone.

Ppp. reads *sākam* for *aham* in **c**. The comm. regards the verse as addressed to a *vidveṣiṇī strī*. To him the *hirās* are the minute, and the *dhamanis* the large vessels.

3. The upper part of thy womb I make the lower; let there not be progeny to thee, nor birth; I make thee barren (*asū́*), without progeny; I make a stone thy cover.

The mss. are divided between *sū́tuḥ* and *sū́nuḥ* at end of **b** (our Bp.D. read *sū́nuḥ*), and SPP. adopts *sū́nuḥ* (following half his authorities and the comm.), but wrongly, as the accent plainly shows.* The comm. reads *açvām* at beginning of **c**, and supports it by a ridiculous explanation: it stands for *açvatarīm* 'a she-mule,' and she-mules are not fruitful! ⌊In the Berlin ed., the *r* of *kṛṇomi* in **c** is wanting.⌋ *⌊Cf. the note to i. 11. 1.⌋

The discordance between vs. 1 and vss. 2 and 3 is so complete that it is difficult to believe them all to form one hymn together; and vs. 1 evidently belongs with hymn 34: vss. 2 and 3, moreover, are probably combined on account of their resemblance in the closing pādas. But there is no disagreement among the authorities with regard to the division.

36 (37). Husband and wife to one another.

[*Atharvan.* — *mantroktākṣidevatyam.* *ānuṣṭubham.*]

Of this verse are found in Pāipp. only the first words, a lacuna following. Kāuç. (79. 2) prescribes its use in the marriage ceremonies of the fourth day, as the two spouses anoint one another's eyes.

Translated: Weber, *Ind. Stud.* v. 248; Grill, 55, 179; Henry, 13, 67; Griffith, i. 343; Bloomfield, 96, 546. — Cf. also Bergaigne, JA. 8. iii. 200, note (1884).

1. The eyes of us two [be] of honey-aspect; our face [be] ointment; put (*kṛ*) thou me within thy heart; may our mind verily be together.

The comm. begins with *akṣāu*, and Ppp. also reads the same. The *pada*-text divides *sahá 'sati* into *sahá : ásati*, which is plainly wrong (should be *asati*).

37 (38). The wife to the husband.

[*Atharvan.* — *liñgoktadevatyam. ānuṣṭubham.*]

Wanting in Pāipp., but perhaps by reason of the lacuna noted under the preceding verse. Employed by Kāuç. (79. 7) in the same ceremony as the preceding hymn, with the direction *ity abhichādayati*, which may well enough mean, as plainly required by the sense of the verse, 'she envelops him,' but is explained by the schol. as 'one envelops the two spouses.'

Translated: Weber, *Ind. Stud.* v. 248; Grill, 55, 179; Henry, 14, 67; Griffith, i. 343: Bloomfield, 96, 546.

1. I bridle (*abhi-dhā*) thee with my Manu-born garment, that thou mayest be wholly mine, mayest not make mention of other women.

The comm. explains *manu-* alternatively by *mantreṇa*, and takes *kīrtayās* as = *uccares;* and he supplies *nāmadheyam* as the latter's direct object, governing *anyāsām*. "Manu-born" is a strange epithet for a garment; perhaps the woman's embrace is intended, or her hair — if this be not too poetic. The second half-verse is nearly identical with 38. 4 **c**, **d**.

38 (39). To win and fix a man's love: with a plant.

[*Atharvan.* — *pañcarcam. vānaspatyam. ānuṣṭubham: 3. 4-p. uṣṇih.*]

The first two verses of this hymn are found in Pāipp. xx., but in a fragmentary and corrupt condition; the remaining three, in iii. Used, according to Kāuç. (36. 12), with vi. 129, 139, in a rite concerning women; the plant is fastened to the head (of the woman ⌊so the comm.⌋), and she enters the village. (Keçava explains differently.) ⌊He regards a man as object of the rite (*tasya çirasi baddhvā*), as indeed the text of vs. 2 **d** requires.⌋

Translated: Weber, *Ind. Stud.* v. 249; Ludwig, p. 515; Grill, 59, 179; Henry, 14, 68; Griffith, i. 344; Bloomfield, 103, 546.

1. I dig this remedy, me-regarding, greatly wailing, the returner of one going away, greeter of one coming.

Only the first half-verse is found in Ppp. The comm., after Kāuç., understands the remedy to be that named *sāuvarcala*,* "Sochal salt." *Māmpaçyam* he explains as either *mām eva nārim paçyat* or *mām eva asādhāraṇyena patye pradarçayat;* there can properly be no causative force in *-paçya*. ⌊Weber suggests that *māmpaçyam* may be a misprint for *sā-*; but the mss. of SPP. and W. all appear to have *mā-*, except W's Bp., which has *sā-*.⌋ The other difficult epithet, *abhiroruḍam*, he makes no difficulty of explaining as if it contained the root *rudh* instead of *rud: patyuḥ anyanārīsaṁsargam abhito nirundhat!* That might be convenient, if admissible; the *abhi* with *roruda* is obscure: perhaps 'wailing at or after [me].'

*⌊But Kāuç., Dārila and Keçava, and the comm. seem to intend by *sāuvarcala* a root or flower and not a salt decoction (cf. OB. vii. 195) therefrom. See Bloomfield's note, p. 539. He observes that the Sūtra does not here inspire us with confidence in its exactness.— See further my addition to note on vs. 5.⌋

2. Wherewith the Āsurī put down Indra from among the gods, therewith put I thee down, that I may be very dear ⌊fem.!⌋ to thee.

The comm. explains *āsurī* alternatively as *asurasya māyā*, and renders *ni cakre* by *yuddhe svādhīnaṁ kṛtavatī*. ⌊Weber, Henry, and Bloomfield understand this vs. as relating to Indra's seduction by an *āsurī*: cf. Oertel, JAOS. xix[2]. 120.⌋ ⌊Ppp. corrupt, as noted above.⌋

3. Correspondent (*pratīcī*) to Soma art thou, correspondent also to the sun, correspondent to all the gods; as such we address ⌊*acha-ā-vad*⌋ thee.

'Correspondent,' perhaps 'a match for, as effective as'; Henry translates: "looking in the face." The comm. declares the plant *çaṅkhapuṣpī* to be addressed in the verse, and paraphrases *pratīcī* by *vaçīkaraṇārtham pratyag-añcanā*. Ppp. inserts *oṣadhe* at end of **a**, and reads *anu* for *uta* in **b**. The verse admits of being read, artificially, as 7×4 = 28.

4. I am speaking; not thou; in the assembly verily do thou speak; mayest thou be mine wholly; mayest thou not make mention of other women.

Ppp. has, in **a**, *vadāni mahattvam*, and *vadāni* would be a preferable reading, but it is given by only one of our mss. (D.) and three of SPP's, and is not admitted in either printed text. All the mss. (except our I.) accent *váda* at end of **b**, which accent SPP. accordingly properly enough accepts; the accent is no more anomalous than that of *kīrtáyās* in **d**: which, however, we might regard as imitated after 37.1 **d** above, where the same half-verse is found nearly unchanged.

5. If thou art either beyond people, or if beyond streams, may this herb, having as it were bound [thee], conduct thee in hither to me.

With *tirojanám* compare the oftener used *atijanám**; the virtual meaning is 'in uninhabited regions.' Ppp. makes better meter in **c** by reading *iyaṁ tvā mahyam oṣadhiḥ*. The comm. curiously reads *tirocanam*, "with concealed going" ⌊*tiras* and *acanam*⌋. The meter of the second half-verse is too irregular to be passed unnoticed. *⌊See OB. vii. 385 and BR. i. 94.⌋

⌊Henry, in his note, conjectures that a plant was fastened to the man before his departure in order to ensure his return to the woman. Later, 1897, JA. 9. ix. 328, he cites a symbolic practice, reported by Prince Henri d'Orléans from the Upper Irawadi: a young woman fastens a hempen cord on the arm of her husband, who is about to be separated from her for a time, and he does the like. This seems to him (and to me) to confirm his view.—OB., under *suvarcalā*, reports that some assign to the word the meaning "hemp." Cf. my addition to note to vs. 1.⌋

With this hymn ends the third *anuvāka*, containing 16 hymns and 31 verses: the Anukr. quotations are, for the hymns, *tṛtīyāntyāu* ⌊cf. *anuvāka*-note following h. 118⌋ *ṣoḍaça*, and for the verses *aṣṭāu tisraç cā 'vabodhyās tṛtīye*.

39 (40). In praise of Sarasvant (?).

[*Praskaṇva. — mantroktadevatyam. trāiṣṭubham.*]

Found also in Pāipp. xx. Kāuç. (24.9) employs it in a rite for prosperity, with offering to Indra of the omentum of a best bull; the verse is reckoned (note to 19.1) to the *puṣṭika mantras*.

Translated: Henry, 14, 69; Griffith, i. 344.

1. [Him], the heavenly eagle, milky, great, embryo of the waters, bull of the herbs, gratifying with rain from close by (?), in our cow-stall standing in wealth may [one] establish.

The first three pādas are, with variants, RV. i. 164. 52 **a**, **b**, **c** (also TS. iii. 1. 11[3]). Our very senseless *payasám* in **a** is RV. *vāyasám* (TS. *vay-*); our *vṛṣabhám* (so TS.) in **b** is RV. *darçatám*; and RV. (not TS.) has *vṛṣṭíbhis* in **c**. Then, for **d**, RV. has *sárasvantam ávase johavīmi* (TS. nearly the same), which makes the whole verse one consistent construction; our **d** fits very badly. Ppp. reads *samudram* for *suparṇam* in **a**, and has, for **c**, **d**, *abhīptaṁ rayyā tapanti sarasvantaṁ rahiṣṭhyā* (i.e. *rayiṣṭhām*) *sādaye 'ha*. The comm. understands Sarasvant to be intended throughout the verse, and supplies *indras* as subject for the concluding verb; *abhīpatas* he explains variously: *sarvataḥ saṁgatā āpo 'smin* or *abhipatanaçīlān vṛṣṭikāmān sarvaprāṇinaḥ*. Henry renders "those who invoke him."

40 (41). Prayer and praise to Sarasvant.

[*Praskaṇva. — dvyṛcam. sārasvatam. trāiṣṭubham: 1. bhurij.*]

Found also in Pāipp. xx. Kāuç. makes no use of the hymn; but it is quoted by Vāit. (8. 2), with hymn 68, as accompanying offerings to Sarasvatī and Sarasvant at the full-moon sacrifice.

Translated: Henry, 14. 70: Griffith, i. 345.

1. [He] whose [established] course all the cattle go, in whose course stand the waters, in whose course the lord of prosperity is entered — him, Sarasvant, we call to aid.

The verse is found in several other texts: TS. (iii. 1. 11[3]), MS. (iv. 10. 1), AÇS. (iii. 8. 1), ÇÇS. (vi. 11. 8); and it is a supplement (Aufrecht,[2] p. 678) to RV. vii. 96. All these agree in reading *vratám* in **b**, *puṣṭipátis* (the comm. also has this) in **c**, and *huvema* at the end. Ppp. has *vrate* in **a** and *vratam* in **b**, and *juhuvema* at the end.

2. We, putting on abundance of wealth [and] ambition (?), would ⌊here⌋ call hither to [us] Sarasvant, a bestower coming to meet his bestower (*dāçváṅs*), lord of prosperity, standing in wealth, seat of wealths.

The translation implies substitution of the Ppp. reading, *çravasyam*, for *-syúm* in **c**; the construction is hard enough, even with that change. Ppp. also has *rayīṇām* for *rayiṣṭhām* in **b**, and *vasānam* (which seems better) at end of **c**. SPP. reads in **a** the impossible form *dāçváṅsam* (the comm. has *-vāṅs-*), alleging for it the support of most of his authorities: if any of ours have it, the fact was overlooked. ⌊Bp.[1] has *dāçvāṅsam*; Bp.[2] *dāçvāṅssam* !⌋

41 (42). To the heavenly falcon (the sun).

[*Praskaṇva.—dvyṛcam. çyenadāivatam. 1. jagatī: 2. triṣṭubh.*]

Found also in Pāipp. xx. (in inverted verse-order). Used by Kāuç. (43. 3) in the house-building ceremony (to purify the site, Keç., comm.): compare Bloomfield in JAOS. xvi. 12; further added by the schol. (note to 8. 23) to the *vāstu gaṇa*; moreover, the verses are called (40. 9) *samprokṣaṇyāu*, and are variously made to accompany rites involving sprinkling (Bloomfield, ib. p. 13). Verse 2 appears in Vāit. (22. 23) in the *agniṣṭoma*, with vi. 122 and 123.

Translated: Henry, 15, 71; Griffith, i. 345.—Cf. Hillebrandt, *Ved. Mythol.* i. 285.

1. Across wastes, across waters penetrated the men-beholding falcon, seeing a resting-place; passing all the lower spaces, may he come hither, propitious, with Indra as companion.

Ppp. combines (as often) *-kṣā 'vasāna-* in **b**, and *çivā "jagāma* in **d**. *Avasāna-*, either 'his goal' (so Henry) or 'the settlements of men.' The meter is pure *triṣṭubh*.

2. The men-beholding falcon, heavenly eagle, thousand-footed, hundred-wombed, vigor-giving—may he confirm to us the good that was borne away; let ours be what is rich in *svadhá* among the Fathers.

That is, probably, 'a pleasant life.' Ppp. makes *nṛcakṣās* and *suparṇas* exchange places in **a**, and reads *vayo dhāt* at end of **b**. Pāda **c** is *jagatī*.

42 (43). To Soma and Rudra.

[*Praskaṇva.—dvyṛcam. mantroktadevatyam. trāiṣṭubham.*]

Found also in Pāipp. i. Used in Kāuç. (32. 3) with hymn 29 etc.: see that hymn.

Translated: Henry, 15, 71; Griffith, i. 346.

1. O Soma-and-Rudra, eject asunder the disease that has entered our household; drive far to a distance perdition; any committed sin put away from us.

The first three pādas occur in RV. vi. 74. 2 (**a**, **b**, **c**) and MS. iv. 11. 2, and the last two (repeating **c**) in RV. i. 24. 9 and MS. i. 3. 39; TS. i. 8. 22[5] has the whole verse. At beginning of **c**, all (RV.MS. in the former occurrence) have *āré bādhethām*, omitting *dūrám* (in the latter occurrence, RV. *bā́dhasva dūré*, MS. *āré bādhasva*; both *mumugdhi* in **d**). Ppp. reads, in **c**, *dveṣo nirṛtiṁ ca*, and in **d** *asmāt*. The comm. explains *gayam* as *gṛhaṁ çarīraṁ vā*. ⌊We had **c**, **d** also above at vi. 97. 2; see also TS. i. 4. 45[1], which has *dvéṣo* like Ppp.⌋

2. O Soma-and-Rudra, do ye put all these remedies in our bodies; untie, loosen from us what committed sin may be bound in our bodies.

Found also in RV. (vi. 74. 3), TS.MS. (as above) ⌊TS. *yúvam*, by misprint⌋; all read *asmé* for the ungrammatical *asmát* in **a**, and the translation follows them; and they have *ásti* for *ásat* in **c**.

43 (44). Of speech (?).

[*Praskaṇva.* — *vāgdevatyam.* *trāiṣṭubham.*]

Not found in Pāipp., nor elsewhere. Used in Kāuç. (46. 1), with v. 1. 7, in a rite against false accusation: the details cast no light on the meaning of the verse.

Translated: Henry, 15, 72: Griffith, i. 346.

1. Propitious to thee [are] some; unpropitious to thee [are] some; all thou bearest, with well-willing mind. Three voices (*vā́c*) [are] deposited within him (it?); of these, one flew away after sound (*ghóṣa*).

A mystical saying, of very doubtful interpretation; the comm. gives a long and worthless exposition. The 'some' and 'all' in **a**, **b** are feminine, like *vāc;* the 'thou' is masculine; the comm. (after Kāuç.) understands it of a 'man causelessly reproached.' Henry imagines the thunder to be intended, *asmin* signifying Parjanya, and renders **d** "one of them has gone to pieces with no other result than sound: i.e., without rain."

44 (45). Extolling Indra and Vishṇu.

[*Praskaṇva.* — *mantroktadevatyam.* *bhurik triṣṭubh.*]

Found also in Pāipp. xx. Further, in RV. (vi. 69. 8), TS. (iii. 2. 11[2] et al.), MS. (ii. 4. 4), and PB. (xx. 15. 7); AB. (vi. 15) gives a sort of comment on the verse, and a story fabricated to explain its meaning. Used in Kāuç. (42. 6) in a rite for establishing harmony (on the arrival of a distinguished visitor, Keç.). In Vāit. (25. 2), joined with hymns 58 and 51 in recitation in the *atyagniṣṭoma* ceremony.

Translated: Henry, 16, 72; Griffith, i. 347. — Discussed, as RV. verse, by Muir, iv[2]. 84. — It seems that W. intended to rewrite this.

1. Ye have both conquered; ye are not conquered; neither one of them hath been conquered; O Vishṇu, Indra also, what ye fought, a thousand — that did ye triply disperse.

The other texts have but a single* variant, *enos* for *enayos* at end of **b**; but Ppp. has instead of this *eva vām;* and further, in **d**, *sahasraṁ yad adhirαethām.* Some of the *pada*-mss. (including our D.) divide *apa-spṛdhethām* in **c**. Henry renders **d** "ye made then three thousand (treasures?) to appear." The comm. renders *yat* in **c** by *yad vastu prati*, and makes *tredhā* refer to the three things (*loka, veda, vāc*) stated to be conquered in the AB. legend. TS. vii. 1. 67 views the act as a division of a thousand by three. *⌊The accent *víṣṇo*, we must suppose, is a misprint (delete the sign under *ca*): for the other texts have *viṣṇo*, accentless, as does the *Index Verborum;* and so has SPP. Of his fourteen authorities, seven indeed give *víṣṇo*, and so does our I. — doubtless wrongly: cf. Haskell, JAOS. xi. 66.⌋

45 (46, 47). To cure jealousy.

[*1. Praskaṇva.* — *bhāiṣajyam.* *ānuṣṭubham.* — *2. Atharvan.* — *mantroktadevatyam; īrṣyāpanayanam.* *ānuṣṭubham.*]

These two verses, notwithstanding their close accordance in meter and subject, are treated by the Anukr. and by part of the mss., hence also by the comm.* and in SPP's text, as two separate hymns; and the double reckoning from this point on involves a

plus of two. Both are found together in Pāipp. xx.; and the quoted Anukr. (see after hymn 51) counts thirteen and not fourteen hymns in the *anuvāka*. The first verse (hymn 46) is used by Kāuç. (36.25), in a women's rite, with vi. 18 and vii. 74. 3. for removal of jealousy; the second (hymn 47), later in the same rite (36.27), with *paraçu-phāṇṭa*: that is, apparently, giving to drink water into which a heated ax has been dipped (*taptaparaçunā kvāthitam udakam*, comm.). *⌊Cf. p. 389.⌋

Translated: Weber, *Ind. Stud.* v. 250; Ludwig, p. 514; Grill, 29, 180; Henry, 16, 72; Griffith, i. 347; Bloomfield, 107, 547.

1. From a people belonging to all peoples, away from the river (*síndhu*) brought hither, from afar I think thee brought up, a remedy, namely, of jealousy.

Very probably (b) rather 'from the Indus' (*síndhu*). Ppp. reads *-janīnāṁ viçām arukṣatīnām* (= *urukṣit-*?); its second half-verse is corrupt. The comm. explains *janāt* by *janapadāt* and its epithet by *viçvajanahitāt*.

2 (47.1). Of him as of a burning fire, of a conflagration burning separately, this jealousy of this man do thou appease, as fire with water.

Asya in **a** is here regarded as anticipatory of the *etásya* of **c**: it cannot be taken as adjective unless by emendation we give it an accent. Again (cf. 18. 1 above) all the mss. read, in **d**, *unnā́*, *untā́*, *utnā́*, or *uttā́* instead of the correct *udnā́*, which the comm. has, and which is given, by emendation, in both printed texts. Ppp. has a very different text: *tat saṁvegasya bheṣajaṁ tad asunāmaṁ gṛbhāhitam*: and then, as second half-verse, our **a**, **b**, with *yathā* instead of *pṛthak*; in an added verse occurs the phrase *udhnā 'gnim iva vāraye*. ⌊"Do I appease," *çamaye*, would be more natural; cf. Ppp's *vāraye*.⌋

46 (48). To Sinīvālī (goddess of the new moon).

[*Atharvan.* — *tṛcam. mantroktadevatyam. ānuṣṭubham: 3. triṣṭubh.*]

Found also in Pāipp. xx. (in the verse-order 2, 1, 3). Used by Kāuç. (32.3), with hymn 29 etc., and again (59.19) with hymn 17 etc.: see under hymns 29 and 17. In Vāit. (1.14), in the *parvan* sacrifice, it conciliates Sinīvālī.

Translated: Henry, 16, 73; Griffith, i. 347.

1. O Sinīvālī, of the broad braids, that art sister of the gods! enjoy thou the offered oblation; appoint us progeny, O goddess.

Some of the mss. (including our Bp.P.) wrongly leave *ási* unaccented in **b**. Most of our mss. read *didiḍḍhi* in **d**, but SPP. reports nothing of the kind from his authorities: Ppp. gives *didiḍhi*. The verse is RV. ii. 32. 6 (also VS. xxxiv. 10; TS. iii. 1. 11³; MS. iv. 12. 6), without variant.* The second half is nearly the same with 20. 2 **c**, **d**; 68. 1 **c**. **d**. The comm. gives several discordant interpretations of *pṛthuṣṭuke*, and is uncertain whether to take *didiḍḍhi* from *diç* ⌊*Gram.* § 218⌋ or from *dih*. *⌊And **b** is nearly v. 5. 1 **d** and vi. 100. 3 **b**.⌋

2. She that is of good arms, of good fingers, bearing well, giving birth to many — to that Sinīvālī, mistress of the people, offer ye oblation.

The verse is RV. ii. 32. 7, without variant (also TS.MS., as above, both with *supāṇís* for *subāhúḥ*). Ppp. reads in **a**, **b** *sumaṅgalis suṣumā*.

3. Who, mistress of the people, art a match for (*?pratīcī*) Indra, the thousand-braided goddess coming on, to thee, O spouse of Vishṇu, are the oblations given; stir up thy husband, O goddess, unto bestowal.

Ppp. reads *viçvatas* (for *viçpatnī*) in **a**, *sahasrastutā* in **b**, and *rādhasā* in **d**. Henry acutely points out that this verse probably belongs to Anumati, who is else left unaddressed in this group of hymns to the lunar deities, and that its description applies best to her.

47 (49). To Kuhū (goddess of the new moon).

[*Atharvan.—dvyṛcam. mantroktadevatyam. 1. jagatī; 2. triṣṭubh.*]

Found also in Pāipp. xx. Further, in TS. iii. 3. 11[5], MS. iv. 12. 6, K. xiii. 16, AÇS. i. 10. 8, ÇÇS. ix. 28. 3. This hymn, with the preceding (or also 48 and 49?) and hymn 6, makes up (Kāuç. 59. 18, note), according to the schol., a *patnīvantagaṇa* (not acknowledged nor used in the Kāuç. text). In Vāit. (i. 16), it and hymn 48, paired respectively with 79 and 80, are used on the days of new and full moon at the *parvan* sacrifices.

Translated: Henry, 17, 74; Griffith, i. 348.

1. The goddess Kuhū, well-doing, working with knowledge, in this sacrifice I call upon with good call; may she confirm to us wealth having all choice things; let her give a hero of hundred-fold value, worthy of praise.

All the other texts read *ahám* for *devī́m* in **a**, and for *sukṛ́tam* AÇS.ÇÇS. give *suvṛ́tam* and TS. *subhágām* (Ppp. has *amṛtam*); all, in **b**, have *suhávām*, which is better (so also the comm.). Their second half-verse is different from ours: *sā́ no dadātu çrávaṇam pitṝṇā́ṁ tásyāi* te devi haviṣā vidhema;* and Ppp. gives the same, but with *ā* (for *sā*), *çrāvaṇaṁ*, and *ta* (for *te*). Our Bp. divides *vidmanā́oápasam;* two of SPP's mss. give *-nā́oáp-*. For *çatadā́ya*, see Roth in ZDMG. xli. 672; the comm. says *bahudhanam bahupradaṁ vā*. The meter is not full *jagatī*. *⌊TS. *pitṝṇā́ṁ tásyās.*⌋

2. May Kuhū, spouse of the gods, [mistress] of the immortal, invocable, enjoy this our libation; let her listen eager to our sacrifice today; let her, knowing (*cikitúṣī*), assign abundance of wealth.

Asya, in **b**, ought of course to be *asyá* (so TS.MS.), but this, so far as noted, is read by only a single ms. (our D.), and both printed texts give *asya*. At end of **a**, ÇÇS. has *patnir* (*h*-); at end of **b**, TS. has *ciketu*, MS.AÇS. *çṛṇotu*, and ÇÇS. *kṛṇotu*. Instead of our **c**, all give *sáṁ* (MS. *sá;* misprint?) *dāçúṣe kirátu bhū́ri vāmám;* and Ppp. has the same, save *kirate*, and *puṣṭā* (for *vāmam*). At the end, ÇÇS. has *dadātu;* just before, TS.MS.ÇÇS. read *cikitúṣe* and AÇS. *yajamāne*. The comm. gives several diverse explanations of *amṛtasya patnī*.

48 (50). To Rākā (goddess of the full moon).

[*Atharvan.—dvyṛcam. mantroktadevatyam. jāgatam.*]

Found also in Pāipp. xx. Further, as RV. ii. 32. 4, 5 and in TS. (iii. 3. 11[5]), MS. (iv. 12. 6), and MB. (i. 5. 3, 4). As to use in Kāuç. and Vāit., see under hymn 47. The second half of verse 2 is further found in the *adbhuta* chapter of Kāuç. (106. 7) as part of a series of verses there given in full.

Translated: Henry, 17, 74; Griffith, i. 348.

1. Rākā I call with good call, with good praise; let the fortunate one hear us; let her willingly note; let her sew the work with a needle that does not come apart; let her give a hero of hundred-fold value, worthy of praise.

The other texts agree throughout,* and differ from ours only by reading in a *suhávām*, which Ppp. also has, and the comm. The latter explains Rākā as *sampūrṇacandrā pāurṇamāsī*. ⌊Our d repeats 47. 1 d.⌋ *⌊But MB. has *çatadāyu-mukhyam*.⌋

2. The well-adorned favors that are thine, O Rākā, wherewith thou givest good things to thy worshiper, — with them do thou come to us today favoring, granting, O fortunate one, thousand-fold prosperity.

The other texts agree throughout and differ from ours only by reading in d *sahasra-poṣám*, which is given also by the comm., and by three of SPP's (ten) authorities. The meter is mixed *triṣṭubh* and *jagatī*.

49 (51). To the spouses of the gods.

[*Atharvan. — dvyṛcam. mantroktadevapatnīdevatākam. 1. ārṣī jagatī; 2. 4-p. pañkti.*]

Not found in Pāipp. The verses are RV. v. 46. 7, 8, also in TB. iii. 5. 12[1] and MS. iv. 13. 10. Not used in Kāuç. (unless included in *patnīvanta gaṇa*: see under hymn 47). Vāit. has it (4. 8: not ix. 7. 6, comm.) in the *parvan* sacrifice, with one of the *patnīsaṁyāja* offerings.

Translated: Henry, 17, 75; Griffith, i. 349.

1. Let the spouses of the gods, eager, help us; let them help us forward unto offspring (?*tují*), unto winning of booty (*vája*); they that are of earth, they that are in the sphere (*vratá*) of the waters — let those well-invoked goddesses bestow on us protection.

The translation implies the accent *devī́s* in d. The other texts read accordantly *devī́ḥ suhavā́ḥ* and *yachata*; ours substitutes *yachantu* and adapts *suhávās* to it, but absurdly leaves *devīs* vocative. The comm. reads *yacchatu* at the end; he explains *tujáye* by *tokāyā 'patyāya*.

2. And let the women (*gná*) partake (*vī*), whose husbands are gods — Indrāṇī, Agnāyī, Açvinī the queen; let Ródasī, let Varuṇānī listen; let the goddesses partake, [at] the season that is the wives'.

The other texts offer no variants, save that the RV. *pada*-text unaccountably reads in c *ródasī íti*, as if the word were the common dual, instead of a proper name. The verse can be read as of 40 syllables.

50 (52). For success with dice.

[*Añgiras (kitavabādhanakāmas*). — navarcam. āindram. ānuṣṭubham: 3, 7. triṣṭubh; 4. jagatī; 6. bhurik triṣṭubh.*]

Most of the verses (viz. excepting 4 and 6) are found in Pāipp., but not together: 5, 1, 2 in xx.; 3 also in xx., but in another part; 7 in xvii.; 8, 9 in i. The hymn is plainly made up of heterogeneous parts, pieced together with a little adaptation. Used

in Kāuç. (41.13) with iv. 38 and vii. 109, in a rite for good luck in gambling; the dice, steeped (*vāsita*) in a liquid ⌊*dadhi-madhu*⌋, are cast on a place that has been smoothened for the purpose. *⌊The mss. seem to have *kitava-dvaṁdhana-kāmas*. Bloomfield suggests *-bandhana-*; Dr. Ryder, *-dvaṁdva-dhana-*; but, considering the relation of *bādh* with *badh*, W's *-bādhana-* seems best in accord with *badhyāsam* of 1 **d**.⌋

Translated: Ludwig, p. 455; Zimmer, p. 285 (5 verses); Grill, 71, 180; Henry, 18, 75; Griffith, i. 349; Bloomfield, 150. 548. — Muir, v. 429, may be consulted. — Whitney seems to have intended to rewrite the matter concerning this hymn.

1. As the thunderbolt always strikes the tree irresistibly, so may I today smite ⌊*badh*, *vadh*⌋ the gamblers irresistibly with the dice.

Ppp. reads, in **b**, *viçvāhaṁ*, and, for **c**, *evā 'ham amuṁ kitavam*. The comm. has *vadhyāsam* in **d**. Compare vii. 109. 4, below. The Anukr. overlooks the deficiency in **a**.

2. Of the quick, of the slow, of the people that cannot avoid it (?), let the fortune come together from all sides, my winnings in hand.

That is, apparently, so as to be won by me. The meaning of *ávarjuṣīṇām* in **b** is extremely problematical; the translators: "wehrlos" etc. Comparison with *viçāṁ vavarjúṣīṇām*, RV. i. 134. 6, and the irregularity of the unreduplicated form, make the reading very suspicious; Ppp. gives instead *devayatīm*; the comm. explains it ⌊alternatively⌋ as *dyūtakriyām aparityajantīnām*, sticking to the game in spite of ill luck. For **d**, Ppp. has *antarhastyaṁ kṛtaṁ manaḥ*.

3. I praise Agni, who owns good things, with acts of homage; here, attached, may he divide (*vi-ci*) our winnings; I am borne forward as it were by booty-winning chariots; forward to the right may I further the praise of the Maruts.

The verse is RV. v. 60. 1, found also in TB. (ii. 7. 12[4]) and MS. (iv. 14. 11). All these texts give *sv-ávasam* in **a**, of which our reading seems an awkward corruption; in **b** they have *prasattás* (but TB. *prasaptás*); in **c** they accent *vājayádbhis*; in **d** they (also Ppp.) read *pradakṣiṇít*; at the end MS. has *açyām*. Some of our mss. (Bp.R.T.) give *ṛndhyām*. The comm. explains *ví cayat* as simply = *karotu* ⌊*karotu* itself may be used technically; cf. *Ved. Stud.* i. 119⌋. *Kṛtam* he understands throughout as the winning die (*kṛtaçabdavācyaṁ lābhahetumayam*). The verse is brought in here only on account of the comparison in **b**.

4. May we, with thee as ally, conquer the troop (? *vṛ́t*); do thou help upward our side in every conflict; for us, O Indra, make thou wide space, easy-going; do thou break up the virilities of our foes, O bounteous one.

The verse is RV. i. 102. 4, where *várivas* is read in **c** instead of *várīyas*. The comm. explains *vṛt* as antagonist at play, *aṅça* as victory (*jayalakṣaṇa*), and *bhara* as the contest with dice.

5. I have won of thee what is scored together (?); I have won also the check (?); as a wolf might shake a sheep, so I shake thy winnings.

Saṁlikhitam and *saṁrudh* are technical terms, obscure to us. The comm. ingeniously states that players sometimes stop or check (*saṁrudh*) an antagonist by marks (*an̄ka*) which they make with slivers of dice and the like, and that such marks and the one who checks by means of them are intended — a pretty evident fabrication. Ppp. reads *saṁvṛtam* instead of *saṁrudham*; the comm. explains the latter word simply by *saṁroddhāram*.

6. Also, a superior player, he wins the advance (?); he divides in time the winnings like a gambler; he who, a god-lover, obstructs not riches — him verily he unites with wealth at pleasure (?).

The verse is full of technical gambling expressions, not understood by us. It is RV. x. 42. 9, with variants: RV. reads *atidī́vyā jayāti* in **a**; in **b**, *yát* for *iva*, and hence *vicinóti*; in **c**, *dhánā ruṇaddhi*; in **d**, *rāyā́* (which the translation given above follows: the comm. reads it) and *svadhā́vān*. The comm. also has *jayāti*, as demanded by the meter, in **a**. He explains *prahām* by *akṣāiḥ prahantāram pratikitavam*, and *vi cinoti* this time by *mṛgayate*. With *ná dhánam ruṇáddhi* compare the gambler's vow, *ná dhánā ruṇadhmi*, in RV. x. 34. 12; the comm. says *dyūtalabdhaṁ dhanaṁ na vyarthaṁ sthāpayati kiṁ tu devatārthaṁ viniyun̄kte*. The Anukr. distinctly refuses the contraction to *kṛtam 'va* in **b**.

7. By kine may we pass over ill-conditioned misery, or by barley over hunger, O much-invoked one, all of us; may we first among kings, unharmed, win riches by [our] stratagems.

Or perhaps 'unharmed by [others'] stratagems.' The verse has no reason here; it is RV. x. 42. 10, with variants: RV. omits the meter-disturbing *vā* in **b** (the Anukr. ignores the irregularity), and reads *viçvām* at the end of the pāda; also *rā́jabhis* in **c**. and, in **d**, *asmā́kena vṛjánenā*. Ppp. has, for **c**, *vayaṁ rājānas prathamā dhanānām*. The comm., against the *pada*-text (*-māḥ*: RV. *pada* the same), understands *prathamā* as neut. pl., qualifying *dhanāni*. ⌊Cf. Geldner, *Ved. Stud.* i. 150: Foy, KZ. xxxiv. 251.⌋

8. My winnings in my right hand, victory in my left is placed; kine-winner may I be, horse-winner, riches-winning, gold-winner.

Ppp. reads, for **b**, *savye me jayā "hitaḥ*, and, in **d**, *kṛtaṁcayas* for *dhanaṁjayas*.

9. O ye dice, give [me] fruitful play, like a milking cow; fasten me together with a stream (?) of winnings, as a bow with sinew.

Ppp. reads *divam* for *dyuvam* in **a**, and *dhāraya* in **c**. *Dhārā*, in whatever sense taken, makes a very unacceptable comparison: the comm. paraphrases it with *saṁtatyā uparyuparilābhahetukṛtāyapravāhena*. ⌊His interpretation seems to mean 'Unite me with a succession (*saṁtati* or *pravāha*) of fours' (*kṛta-aya*), or, as we should say, 'Give me a run (*dhārā* or *pravāha*) of double sixes,' 'Give me a run of luck.'⌋

51 (53). For protection by Brihaspati and Indra.

[*An̄giras*. — *bārhaspatyam*. *trāiṣṭubham*.]

Found also in Pāipp. xv. The verse is RV. x. 42. 11 (also in TS. iii. 3. 11[1]). In Kāuç. (59. 19) it is used with hymn 17 etc. (see under that hymn); and it is reckoned (note to 25. 36) to the *svastyayana gaṇa*. In Vāit. (25. 2) it goes with hymns 44 and

58; see under 44. The comm. quotes it also from Çānti K. (15) in a sacrifice to the planets (*grahayajñe*), and from Nakṣ. K. ⌊should be Çānti⌋ (18), in a ***mahāçānti*** called *bārhaspatyā*.

Translated: Henry, 19, 78; Griffith, i. 351.

1. Let Brihaspati protect us round about from behind, also from above, from below, against the malignant one; let Indra from in front and from midway make wide space for us, a companion for companions.

The directions admit also of being understood as from west, north, south, and east. RV. (and TS.) reads *várivas* in **d**, and so does Ppp. (*varivaṣ kṛṇotu*).

The fourth *anuvāka* ends here: it has, according to our division, 13 hymns and 30 verses; the other division counts 14 hymns; the quoted Anukr. is to this effect: *dvāu pañcarcāu saṁniviṣṭāu caturthe;* and, for the hymns: *caturthe trayodaça sūktāḥ* — thus sanctioning our division.

52 (54). For harmony.

[*Atharvan.* — *dvyṛcam. sāmmanasyam; āçvinam. 1. kakummaty anuṣṭubh; 2. jagatī.*]

Not found in Pāipp. Kāuç. reckons it (9. 2) to the *bṛhachānti gaṇa*, and also (12. 5), with iii. 30 etc., to the *sāmmanasyāni* or harmony-hymns.

Translated: Ludwig, p. 428; Grill, 31, 181; Henry, 19, 79; Griffith, i. 351; Bloomfield, 136, 550.

1. Harmony for us with our own men, harmony with strangers — harmony, O Açvins, do ye here confirm in us.

The verse is found in TB. ii. 4. 4[6] and MS. ii. 2. 6, and in a *khila* to RV. x. 191; TB. reads *svāis* and *áraṇāis* in **a**. **b**; MS. and the *khila* have *svébhyas* and *áraṇebhyas*, and MS. also *asmábhyam* in **d**. The verse is also *uṣṇiggarbhā*.

2. May we be harmonious with mind, with knowledge (*cikitú*); may we not fight (?) with the mind of the gods; let not noises arise in case of much destruction (?); let not Indra's arrow fall, the day being come.

Or (as the other translators), 'let not the arrow fly, Indra's day being come'; the comm. understands 'Indra's arrow,' i.e. the thunderbolt.* The comm., in **c**, reads *vinihrute* (= *kāuṭilye nimitte* or *stāinyādikāuṭilyanimitte*). *Yutsmahi* in **b** is doubtful; SPP. reads *yuṣmahi*, with the comm. (= *viyuktā bhūma*) and the minority of his mss. (also our K.Kp.); the rest have either *yutsmahi* or *yuchmahi* (the latter also our O.s.m.D.R.s.m., which seems to be only an awkwardness of the scribes for *yutsmahi*); on the whole, *yutsmahi* is better supported, and either gives an acceptable sense. SPP. strangely reads, with the comm. and the majority of his authorities, and with part of ours (P.?O.R.), *út sthur* in **c**, against both general grammar and the Prātiçākhya (ii. 18; its commentary quotes this passage as an illustration of the rule). With **a** Grill compares RV. x. 30. 6 **c**, *sáṁ jānate mánasā sáṁ cikitre*. Pāda **b** is *triṣṭubh*, if not **a** also: ⌊is the second *sám* an intrusion?⌋. *⌊Alternatively, and as *açanirūpā parakīyā vāk*.⌋

53 (55). For some one's health and long life.

[*Brahman.* — *saptarcam. āyuṣyam uta bārhaspatyam ; āçvinam. trāiṣṭubham : 3. bhurij : 4. uṣṇiggarbhā "rṣī pañkti ; 5–7. anuṣṭubh.*]

Verses 1–4 and 7 are found also in Pāipp. : 1 in xx. ; 2–4 also in xx., but not with 1 : 7 in v. In Kāuç. (besides the separate use of vs. 7, which see), addressed * with i. 9, 30 : iii. 8, etc. by the teacher to the pupil in the ceremony of initiation (55. 17). And the comm. quotes it from Nakṣ. K. ⌊should be Çānti⌋ (18) with hymn 51 (which see). *⌊According to the comm., p. 402[12], only vss. 1–6.⌋

Translated : Muir, v. 443 ; Grill, 15, 182 ; Henry, 20, 80 ; Griffith, i. 351 : Bloomfield, 52, 551.

1. When thou, O Brihaspati, didst release [us] from Yama's other-world existence, from malediction, the Açvins bore back death from us, O Agni, physicians of the gods, mightily.

'Other-world existence,' lit. 'the being yonder.' The verse is VS. xxvii. 9, and is found also in TS. iv. 1. 7[4], TA. x. 48 (Appendix), and MS. ii. 12. 5, the four texts nearly agreeing : they read *ádha* for *ádhi* in **a** (Ppp. appears to do the same) : for **b**, *bṛ́haspate abhíçaster ámuñcaḥ ;* in **c**, *asmā́t* for *asmát* (and MS. *ūhatām*). SPP. reads, for **b**, *bṛ́haspater abhíçaster amuñcaḥ ;* the mss. are greatly at variance ; half SPP's authorities read *bṛ́haspate,* which he ought accordingly to have adopted, since *bṛ́haspates* is ungrammatical, being neither one thing nor another ; the comm., to be sure, has no scruple about taking it as a vocative : *he bṛhaspateḥ !* Our Bp. reads *bṛ́haspáteḥ :* P. has *-pate 'bhi-*, which we followed in our text, but wrongly, as it is found in no other authority. For *ámuñcas* SPP. finds no authority : but it is given by our P.R.T., and, considering the necessity of the case, and the support of the other texts, that is enough. The pāda, then, should be made to agree with that of the parallel texts (changing our *'bhí-* to *abhí-*). Ppp. has a different text, *bṛhaspatir abhiçastyā 'muñcat ;* its **c**, also, is peculiar : *prati mṛtyum ahatām açvinā te.* ⌊W. usually renders *abhíçasti* by 'imprecation.'⌋

2. Walk (*kram*) ye (two) together ; leave not the body ; let thy breath and expiration be here allies ; live thou increasing a hundred autumns ; [be] Agni thy best over-ruling shepherd.

Ppp. makes the second halves of this verse and of 4 exchange places, and in place of **c**, **d** reads *saṁrabhya jīva çaradas suvarcā 'gniṣ* etc. The change from 2d pers. in **a** to third in **b** is sudden beyond the usual liberal measure. ⌊In the Berlin ed., an accent-sign is missing under the *ça* of *çatám.*⌋

3. Thy life-time that is set over at a distance — [thy] expiration, breath, let them come again — Agni hath taken that from the lap of perdition ; that I cause to enter again in thy self.

With **a**, **b** compare the similar half-verse xviii. 2. 26 **a**, **b**. The comm. explains *átihitam* as from either of the roots *hi* or *dhā.* Ppp. begins differently : *yat tā "yur :* in **b** it reads *prāṇo yāva te paretaḥ ;* and it leaves off *te* at the end. Prāt. ii. 46 notes *ā 'hār* in **c** ⌊render it rather 'brought hither *or* back'?⌋.

4. Let not breath leave this man ; let not expiration, leaving him low, go away ; I commit him to the seven sages (*ṛṣi*) ; let them carry him happily (*svastí*) unto old age.

Ppp. fills out the meter of **a** by reading *mā tvā prāṇo hāsīd yas te praviṣṭo*, and begins its **b** thus: *mā tvā 'pāno 'v-*; in **c** and **d** (its 2 **c**, **d**) it has *dadhvahe* and *nayantu*. Part of the mss. accent *apānó 'va-* in **b**. SPP. reads, with the small majority of his mss., *saptarṣíbhya* in **c** (against our *saptarṣ-*); our mss. vary, as usual. With **a**, **b** compare the nearly equivalent xvi. 4. 3 **a**, **b**. The Anukr. apparently scans the first line as 7+11, but the *pada*-mss. mark the division after *apānas* (as 11+7). Henry fills the meter conjecturally by adding *mó vyānó*.

5. Enter ye in, O breath and expiration, as (two) draft-oxen a stall; let this treasure of old age increase here unharmed.

The first half-verse is also iii. 11. 5 **a**, **b**. In **c**, perhaps rather 'let this man, a treasury of old age' (so Henry).

6. We impel hither thy breath; I impel away thy *yákṣma;* let Agni here, desirable one, assign us life-time from all sides.

A corresponding verse is found in TS. i. 3. 14[4] and AÇS. ii. 10. 4, but with great difference of text: thus, *ā́yuṣ te viçváto dadhad ayám agnír váreṇyaḥ: púnas te prāṇá ā́ 'yati* (AÇS. *ā yātu*) *párā yákṣmaṁ suvāmi te*.

7. Up out of darkness have we, ascending the highest firmament, gone to the sun, god among the gods, highest light.

This verse (with a different second pāda, *jyótiṣ páçyanta úttaram*, which Ppp. also gives) is RV. i. 50. 10, and found also in a whole series of other texts: VS. xx. 21 et al. (with *svàḥ* for *jyótiṣ* in **b**), TS. iv. 1. 7[4] (with *páçyanto jyótir* in **b**), TB. ii. 4. 4[9]* (as TS.), TA. vi. 3. 2 (as TS.), MS. ii. 12. 5 et al. (with *jyótiḥ p-* in **b**), LÇS. ii. 12. 10 (with *jyotiḥ p. u. svaḥ p. u.* for **b**), ChU. iii. 17. 7 (as MS., but *jyotiṣ p-*).† It is used by Kāuç. (24. 32) in the *āgrahāyaṇī* ceremony, with the direction *ity utkrāmati* 'with this he steps upward'; and the schol. adds it (note to 55. 15) in the ceremony of initiation of a Vedic scholar, as one looks at the sun and asks his protection for the boy; and further (note to 58. 18), in the *nirṇayana*, or infant's first carrying out of doors. In Vāit. (24. 4) it accompanies the coming out of the bath in the *agniṣṭoma*. *⌊And ii. 6. 6[4]: the **d** of ii. 4. 4[9] has *uttaram*.⌋ †⌊Also K. xxxviii. 5.⌋

54 (56, 57. 1). Extolling verse and chant.

[*vs. 1. Brahman.—ṛksāmadevatyam. ānuṣṭubham. —vs. 2, and 55. 1. Bhṛgu.—dvyṛcam. āindram. ānuṣṭubham.*]

Notwithstanding the close relationship of the two verses reckoned in our edition as constituting this hymn, and their discordance with the following verse (our 55), the Anukr. and some of the mss. (and hence the comm. and SPP's text) take our vs. 1 as a whole hymn, and our vs. 2 and hymn 55 as together one hymn; and this is probably to be accepted as the true traditional division.* Pāipp. has our two verses in xx., but in different places. Kāuç. (42. 9-10), in a rite for the gaining of wealth by teachers (*adhyāpakānām arthārjanavighnaçamanārtham*, comm., p. 402, end), gives as *pratīka* simply *ṛcaṁ sāma*, which would imply either or both verses; Dārila explains *dvābhyām* 'with two,' which might mean either hymns or verses. The comm. ⌊p. 410[11]⌋ appears to regard vs. 2 (57. 1) as intended in rule 9, and both vs. 1 and vs. 2 (56 and 57) in rule 10. *⌊The decad-division comes between vss. 1 and 2: cf. p. 389.⌋

Translated: Muir, iii[2]. 4; Henry, 21. 81; Griffith, i. 352.

1. To verse (*ṛc*), to chant (*sā́man*) we sacrifice, by (both) which men perform rites (*kárman*); these bear rule at the seat (*sádas*); they hand (*yam*) the offering to the gods.

The verse is SV. i. 369, which, however, reads *yacāmahe* in **a**, *kṛṇvāte* in **b**, *vi te* for *eté* in **c**, and *vakṣataḥ* in **d**; GGS. iii. 2. 48, giving the *pratīka*, has *yajāmahe*. Ppp. also has *kṛṇvate* and *vi te*, but *yachatām* at the end. The comm. explains *sadasi* by *etannāmake maṇḍape*.

2 (57. 1). When (*yád*) I have asked verse ⌊and⌋ chant ⌊respectively⌋ for oblation ⌊and⌋ force, [and] sacrificial formula (*yájus*) for strength, let not therefore this Veda, asked, injure me, O lord of might (*çácī-*).

The construction of the six bare accusatives in the first line is made in accordance with the comm., and appears perhaps the most probable, though not beyond question. ⌊In **c**, Ppp. has *bhūtir*; but whether for *eṣa* or for *tasmāt* is not clear from R's note.⌋

55 (57. 2). To Indra (?).

[*Bhṛgu.—āindram. virāṭ paroṣṇih.*]

For the true position of this verse, see the introduction to the preceding hymn. It is not found in Pāipp. This verse (separate from its predecessor) is used in Kāuç. (50. 1–3) for welfare on setting out upon a road, etc. (so at least the comm. determines: the *pratīka* is doubtful, being identical with that of xii. 1. 47).

Translated: Henry, 21, 82; Griffith, i. 353.

1 (57. 2). The paths which are thine, downward from the sky, by which thou didst send the all — by those, O Vasu, do thou set us in what is pleasant.

The first two pādas nearly correspond to SV. i. 172 **a**, **b**: *yé te pánthā adhó divó yébhir vyàçvam āirayaḥ;* with the wholly different close *utá çroṣantu no bhúvaḥ*. The comm. (as also the Anukr.) regards the verse as addressed to Indra: 'O Vasu' may be 'O good one.' The construction seems so decidedly to call for a locative in **c** that *sumnayā́* (p. *sumna॰yā́*, by Prāt. iv. 30) is rendered as if it were for *-yā́u*, from *-yú*; the comm. glosses it with *sumne sukhe*. The irregular verse (8 + 7 : 10 = 25) is but ill defined by the Anukr.

56 (58). Against poison of snakes and insects.

[*Atharvan.—aṣṭarcam. mantroktavṛçcikadevatākam: 2. vānaspatyā; 4. brāhmaṇaspatyā.* ānuṣṭubham: 4. virāṭprastārapañkti.*]

The first four verses are found in Pāipp. xx.† It is used in Kāuç. (32. 5) in a remedial rite against venomous bites, with the direction "do as stated in the text"; and vs. 5 accompanies, with vi. 56 etc., an offering in the ceremony of entering on Vedic study (139. 8). *⌊The mss. have *-patyam uta 'dam*: but the statement should refer rather to the verse than to the hymn.⌋ †⌊Also vs. 8: see below.⌋

Translated: Ludwig, p. 502; Grill, 5, 183; Henry, 21, 82; Griffith, i. 353; Bloomfield, 29, 552.

1. From the cross-lined [snake], from the black snake, from the adder (*pṛdākú*) [what is] gathered — that poison of the heron-jointed (?) one hath this plant made to disappear.

Ppp. reads *an̄gaparvaṇas* in **c**: the comm. says simply *etannāmakād dañçakaviçeṣāt.* According to the comm., the plant intended is the *madhuka* (or *-kā*), which is the name of various trees and herbs.

2. This plant [is] sweet-(*mádhu-*)born, sweet-dripping, sweetish, sweet; it is the remedy of what is dissevered (*vi-hru*), also grinder-up of stinging insects.

The comm. reads in **b** *madhuçcyut.* ⌊Henry renders *vihruta* by 'la morsure.'⌋

3. Whence bitten, whence sucked — thence do we call [it] out for thee; of the petty, hastily-biting (?) stinging insect the poison [is] sapless.

The great majority of SPP's authorities, with some of ours (Bp.O.) read in **c** *triprad-*, and so also the comm., who explains it as 'stinging with three organs, namely, mouth, tail, and feet'; the *pada*-division *tṛpra°d-* is against this (it would be *tri°prad-*), and SPP. also accepts in his text *tṛpra°d-*. The comm. further reads *nir vayāmasi* in **b**. He explains *yátas* in **a** as for *yátra*, 'in whatever part thou art bitten' etc.; and *dhītám* by *pītaṁ sarpādinā*. Ppp. reads *yataṣ prataṁ* at end of **a**, *nayāmasi* at end of **b**, and *tṛpradañçmano* in **c**.

4. Thou who here, crooked, jointless, limbless, makest crooked twisted (*vṛjiná*) faces — those [faces] mayest thou, O Brahmaṇaspati, bend together like a reed.

Sam-nam, lit. 'bend together,' virtually 'straighten out': i.e., apparently, 'reduce the distortion' (*ṛjūkuru*, comm.). Half SPP's authorities read *nama*. Ppp. has a different text in part: *ayaṁ yo vikaro vikaṭo viparvā aha mukhāny eṣāṁ vṛj-*; and, in **c**, *deva savitar* (for *brahmaṇaspate*).

5. Of the sapless *çarkóṭa*, crawling on, on the ground (*nīcīna*) — its poison, verily, I have taken away, likewise I have ground it up.

The comm. reads in **c** *adiṣi* (taking it from *dā* 'cut') instead of *ādiṣi* (p. *asya : ā°ádiṣi*). He understands the *çarkoṭa* to be a kind of snake; Henry renders it "scorpion" ⌊after Grill⌋.

6. Not in thy (two) arms is there strength, not in thy head, nor in thy middle; then what petty thing bearest thou in that evil way in thy tail?

Or *kim* may be 'why?' (so the comm.) instead of 'what?' In this verse the comm. regards a ⌊*pucchena*⌋ *dañçī vṛçcikaḥ* as the thing addressed. *Amuyā́* is an adverb of disgust or contempt; *pāpáyā* here apparently intensifies it.

7. Ants eat thee; pea-hens pick thee to pieces; verily may ye all say "the poison of the *çarkóṭa* is sapless."

All SPP's *pada*-mss. read *pipīlikā* (not *-kāḥ*) in **a**. SPP. understands (one does not see why) the comm. to take *bhalabravātha* as one word; he (the comm.) glosses it with *sādhu brūta*: in **a**, **b** he makes the addressee a snake. ⌊Pischel, *Ved. Stud.* i. 62, discusses *bhala*.⌋

8. Thou that strikest (*pra-hṛ*) with both, with both tail and mouth — in thy mouth is no poison; how then may there be in thy tail-receptacle?

Or, again, 'what may there' etc. The last two verses lack each a syllable, unheeded by the Anukr. The comm. this time once more declares a scorpion (*vṛçcika*) intended: *pucchadhi*, according to him, designates a *romavān avayavaḥ*. ⌊Ppp. has for **c** *āse cana te viṣaṁ*.⌋

57 (59). Prayer to Sarasvatī etc.

[*Vāmadeva.* — *dvyṛcam. sārasvatam. jāgatam.*]

The two verses are both found in Pāipp. xx., but in different places. In Kāuç. (46. 6) it is joined with v. 7. 5 in a rite for success when asking for something (the schol. and comm. specify both verses as employed).

Translated: Ludwig, p. 446; Henry, 22, 84; Griffith, i. 354.

1. What has gone wrong (*vi-kṣubh*) on the part of me speaking with expectation, what of [me] going about among people begging, what in myself of my body is torn apart — that may Sarasvatī fill up with ghee.

Ppp. arranges differently the matter in **a, b**: *yad āçasā me carato janāṅ anu yad yācamānasya vadato vicukṣubhe;* and it has a different **c**: *yan me tanvo rajasi praviṣṭam;* further, it reads *pṛṇād* in **d**. The authorities are divided between *tád* and *yád* at beginning of **c**; our Bp.W.I.O.s.m.T.K. and the comm. have *tád;* both editions give *yád*. Some of our mss. (Bp.E.D.O.p.m.) have *sárasvati* in **d**. and one (E.) has correspondingly *pṛṇa*. Both verses are irregular as *jagatī*.

2. Seven flow for the Marut-accompanied young one (*çíçu*); for the father the sons have made to understand righteous things; both indeed bear rule over this of both kinds; both strive, both prosper (*puṣ*) of it.

The verse is RV. x. 13. 5: but RV. reads *ṛtám* at end of **b**. and twice (in **c, d**) *ubhá-yasya* for *ubhé asya*. The translation follows the RV. reading in **c**. "Both," it is to be noticed (in **c, d**), is neuter (or fem.), not masculine. The sense is intended to be mystic, and is very obscure. SPP. reads in **b**, with all his authorities (at least, he reports nothing to the contrary), and with the comm., *avīvṛtann* (the comm. glosses it with *vartayanti anutiṣṭhanti*); the same is given by our M.W.I. Ppp. has a text that is partly different and partly corrupt: *sapta sravanti çiçavo marutvate pitā pitrebhyo apy avīvat padvataḥ: ubhaye piprati ubhaye 'sya rājahi ubhe ubhe ubhaye 'sya piṣyakaḥ*.

58 (60). Invitation to Indra and Varuṇa.

[*Kāurupathi.* — *dvyṛcam. mantroktadevatyam. jāgatam: 2. triṣṭubh.*]

Found also in Pāipp. xx. The two verses are part of a RV. hymn (vi. 68. 10, 11). They are not used in Kāuç.; but Vāit. (25. 2) introduces them with hymns 51 and 44: see under the latter.

Translated: Henry, 23, 85; Griffith, i. 355.

1. O Indra-and-Varuṇa, soma-drinkers, this pressed soma, intoxicating, drink ye, O ye of firm courses; let your chariot, the sacrifice (?*adhvará*), for the god-feast, approach toward the stall (*svásara*), to drink.

RV. reads *-vratā* at end of **b**, *adhvarám* (which is much better) in **c**, and *yāti* in **d**. Ppp. has *'dhvaram* in **c**, with *ayo* for *yuvó* ⌊p. *yuvóḥ*⌋, and *yāhi* in **d**. The comm. explains *adhvaras* as *hiṅsārahitas*, qualifying *rathas*, and *svásaram* as = *yajamānasya gṛham*.

2. O Indra-and-Varuṇa, of the bull soma, most rich in sweet, pour in, ye bulls; here is your beverage (*ándhas*), poured about; sitting on this *barhís*, do ye revel.

RV. fills out the meter and sense of **c** by adding at the end *asmé* (the Anukr. ignores the deficiency), and Ppp. seems to read *idaṁ vām asme pariṣiktam andhā "sad-* etc.: it also has *vṛṣetā* at end of **b**. The comm. explains *ā vṛṣethām* by *āçnītam*, quoting ÇB. ii. 4. 2. 20 as authority.

59 (61). Against cursers.

[*Bādarāyaṇi. — arināçanamantroktadevatākam. ānuṣṭubham.*]

Found also in Pāipp. xx. (as part of our hymn vi. 37). This verse has the same *pratīka* as vi. 37. 3: but the comm. ⌊on vi. 37, page 70, line 2⌋, doubtless with reason, regards vi. 37. 3 as intended at Kāuç. 48. 37 ⌊Bloomfield there gives both⌋; this hymn, then, is left without ritual use. ⌊In fact, the comm. on this hymn, at p. 418, line 4, does cite *yo naḥ çapāt* for use in the same rite for which he cited it in his comment on vi. 37.⌋

Translated: Henry, 23, 86: Griffith, i. 355.

1. Whoever shall curse us not cursing, and whoever shall curse us cursing, like a tree smitten by a thunderbolt, let him dry up from the root.

The first half-verse is vi. 37. 3 **a**, **b**, and is found in other texts * as there referred to. Ppp. has the whole verse as our vi. 37. 3, and it combines in **c**, as often, *vṛkṣāi 'va*. The Anukr. seems to ratify the contraction *vṛkṣe 'va*. *⌊See also *Kaṭha-hss.* p. 74.⌋

The fifth *anuvāka* ends here; it has 8 hymns and 25 verses; the Anukr. quotation for the verses is *pañcāi 'vo "rdhvaṁ viṅçatiḥ pañcame syuḥ*, and, for the hymns, *pañcamo 'ṣṭāu*.

Here ends also the sixteenth *prapāṭhaka*.

60 (62). To the home: on returning or leaving.

[*Brahman (ramyān gṛhān vāstoṣpatīn aprārthayat). — saptarcam. vāstoṣpatyam. ānuṣṭubham: 1. parānuṣṭup triṣṭubh.*]

Found also in Pāipp. iii. (in the verse-order 1, 2, 6, 3, 4, 5). Used by Kāuç. several times: first, it * is muttered (24. 11) in front of the house by one who has been absent for some time, he taking fuel in his hands; second, it again accompanies the action of taking fuel, in a rite for the harmony of all inmates of the house (42. 8); third, in the ceremony of preparing duly the house-fire (72. 5). with the direction *iti prapādayati*, for making the persons concerned enter the house; fourth, in the *pitṛmedha* (82. 15), with the same direction; fifth, in the *piṇḍapitṛyajña* (89. 11), at the end, on entering the house; further, the schol. add it (note to 8. 23) to the *vāstugaṇa*, and (note to 19. 1)

reckon it among the *puṣṭika mantras*. As to the separate uses of vs. 7, see under that verse. *⌊For the first, fourth, and fifth uses, the comm., p. 422, lines 5, 18, prescribes only vss. 1–6.⌋

Translated: Ludwig, p. 434; Henry, 23, 86; Griffith, i. 356.

1. Bearing sustenance (*ū́rj*), good-winning, very wise, with mild friendly eye, I come to the houses, well-willing, greeting; be quiet, be not afraid of me.

The first and third pādas are found in VS. iii. 41, as a second half-verse, and also in LÇS. iii. 3. 1, ĀpÇS. vi. 27. 5, ÇGS. iii. 7. For *vasuvánis* in **a**, all read *vaḥ sumánās;* in **c**, their reading is *gṛhā́n ā́i 'mi* (LÇS. *emi*, ĀpÇS. *ā 'gām*) *mánasā módamānaḥ* (LÇS. *dāivena*). Ppp. has a very different text: *gṛhān emi manasā modamāno "rjaṁ bibhrad vasumatis sumedhā 'ghoreṇa cakṣuṣā mitriyeṇa gṛhāṇāṁ paçyan paya ut tarāmi.* ⌊HGS. (i. 29. 1 a) and Āp. (vi. 27. 3) have a verse whose **c** is our **a** (but Āp. has *vaḥ suvaniḥ*), and whose **d** is Ppp's **a** (but Āp. has *āi 'mi*).⌋

2. These houses [are] kindly, rich in sustenance (*ū́rjas-*), rich in milk, standing filled with what is pleasant; let them recognize us coming.

Ppp. reads in **c** *vāmasya*, and at the end *jānatas*.

3. On whom the absent one thinks (*adhi-i*), in whom is abundant well-willing — the houses we call on; let them recognize us coming.

The verse is VS. iii. 42, and also found in ĀpÇS. vi. 27. 3, ÇGS. iii. 7 (both these agreeing in text with VS.), LÇS. iii. 3. 1, HGS. i. 29. 1. VS. reads at the end *jānatás* for *āyatás* (like Ppp. in 2 **d**; but Ppp. in this verse has *āyatas*); LÇS. has *eṣu* for *yeṣu* in **b**, *hūyāmahe* in **c**, and *jāna* (misprint?) at the end; HGS. has *eti* for *yeṣu*, *bahhus* for *bahus* in **b**, and *jānatas* at the end. ⌊Cf. also MGS. i. 14. 5 and p. 155, under *yeṣv a-*.⌋ The comm. glosses *adhyeti* with *smarati*.

4. Called on [are] they of much riches, companions, enjoying sweets together; be ye hungerless, thirstless; ye houses, be not afraid of us.

Ppp. has *svādusaṁnaras* at end of **b**, and its second half-verse is *ariṣṭās sarvapūrṇā gṛhā nas santu sarvadā*. Āp. and HGS. (as above) have our **a**, **b**, and a **c-d** like that of Ppp., save *sarvapūruṣās* for *-pūrṇās* (HGS. also *bhūrisakhās* in **a**).

5. Called on here [are] the kine, called on the goats and sheep; likewise [is] the sweet drink of food called on in our houses.

The majority of authorities read *naḥ* at the end (our E.O.R. have *n*); both editions give *naḥ* with the minority, and with the other texts (VS. iii. 43; Āp. vi. 27. 3; LÇS. iii. 3. 1; ÇGS. iii. 3, 7; HGS. i. 29. 1); the only variant is in LÇS., *yo rasas* for *kilālas* in **c**.

6. Full of pleasantness, well-portioned, full of refreshing drink (*írā*), merry (*hasāmudá*), thirstless, hungerless be ye; O houses, be not afraid of us.

HGS. makes up a verse thus: **a** = our 2 **b**; **b** = our 6 **b**; **c**, *anaçyā atṛṣyā;* **d** = our 6 **d**. Ppp. reads (in **b**, **c**) *hasāmuda akṣudhyā 'tṛṣyā sta*.

7. Be ye just here; go not after; adorn yourselves with all forms; I shall come along with what is excellent; become ye more abundant through me.

'Go not after': that is, 'do not follow me as I go away' (so the comm.). The verse is used in Kāuç. (23.6) in the ceremony of house-building, on the breaking of previous silence: and again (24.16), in a rite for prosperity, by one setting out on a journey, contemplating the house and its occupants.

61 (63). For success of penance.

[*Atharvan.* — *dvyṛcam. āgneyam. ānuṣṭubham.*]

In Pāipp. (xx.) is found only the second half * of vs. 1. The hymn is, according to Kāuç. (10.22), to be pronounced at *āgrahāyaṇa* full-moon, in a *medhājanana* rite (for acquisition of sacred knowledge); also (57.23), in the ceremony of reception of a Vedic student, in the ⌊*agnikārya*⌋, next after hymn 33 (both verses are quoted, each by its *pratīka*); and the schol. (note to 53.4) introduce both verses in the *godāna* ceremony. * ⌊But R's notes give a variant for 1 b, as below!⌋

Translated: Henry, 24, 87; Griffith, i. 357.

1. In that, O Agni, penance with penance, we perform additional (?) penance, may we be dear to what is heard, long-lived, very wise.

'What is heard' (*çrutá*), the inspired or revealed word. Nearly all the mss. (all ours save Bp.[1] M.) read *priyā́* instead of *priyā́ḥ* at beginning of c. Ppp. has for b *upa prekṣāmahe* * *vayam*. The comm. gives several diverse guesses at the sense of the obscure first half-verse. ⌊The vs. recurs with variants at MGS. i. 1. 18.⌋ * ⌊R. suggests that *pṛkṣāmahe* (root *pṛc*) may be intended.⌋

2. O Agni, we perform penance, we perform additional penance — we, hearing things heard, long-lived, very wise.

It is questionable whether *upa-tapya* in both these verses has not a more pregnant meaning ⌊as above: BR., simply, 'Kasteiung leiden'⌋: Henry takes it as equivalent to simple *tapya*.

62 (64). To Agni: against enemies.

[*Kaçyapa Mārīca.* — *āgneyam. jagatī.*]

Found also, almost without variant, in Pāipp. xx. Kāuç (69.7) uses it, with xii. 2, in the preparation of the house-fire, with scattering of holy water. In Vāit. (29.9) it appears in the *agnicayana*.

Translated: Henry, 24, 88; Griffith, i. 357.

1. This Agni, lord of the good, household priest, conquered them of increased virility (?), as a chariot-warrior [conquers] footmen; set down on earth in the navel, brightly shining, let him put under foot them who desire to fight [us].

Our pādas a, c, d are b, c, d of a verse that is found in VS. xv. 51, TS. iv. 7. 13[3], MS. ii. 12. 4 with the following first pāda: *ā́ vācó mádhyam aruhad bhuraṇyúḥ;* they also read *cékitānas* for *vṛddhávṛṣṇas*, and, at beginning of c, *pṛṣṭhé pṛthivyā́s*, and TS.

has *kṛṇute* in **d**. Ppp. has in **c** *pṛthivyā(s)*, which is better. The new version of our text so decidedly calls for an accus. in **a** that the translation implies *vṛddhávṛṣṇyān*, or else the understanding of *-vṛṣṇas* as accus. pl. of *-ṣan*, which is perhaps not impossible, though against usage in composition. The comm. reads *-ṇyas*, also *patnim* in **b** (having to labor hard to make out a sense for the latter). The mss. vary between *patnín* and *pattín* (our Bp.P.M.W.E.I. have the former). The first pāda is *triṣṭubh*.

63 (65). To Agni: for aid.

[*Kaçyapa Mārīca.* — *jātavedasam. jagatī.*]

Found also in Päipp. xx. Kāuç. (69.22) uses it in the preparation of the house-fire, with invocation.

Translated: Henry, 25, 88; Griffith, i. 357.

1. The fight-conquering, overpowering Agni do we call with songs from the highest station; may he pass us across all difficult things; may divine Agni stride (?) across arduous things.

The translation implies emendation of *kṣā́mat* to *krā́mat* in **d**, as suggested by BR. (and adopted also by Henry), since the former seems to give no good sense, and both form and composition with *ati* are elsewhere unknown for root *kṣam*: cf. also xii. 2. 28 **c**. But the parallel verse TA. x. 1. (68) has *kṣāmat* ⌊so both ed's, text and comm.⌋ and Ppp. reads *kṣāmād devo 'dhi*. Our comm. explains *ati kṣāmat* as = *atyarthaṁ kṣāmāṇi dagdhāni karotu!* TA. further gives *ugrám agním* for *agním ukthāis*, rectifies the meter of **b** by reading *huvema*, leaves the combination *devá áti* in **d**, and has *duritā́ 'ty* for *-tāni*. Our **c** is the same with RV. i. 99. 1 **c**. The verse has no *jagatī* character at all.

64 (66). Against evil influence of a black bird.

[*Yama.* — *dvyṛcam. mantroktadevatyam uta nāirṛtam. 1. bhurig anuṣṭubh; 2. nyaṅkusāriṇī bṛhatī.*]

Found also, with very different text, in Pāipp. xx. Used by Kāuç. (46.47), in a rite to avert the evil influence of a bird of ill omen.

Translated: Grill, 41, 186; Henry, 25, 88; Griffith, i. 357; Bloomfield, 167, 555.

1. What here the black bird, flying out upon [it], has made fall — let the waters protect me from all that difficulty, from distress.

Ppp. reads thus: *yad asmān kṛṣṇaçakunir niṣpatann ānaçe: ā. m. t. enaso d. p. viçvataḥ.* The second half occurs also in LÇS. ii. 2. 11, which (like Ppp.) has *viçvataḥ* at the end.* Prāt. iv. 77 appears to require as *pada*-reading in **b** *abhi-niḥpátan*; but all the *pada*-mss. give *-niṣp-*, and SPP. also adopts that in his *pada*-text: *abhinipatan* would be a decidedly preferable reading. The second half-verse is found again as x. 5. 22 **c, d**. The comm. says that the bird is a crow. *⌊And *enaso* in **c**.⌋

2. What here the black bird hath stroked down with thy mouth, O perdition — let the householder's fire release me from that sin.

Ppp. has instead: *yadi vā 'mṛkṣata kṛṣṇaçakunir mukhena nirṛte tava: agniṣ ṭat sarvaṁ çundhatu havyavāñ ghṛtasūdanaḥ*, which is the same with ĀpÇS. ix. 17. 4 (only this begins *yad apā 'mṛkṣac chakunir*, rectifying the meter, and has *-vāḍ* in **d**).

The second half-verse is found without variant in AÇS. ii. 7. 11. The comm. takes *amṛkṣat* from root *mṛç*, as the translation does; cf. TS. iii. 2. 6², *yát kṛṣṇaçakunáḥ . . . avamṛçát . . . yác chvā́ 'vamṛçát*. ⌊See the note of Henry or Griffith.⌋ Such a verse (8 + 11 : 8 + 8) is elsewhere called by the Anukr. an *urobṛhatī*.

65 (67). To the plant apāmārgá: for cleansing.

[*Çukra. — tṛcam. apāmārgavīruddāivatam. ānuṣṭubham.*]

Not found in Pāipp. Used by Kāuç. (46. 49) in a ceremony of expiation, with a fire of *apāmārgá*; and vss. 1, 2 are reckoned (note to 39. 7) to the *kṛtyā gaṇa*. And the comm. regards vss. 2 and 3 as intended at 76. 1 in the nuptial ceremonies, instead of xiv. 2. 66 (both verses having the same *pratīka*); in this he is evidently wrong.

Translated: Grill, 38, 186; Henry, 25, 89; Griffith, i. 358; Bloomfield, 72, 556.

1. Since thou, O off-wiper (*apāmārgá*), hast grown with reverted fruit, mayest thou repel (*yu*) from me all curses very far from here.

⌊The verse closely resembles iv. 19. 7.⌋ All the authorities (except one of SPP's) read *apāmārga* without accent at beginning of **b**; both texts make the necessary correction to *áp-*. The comm. understands the plant (*Achyranthes aspera*: see note to iv. 17. 6) to be used here as fuel.

2. What [is] ill-done, what pollution, or what we have practised evilly — by thee, O all-ways-facing off-wiper, we wipe that off (*apa-mṛj*).

Or (**b**) 'if we have gone about evilly.' All the authorities have *táyā* instead of *tváyā* at beginning of **c**, but both texts make the obviously necessary correction. The comm. reads *tvayā*.

3. If we have been together with one dark-toothed, ill-nailed, mutilated, by thee, O off-wiper, we wipe off all that.

The comm. reads *vaṇḍena* in **b**; and he has also *āçima* for *āsima*, which is not a bad emendation.

66 (68). For recovery of sacred knowledge (bráhmaṇa).

[*Brahman. — brāhmaṇam. triṣṭubh.*]

Found also in Pāipp. xx. Reckoned in Kāuç. (9. 2) to *bṛhachāntigaṇa*, with some of the hymns next following.

Translated: Henry, 25, 89; Griffith, i. 359.

1. If it was in the atmosphere, if in the wind, if in the trees, or if in the bushes — what the cattle heard uttered — let that *bráhmaṇa* come again to us.

Ppp. reads: *yady antarikṣaṁ yadi vā rajāṅsi tata vṛkṣeṣu bhayanalapeṣu: ajasravan paç-* etc. Nearly all the authorities give *ásravan* in **c**; our D. has *áçr-*, and, according to SPP., three of his *pada*-mss.; he therefore gives in his text *áçravan*, which is also the comm's reading; and that is implied in the translation. The comm. connects the hymn with the prescriptions as to the time of study or refraining from study

of the sacred texts (referring to ĀpÇS. xv. 21. 8), and regards it as a spell for recovering what has been lost by being learned under wrong circumstances — in cloudy weather, in sight of green barley, within hearing of cattle, etc.

67 (69). For recovery of sense, etc.

[*Brahman.—ātmadevatyam. puraḥparuṣṇig bṛhatī.*]

Not found in Pāipp. Employed by Kāuç. for several purposes: first (45. 17, 18), after the end of the *vaçāçamana*, in a rite of due acceptance of sacrificial gifts, after any ceremony performed; second, in the *godāna* ceremony (54. 2), with vi. 53. 2; third, in the Vedic student ceremonies (57. 8), when supplying the place of a staff lost or destroyed; fourth, in the *savayajñas* (66. 2), with v. 10. 8 and vi. 53, with the direction *iti pratimantrayate;* it is also reckoned (9. 2), with 66 etc., to the *bṛhachānti gaṇa;* and the schol. add it (note to 6. 2) to hymn 106 in a rite of expiation for anything spilt or forgotten in the *parvan* sacrifices, and further, in the *upanayana*, in the reception of girdle and staff (notes to 56. 1 and 3). In Vāit. (18. 4) it appears in the *agniṣṭoma*, following the distribution of the fires.

Translated: Henry, 26, 90; Griffith, i. 359.

1. Again let sense (*indriyá*) come to me, again soul, property, and *bráhmaṇa* (sacred knowledge); let the fires of the sacred hearth again officiate just here in their respective stations.

The verse occurs in ÇÇS. viii. 10. 2, with *mām* for *mā* in **a**, and, in **c**, **d**, *dhiṣṇyāso yathāsthānaṁ dhārayantām ihāi 'va;* and the *pratīka púnar mā́m āítv indriyám* is found in TA. i. 32. 1, but might rather be intended to quote the parallel but quite different verse found at AGS. iii. 6. 8: *punar mām āitv indriyam punar āyuḥ punar bhagaḥ: punar draviṇam āitu mām punar brāhmaṇam āitu mām;* which MB. (i. 6. 33) also has, with *mā* in **c** and **d**. ⌊Cf. TA. i. 30. 1; also MGS. i. 3. 1, and p. 152.⌋ AGS. adds a second verse, of which the first half corresponds with our **c**, **d**: *ime ye dhiṣṇyāso agnayo yathāsthānam iha kalpatām* ⌊cf. MGS. i. 3. 1⌋. The Anukr. seems to scan **a** and **c** as 7 syllables each.

68 (70, 71). Praise and prayer to Sarasvatī.

[*1–2. Çaṁtāti.—dvyṛcam. sārasvatam. 1. anuṣṭubh; 2. triṣṭubh. —3. Çaṁtāti.— sārasvatam. gāyatrī.*]

None of the verses are found in Pāipp. Here again the Anukr., the comm., and some mss. differ in division from our first mss., and make our third verse a separate hymn.* In Kāuç. (81. 39) the first two verses (= hymn 70) come in with other Sarasvatī verses in the *pitṛmedha;* the third verse (= hymn 71) not with them, in spite of its kindred character, but in both the *bṛhat* and *laghuçānti gaṇas* (9. 2, 4). Vāit. introduces the hymn (doubtless the two verses) twice (8. 2, 13), once with hymn 40, once with hymn 9 and other verses, in praise of Sarasvatī. *⌊So also SPP's text. The decad-division cuts the hymn between vss. 2 and 3: cf. p. 389.⌋

Translated: Henry, 26, 90; Griffith, i. 359.

1. O Sarasvatī, in thy courses, in thy heavenly domains, O goddess, enjoy thou the offered oblation; grant us progeny, O goddess.

The second half-verse is the same with 20. 2 **c**, **d**, and nearly so with 46. 1 **c**, **d**.

2. This [is] thine oblation, rich in ghee, O Sarasvatī; this the oblation of the Fathers that is to be consumed (?); these thy most wealful utterances; by them may we be rich in sweet.

The translation implies the emendation of *āsyàm* in c to *āçyàm*; the comm. makes it from the root *as* 'throw,' and = *kṣepaṇīyam*. Perhaps (Roth) *ājyam* is the true reading; Henry understands *yát* as pple: "going to the mouth of the Fathers." The first pāda is *jagatī*.

3 (71. 1). Be thou propitious, most wealful to us, very gracious, O Sarasvatī; let us not be separated from sight of thee.

The verse occurs in TA. iv. 42. 1 and AA. i. 1. 1, with the variant, for c, *mā́ te vyòma saṁdṛ́çi*; and LÇS. v. 3. 2 has the same, but with *saṁdaças* (misprint for *-dṛç-*?) at the end. In i. 1. 3. TA. has another version, with the same ending, but with *bhava* in a expanded to *bhavantu divyā́ ā́pa óṣadhayaḥ*. ⌊Cf. also *Kaṭha-hss.*, p. 115; MGS. i. 11. 18 and p. 156 under *sakhā*.⌋

69 (72). Prayer for good fortune.

[*Çaṁtāti.* — *sukhadevatākam. pathyāpaṅkti.*]

Found also in Pāipp. xx. Included, like the preceding hymn, in the two *çānti gaṇas* (Kāuç. 9. 2, 4), and by the schol. (note to 9. 7) in yet a third.

Translated: Henry, 26, 91; Griffith, i. 360.

1. Weal for us let the wind blow; weal for us let the sun burn; be the days weal for us; [as] weal let the night be applied; weal for us let the dawn shine forth.

The whole verse occurs in TA. iv. 42. 1, with *pavatām mātariçvā* for *vātu* in a, and *rā́triḥ* in d. MS., in iv. 9. 27, has only four pādas, with *'bhi* added before *vātu* in a. VS. has the same amount, our a, b being xxxvi. 10 a, b (with *pavatām* for *vātu* in a), and our c, d being xxxvi. 11 a (with *rā́triḥ* instead of our *rā́trī*). All have alike in d the strange expression *práti dhīyatām*. The Anukr. ignores the deficiency of two syllables in a. ⌊Ppp. has *me* for *nas* all four times; also *'bhivāte* for *vātu*, and *tapati* for *-tu*.⌋

70 (73). Against an enemy's sacrifice.

[*Atharvan.* — *pañcarcam. mantroktadevatyam uta çyenadevatākam. trāiṣṭubham: 2. atijagatīgarbhā jagatī; 3–5. anuṣṭubh (3. purahkakummatī).*]

The first two verses are found in Pāipp. xix. Used by Kāuç. (48. 27), with vi. 54, in a charm to spoil an enemy's sacred rites.

Translated: Ludwig, p. 374; Grill, 46, 187; Henry, 26, 91; Griffith, i. 360; Bloomfield, 90, 557.

1. Whatsoever he yonder offers with mind, and what with voice, with sacrifices, with oblation, with sacred formula (*yájus*), that let perdition, in concord with death, smite, his offering, before it comes true.

That is, before its objects are realized (comm. *satyabhūtāt karmaphalāt pūrvam*). This verse and the next are found also in TB. ii. 4. 2[1-2], which reads here, at end of b,

yájuṣā havírbhiḥ (Ppp. has the same): in **c**, *mṛtyúr nírṛtyā saṁvidānáḥ*, and, for **d**, *purā́ diṣṭā́d ā́hutir asya hantu;* Ppp. has, for **d**, *purā dṛṣṭā rājyo hantv asya* ⌊intending *dṛṣṭād ājyam?*⌋.

2. The sorcerers, perdition, also the demon — let them smite his truth with untruth; let the gods, sent by Indra, disturb (*math*) his sacrificial butter; let not that meet with success which he yonder offers.

TB. (as above) omits the meter-disturbing *devā́s* in **c**, and reads, in **d**, *sámṛddhim* (error for *sám ardhi?*), and, at the end, *karóti*. The comm. understands at the beginning *yātudhā́nā* (as fem. sing.). The verse (11 + 11 : 13 + 11) is in no proper sense *jagatī*.

3. Let the two speedy over-kings, like two falcons flying together, smite the sacrificial butter of the foeman, whosoever shows malice against us.

The comm. understands in **a**, 'two messengers of death, thus styled'; the meaning is obscure. Almost all the authorities (save our R.?T., and this doubtless by accident) have at the end *-aghāyánti;* the comm., however, reads *-yáti*, as do, by emendation, both the edited texts.

4. Turned away [are] both thine arms; I fasten up thy mouth; with the fury of divine Agni — therewith have I smitten thine oblation.

The comm. understands *bāhū* in **a** also as object of *nahyāmi*, and understands the arms as fastened behind (*pṛṣṭhabhāgasambaddhāu*). ⌊TB. (ii. 4. 2[2]) has our **a**, **b** (with *ápa* for the *ápi* of our **b**) as the **c**, **d** of a vs. which is immediately followed by our next vs.⌋

5. I fasten back thine arms; I fasten up thy mouth; with the fury of terrible Agni — therewith have I smitten thine oblation.

SPP. has at the beginning *ápi*, his authorities being equally divided between *ápi* and *ápa*. The majority of ours (only D. noted to the contrary) have *ápa*, which is decidedly to be preferred, as corresponding also to 4 **a**, and as less repetitious. ⌊TB. (ii. 4. 2[3]) has our vs., with *ápa* again (see vs. 4) in **b**, *devásya bráhmaṇā* for *ghorásya manyúnā* in **c**, and *sárvam* for *téna* and *kṛtám* for *havís* in **d**.⌋

71 (74). To Agni: for protection.

[*Atharvan.* — *āgneyam. ānuṣṭubham.*]

Found also in Pāipp. xix. Used in Kāuç. (2. 10), in the *parvan* sacrifices, to accompany the carrying of fire thrice about the offering. In Vāit., it occurs in the *agniṣṭoma* (21. 15), and also in the *agnicayana* (28. 8), in the same circling with fire.

Translated: Henry, 27, 92; Griffith, i. 361.

1. Thee, the devout ⌊*vípra*⌋, O Agni, powerful one, would we fain put about us [as] a stronghold, [thee] of daring color, day by day, slayer of the destructive one.

The verse is RV. x. 87. 22, which has at the end the plural (*-vatām*); further found in VS. (xi. 26) and MS. (ii. 7. 2), both of which agree with RV., and in TS. (i. 5. 6[4] et al.),

which has for **d** *bhettā́ram bhañgurā́vataḥ*. Emendation in **b** to *vápram* 'rampart' seems called for: moreover, *dṛṣádv-* in **c** would be acceptable ⌊see Roth, ZDMG. xlviii. 108⌋. Ppp. has at the end *-vataḥ*, and *sahasva* in **b**.* The verse is also found in our text as viii. 3. 22. ⌊Winternitz, *Hochzeitsrituell*. p. 57, cites it from Bāudh. i. 6.⌋ ⌊W. interlines a mark of doubt as to his version of *bhañg-* and gives Henry's *trompeur* in the margin.⌋ *⌊Roth's Collation says simply "71 ebd. citiert." That means 'Found in Pāipp. xix., cited' [from its previous occurrence in xvi., where, according to R's Collation for viii. 3. 22, the variants are *sahasva* and *bhañgurāvatām*]. R. in his Notes says expressly that Ppp. too "has *vipram* for the correct *vapram*."⌋

72 (75, 76). With an oblation to Indra.

[*1, 2. Atharvan. — dvyṛcam. āindram. 1. anuṣṭubh; 2. triṣṭubh. — 3. Atharvan. — āindram. trāiṣṭubham.*]

Here again, following our leading ms. and the sense, we combined into one what the Anukr. etc. treat as two hymns, our vs. 3, which begins a new decad,* being reckoned as a separate hymn. No one of the three verses is found in Pāipp.; but they are a RV. hymn (x. 179). Kāuç. (2. 40) uses the hymn in the *parvan* sacrifices, for Indra (the schol. adds *iti tisras*, as if the three verses were to be regarded as one hymn; there is no quotation of vs. 3 as a separate hymn). In Vāit., vs. 1 (or vss. 1, 2?) is repeated (14. 3) by the *hotar* in summoning the *adhvaryu* to milk the cow in the *agniṣṭoma* ceremony; and again in the same (21. 18), vs. 3 (= hymn 76) accompanies the offering of the *dadhigharmahoma*. *⌊Cf. p. 389.⌋

Translated: Henry, 27, 92; Griffith, i. 361.

1. Stand ye up; look down at Indra's seasonable portion; if cooked, do ye offer [it]: if uncooked, do ye wait (*mad*).

RV. makes the construction in the second half-verse more distinct by reading *çrātás* and *áçrātas*, nominatives; the comm. regards our *çrātám* (= *pakvam*) and *áçrātam* as made neuter to qualify a *havis* understood; he explains *mamáttana* ⌊cf. BR. v. 471⌋ as = *pacata* or *taptaṁ kuruta* (referring to the expression *madantís* applied to water), or, alternatively, as *indraṁ stutibhir madayata;* those addressed are the priests (*he ṛtvijaḥ*).

2. The oblation [is] cooked; hither, O Indra, please come forward; the sun hath gone to the mid-point of his way; [thy] companions wait upon (*pari-ās*) thee with treasures (*nidhí*), as heads of families on a chieftain (*vrājapatí*) as he goes about.

RV. reads in **b** *vímadhyam*, for which our text is only a corruption, and accents ⌊cf. *Gram.* § 1267 a⌋ *vrā́jápatim* in **d**. The comm. explains *vimadhyam* as *vikalam madhyam, īṣadūnam madhyabhāgam;* he calls the offering referred to the *dadhigharma* (as Vāit.).

3 (76. 1). Cooked I think [it] in the udder, cooked in the fire; well cooked I think [it], that newer rite (?*ṛtá*); of the curds of the midday libation drink thou, O thunderbolt-bearing Indra, much-doing, enjoying [it].

RV. reads *súçrātam* in **b**, and *purukṛd* (vocative) in **d**. ⌊For **a**, cf. Aufrecht's *Rigveda*[2] i. p. xvii, preface.⌋

73 (77). With a heated offering to the Açvins.

[*Atharvan.* — *ekādaçarcam. gharmasūktam. āçvinam uta pratyṛcammantroktadāivatam. trāiṣṭubham : 1, 4, 6. jagatī ; 2. pathyābṛhatī.*]

Found also, except vss. 7-9, in Pāipp. xx. (the first six verses in the order 2, 1, 4, 5, 6, 3); the first six verses, further, in AÇS. iv. 7 and ÇÇS. v. 10 (in both, in the order 2, 1, 6, 5, 4, 3); the last five are RV. verses etc.; see under the several verses. The hymn in general does not appear in Kāuç. (the sacrifice which it accompanies not falling within its sphere); but the last verse (so the comm.; it might be ix. 10. 20) is applied (24. 17) in settling the kine in their pasture by one who is going away from home; and again (92. 15), in the *madhuparka* ceremony, when the presented cow is released instead of being sacrificed. Vāit. uses several of the verses, all in the *agniṣṭoma* ceremony: vss. 3 and 4 (14. 5) with the offering of the *gharma;* vs. 7 (14. 4) in summoning the *gharma* cow; vs. 11 (14. 9) before the concluding *homa*.

Translated: Ludwig, p. 429 (vss. 1-6); Henry, 28, 93; Griffith, i. 361.

1. Kindled, O ye two bulls, is Agni, the charioteer of heaven; heated is the *gharmá;* honey is milked for your food (*íṣ*); for we singers (*kārú*), of many houses, call on you, O Açvins, in joint revelings.

The translation implies in **b** the accent *duhyáte*, which is found in no ms.; the comm. makes the same construction. Ppp. reads *açvinā* for *vṛṣaṇā* in **a**; and also, with both AÇS. and ÇÇS., *purutamāsas* in **c**; doubtless our word is a corruption of this ⌊Roth, ZDMG. xlviii. 107⌋. But for *rathī́*, in **a**, AÇS. has *ratis* and ÇÇS. *rayis*, plain corruptions. The *gharmá* is either the hot drink into which fresh milk is poured, or the heated vessel containing it. The comm. interprets the verses according to their order and application in AÇS. He explains the *gharma* as the heated sacrificial butter in the *mahāvīra* dish.

2. Kindled is Agni, O ye Açvins; heated is your *gharmá;* come! now, ye bulls, the milch-kine are milked here, ye wondrous ones (*dasrá*); the pious ones are reveling.

AÇS. and ÇÇS. both read *gāvas* for *nūnam* in **c**, and (with Ppp.) *kāravas* for *vedhasas* at the end. The first half-verse occurs also in VS. (as xx. 55 **a**, **b**), which omits *vām* in **b**, and reads *virā́ṭ sutáḥ* for *ā́ gatam*.

3. The bright (*çúci*) sacrifice to the gods accompanied with "hail," the Açvins' bowl that is for the gods to drink of — this all the immortals, enjoying, lick respectively by the Gandharva's mouth.

The two Sūtras and Ppp. agree in reading *gharmas* for *yajñas* in **a**; the former have also *īm* for *u* in **c**. The comm. declares this verse to be used after the *gharma* offering; the "bowl" is the one called *upayamana;* the "Gandharva" is either the sun or the fire.

4. The offered ghee, the milk, which is in the ruddy [kine], that is your portion here, ye Açvins; come; ye sweet ones, maintainers of the council (*vidátha*), lords of the good, drink ye the heated *gharmá* in the shining space of the sky.

In **b**, ÇÇS. has *su* for *sa*; at the end, AÇS. has *somyam madhu* (for *rocane divaḥ*). There ought to be more than one accent on the series of vocatives in **c**, to guide us to their right combination, which is doubtful. The comm. takes *mādhvī* as *madhuvidyā-veditārāu*.

5. Let the heated *gharmá*, its own invoker (*hótar*), attain to you; let your offerer (*adhvaryú*) move forward, rich in milk; of the milked sweet, O Açvins, of the offspring(?), eat (*vī*) ye, drink ye, of the milk of the ruddy [cow].

The two Sūtras read *nakṣati* in **a**, and *carati prayasvān* at end of **b**; the comm. also has *pray-*, and explains it as *prīṇanakāripayoyuktaḥ*; *pray-* is doubtless the more genuine reading. The obscure *tanā́yās* in **c** (omitted in Ludwig's translation)* is made by the comm. an adjective qualifying *usriyāyās*, and signifying *payodadhyājyarūpahaviḥpradānena yajñaṁ vistārayantyāḥ*. Ppp. has in **a** *sma hotā*; the comm. takes *svā́hotā* as possessive, which suits the accent better. Verses 4 and 5 the comm. declares to have the value of *yājyā* verses in the ceremony. *⌊In fact Ludwig does render *tanā́yās* (accent!) by "this," and *tánā* and *tánāya* correspondingly. *Tanāya* is the Ppp. reading here for *tanā́yās*.⌋

6. Run up with milk, O cow-milker, quickly; pour in the milk of the ruddy [cow] in the *gharmá*; the desirable Savitar hath irradiated (*vi-khyā*) the firmament; after the forerunning of the dawn he shines forth (*vi-rāj*).

SPP's text has *godhuk* (voc.) in **a**, but nearly half his authorities have *godhúk*, and so also nearly all ours (all those noted save Bp.), for which reason our text gives it; *godhuk* is doubtless the true reading, and it is followed in the translation. ÇÇS. reads after it (perhaps by a misprint?) *oṣum*; AÇS. (also probably by a misprint?) gives *payasā goṣam* (omitting *dhug o*). ÇÇS. has *damūnās* for *vareṇyas* in **c**, and its **d** is *anu dyāvāpṛthivī supraṇīte*, while AÇS. and Ppp. have nearly the same: *'nu dyāvāpṛthivī supraṇītiḥ*. This seems most likely to be the true ending of the verse; in our text has been somehow substituted a half-verse which is RV. v. 81.2 **c**, **d**, and found also in several other texts: VS. xii. 3, TS. iv. 1. 10⁴, MS. ii. 7. 8; all of them accent *ánu* as an independent word, as our text doubtless ought to do (p. *anu॰prayā́nam*); one of SPP's authorities, and the comm., do so. The comm. does not recognize the adverb *oṣám*, but renders it by *taptam* ⌊*gharmam*, 'the heated *gharma*-vessel'⌋; he explains *vi akhyat* by *prakāçayati*. Two, if not three, of the pādas are *triṣṭubh*.

7. I call upon that easy-milking milch-cow; a skilful-handed milker also shall milk her; may the impeller (*savitár*) impel us the best impulse; the hot drink is kindled upon — that may he kindly proclaim.

This and the following verse are also two successive verses in RV. (i. 164. 26, 27; they are repeated below as ix. 10. 4, 5, where the whole RV. hymn is given). RV. has at the end the better reading *vocam*. The comm. declares the verse to be used in the calling up of the cow that furnishes the *gharma* drink, that she may be milked.

8. Lowing (*hiñ-kṛ*), mistress of good things, seeking her calf with her mind, hath she come in; let this inviolable one (*aghnyá*) yield (*duh*) milk for the Açvins; let her increase unto great good-fortune.

RV. (as above) reads *abhyā́gāt* (p. *abhí : ā́ : agāt*) at end of **b**. The RV. *pada*-text divides *hiñ॰kṛṇvatī́* at the beginning, and SPP. gives the same reading; but our

pada-mss. (with the doubtful exception of D.) read here *hiṅkṛ-*, without division: at ix. 10. 5 they agree with RV. The verse accompanies, says the comm., the coming up of the cow for milking.

9. As enjoyable (*júṣṭa*) household guest in our home (*duroṇá*), do thou come, knowing, unto this our sacrifice; smiting away, O Agni, all assaulters (*abhiyúj*), do thou bring in the enjoyments of them that play the foe.

This verse and the following one are found in RV. (v. 4. 5: 28. 3), and also occur together in TB. ii. 4. 1[1] and MS. iv. 11. 1. RV. MS. read at end of c *vihátyā*. p. *vi°hátya*; there is no other variant. The comm. paraphrases *abhiyujas* in c by *abhiyoktṛḥ parasenāḥ*. ⌊For d, cf. iv. 22. 7 d.⌋

10. O Agni, be bold unto great good-fortune; let thy brightnesses (*dyumná*) be highest; put together a well-ordered house-headship; trample on the greatnesses of them that play the foe.

The verse is (as noted above) RV. v. 28. 3, and found also in TB. and MS., and further in VS. xxxiii. 12 and ĀpÇS. iii. 15. 5 — everywhere without variant. Our comm. explains *çardha* as = *ārdrahṛdayo bhava*. The Prāt. iv. 64, 83 prescribes *jāḥpatyám* as *pada*-reading in c, but all the *pada*-mss. read *jāḥ°patyám*, divided, and SPP. accordingly gives that form in his *pada*-text. The RV. *pada* reads *jāḥpatyám* and *jā́ḥpátiḥ*, but, strangely, *jā́ḥ°patim* (the two latter occurring only once each). ⌊Winternitz, *Hochzeitsrituell*, p. 57, cites the verse.⌋

11. Mayest thou ⌊verily⌋ be well-portioned, feeding in excellent meadows; so also may we be well-portioned; eat thou grass, O inviolable one, at all times; drink clear water, moving hither.

The verse is RV. i. 164. 40 (hence repeated below, as ix. 10. 20), found also in ĀpÇS. ix. 5. 4, and KÇS. xxv. 1. 19; all these read *átho* for *ádhā* in b, and KÇS. has *bhagavati* in a (if it be not a misprint).

The sixth *anuvāka*, with 14 (or 16) hymns and 42 verses, finishes here. The quoted Anukr. says of the verses *dvir ekaviṅçatiḥ ṣaṣṭhaḥ*, and, of the hymns, *ṣaṣṭhaç caturdaça*.

74 (78). Against apacits: against jealousy: to Agni.

[*Atharvāṅgiras. — caturṛcam. mantroktadevatyam uta jātavedasam. ānuṣṭubham.*]

This hymn and the one following are not found in Pāipp. There is apparently no real connection between the three parts of the hymn. Used by Kāuç. (32. 8: according to Keç. and the comm., vss. 1 and 2, which alone are applicable) in a healing ceremony, with the aid of various appliances, "used as directed in the text." It is added: "with the fourth verse one puts down upon and pierces [them]" (32. 9), but the fourth verse of this hymn suggests no such use, and Keç. declares 76. 2 to be intended.* Verse 3 appears (36. 25), with hymn 45 etc., in a rite against jealousy; and vs. 4 is made (1. 34) an alternate to v. 3 when entering on a vow; in Vāit. (1. 13) it follows v. 3 in a like use. The comm. here ⌊p. 457[1]⌋ quotes *apacitām* ⌊vii. 74⌋ as read at Kāuç. 31. 16, and understands this hymn instead of vi. 83 ⌊*apacitas*⌋ to be there meant; but under vi. 83 he quotes *apacitas*, and understands accordingly!

⌊If we may trust Keçava (p. 333[27–32]), the verses are indeed four in number, and are vii. 74. 1 and 2, vii. 76. 1, and then vii. 76. 2. With each of the first three the performer pricks the boil with a colored arrow; and with the fourth verse (*caturthyā:* namely vii. 76. 2) he pricks it with a fourth arrow. — But why should Kāuç. in 32. 9 say *caturthyā?* are we to assume a gap in the text of Kāuç.? — Cf. Bloomfield's hypothesis, SBE. xlii. 558, n. 2, that vii. 74. 1–2 and 76. 1–2 together formed a single hymn for Keçava. They are so associated by the comm. at p. 457[1], as Whitney observes in the preceding paragraph.⌋

Translated: Bloomfield, JAOS. xiii. p. ccxviii = PAOS. Oct. 1887, and AJP. xi. 324 (vss. 1 and 2); Henry, 29, 95; Griffith, i. 363; Bloomfield, SBE. xlii. 18, 557.

1. Of the red *apacit's* black is the mother, so have we heard; by the root of the divine anchoret I pierce them all.

The comm. makes at great length several discordant attempts to explain who the divine anchoret (*múni*) is. His explanation of *apacit*, fuller than elsewhere given, may be reported: *doṣavaçād apāk ciyamānā galād ārabhya adhastāt kakṣādisaṁdhisthāneṣu prasṛtā gaṇḍamālāḥ: yadvā 'pacinvanti puruṣasya vīryam ity apacitaḥ.* ⌊At vi. 83. 3, the *apacit* is "daughter of the black one."⌋

2. I pierce the first of them; I pierce also the midmost; now the hinder one of them I cut into like a tuft (*stúkā*).

The comm. says, at the end, *yatho "rṇāstukā 'nāyāsena chidyate tathā.*

It is strange that the two following verses, which concern different matters, are combined with the above and with one another. But the hymn is not divided by any one of the authorities.

3. With the spell (*vácas*) of Tvashṭar have I confounded thy jealousy; also the fury that is thine, O master (*páti*), that do we appease for thee.

Some of the mss. (including our W.) combine *manyús te* in c.

4. Do thou, O lord of vows, adorned by the vow, shine here always, well-willing; thee being so kindled, O Jātavedas, may we all, rich in progeny, wait upon (*upa-sad*).

Nearly all the mss. (our Bp.E.p.m. are exceptions, with four of SPP's authorities) read *tvā́m* in a, and so do the mss. of the Kāuçika ⌊save Ch. Bü.⌋ and Vāitāna Sūtras in the *pratīka;* both printed texts give *tvám* ⌊with the comm.⌋. His full exposition of his uncertainty as to the meaning of *jātavedas* may be quoted: *jātānām bhūtānāṁ veditar jātāir vidyamāna jñāyamāna vā jātaprajña jātadhana vā.* The definition of the verse as *triṣṭubh* is lacking in the Anukr.

75 (79). Praise and prayer to the kine.

[*Uparibabhrava. — dvyṛcam. āghnyam. trāiṣṭubham: 2. 3-av. bhurik pathyāpañkti.*]

Like the preceding hymn, not found in Pāipp. Not used in Kāuç. (if iv. 21. 7 is intended in 19. 14). But the comm. says here that the ritual application in the rite for prosperity of kine has already been stated, referring, probably, to his exposition under iv. 21. 7, where he spoke of two verses, although the hymn had none after 7; possibly the two verses of this hymn are what he had in mind.

Translated: Ludwig, p. 469; Henry, 30, 96; Griffith, i. 364.

1. Rich in progeny, shining in good pasture, drinking clear waters at a good watering-place — let not the thief master you, nor the evil-plotter; let Rudra's weapon avoid you.

Repeated here from iv. 21. 7; for the parallel passages with their variants etc., see the note to that verse.

2. Track-knowing are ye, staying (*rámati*), united, all-named; come unto me, ye divine ones, with the gods; to this stall, this seat; sprinkle us over with ghee.

Ramati is called by the comm. a *gonāman;* to "united" he adds "with their calves, or with other kine." ⌊The Anukr. seems to scan 8 + 7 : 10 : 8 + 8.⌋

76 (80, 81). Against apacits and jāyā́nya: etc.

[*1–4. Atharvan. — caturṛcam. apacidbhāiṣajyadevatyam. ānuṣṭubham: 1. virāj: 2. pareṣṇik. 5, 6. Atharvan. — dvyṛcam. jāyānyāindradāivatam. trāiṣṭubham: 5. bhurig anuṣṭubh.*⌋

Once more (and for the last time) we followed our first mss. and the *anuvāka*-endings in reckoning as one hymn what other mss., the Anukr., the comm., etc., and hence SPP., regard as two. The verses (except 2) are found scattered in different parts of Pāipp.: 1 in i.; 3–5 (as two verses) in xix.; 6 in xx. This, and not either our division or SPP's, is in accordance with the sense of the verses: 1–2 concern the *apacits*, 3–5 the *jāyānya;* and 6 is wholly independent. The hymn (that is, doubtless, the first two verses ⌊cf. the comm., p. 456[21]⌋) is used ⌊with vi. 83 (*apacitas*) or else vii. 74 (*apacitām*) — see introd. to hymn 74⌋ by Kāuç. (31. 16) in a remedial ceremony against *apacits;* and Keç. adds vs. 1 also to ⌊the citation *apacitām* (which he takes to mean vii. 74. 1 and 2) made in Kāuç.⌋ 32. 8; for the use, according to Keç., of vs. 2, see under hymn 74. The third verse (the comm. says, vss. 3–5) appears also by itself in 32. 11, in a rite against *rājayakṣma*, with a lute-string amulet. Of vss. 5–6 (= hymn 81) there is no appearance in Kāuç.: but verse 6 is used by Vāit. (16. 14) at the noon pressure of Soma.

Translated: Ludwig, p. 500; Zimmer, p. 377 (vss. 3–5); Bloomfield, JAOS. xiii. p. ccxvii (vss. 1–2), p. ccxv (vss. 3–5) = PAOS. Oct. 1887, or AJP. xi. 324, 320: Henry, 30, 97; Griffith, i. 364; Bloomfield, SBE. xlii. 17, 559.

1. More deciduous (pl.) than the deciduous one, more non-existent than the non-existent ones, more sapless than the *séhu*, more dissolving than salt.

Said, of course, of the *apacits*, which are distinctly mentioned in the next verse. The translation implies the emendation of the second *susrásas* to *susrástarās*, suggested by Bloomfield, as helping both sense and meter; Henry alters instead to *asisrasas*. The *ā́* at the beginning seems merely to strengthen the ablative force of the first *susrásas;* or we might conjecture it to be an interjection of contempt or disgust. The comm. understands *āsusrasas* as one word, the *ā* having an intensive force; he paraphrases by *pūyādisravaṇaçīlās*, as if *sru* were the root of the word. He reads *çehos* in c. and explains it as *viprakīrṇāvayavo 'tyantaṁ niḥsāras tūlādirūpaḥ padārthaḥ*, which seems a mere guess; Henry substitutes *arasāt*. The prefixion of *ā́* to *séhos* would rectify the meter. Ppp. gives no help in explaining the verse; it reads, for a, b, *nāmaun asaṁ sravaṁ srasaun asatībhyo vasattarā.*

2. The *apacits* that are on the neck, likewise those that are along the sides, the *apacits* that are on the perineum (? *vijáman*), self-deciduous.

In translating the obscure *vijā́man*, the comm. is followed; he says *viçeṣeṇa jāyate 'patyam atre 'ti vijāmā guhyapradeçaḥ;* Ludwig renders it "knöchel." *Upapakṣyās* he paraphrases with *upapakṣe pakṣasamīpa upakakṣe bhavāḥ.*

3. He that crushes up the breast-bone (? *kī́kasās*), [that] descends to the sole (?) — the whole *jāyā́nya* have I cast out, also whatever one is set in the top.

That is, apparently, has become seated in the head (or the prominence at the base of the neck behind?); Ppp. reads *kaççit kakudhi.* The obscure *talīdyàm* is here translated according to Bloomfield's suggestion in AJP. xi. 329 or JAOS. xv. p. xlvii. The comm. explains the word as follows: *talid ity antikanāma: antike bhavaṁ talīdyam: . . . asthisamīpagatam mānsam:* a worthless guess; Ppp. reads *talābhyām*,* which might mean 'palms' or 'soles.' For *nir ā́stam* in **c** was conjectured *nir-astam* in the AV. *Index* — not successfully, on account of the gender of *jāyānya* (m.). Ludwig proposes *nir āstham*, and Bloomfield ⌊l.c.⌋ does the same; this seems acceptable (whatever the real origin of *āstham*), and the translation follows it. ⌊For the "root *asth*," see note to xiii. 1. 5 below.⌋ The comm., however, reads *nir hās* (*hār*, from the root *hṛ*: = *nir haratu*) *tám*, which SPP. accepts, thinking that the comm. "has doubtless preserved the genuine reading" (!), and he even admits it into his text. The comm. further reads *prasṛṇāti* in **a**, and *cit* for *ca* in **d**. He calls the *jāyā́nya* a *rājayakṣma*, and also regards it as identical with the *jāyényа* of TS., and quotes the TS. passage (ii. 3. 5[2]) that explains the origin of the latter: *yáj jāyā́bhyó 'vindat;* he states it thus: *sa ca jāyāsambandhena prāpnoti*, or *nirantarajāyāsambhogena jāyamānam;* this might be understood as pointing to a venereal disease: R. conjectures gout. *⌊In fact, R's Collation gives *talābhyam:* W. seems to take it as a slip for *-bhyām*. — Further, this is followed by *upa-*, not *ava-*.⌋

4. Having wings, the *jāyā́nya* flies; it enters into a man; this is the remedy of both, of the *ákṣita* and of the *súkṣata*.

Ppp. has in **b** *yā viçati* (i.e. *ya ā v-*) *pūn-*, and lacks **c**, **d**. The meaning of the words *ákṣita* and *súkṣata* is very doubtful and much disputed. They seem most likely to be two kinds of *jāyānya*, as the intrusion of any other ⌊malady⌋ here would be very harsh. Yet it is also much to be questioned whether the two half-verses belong together. Their discordance of form is strange: one would expect an antithesis of *akṣita* and *sukṣita*, or else of *akṣata* and *sukṣata*. In fact, the comm. reads *sukṣita*, and explains the two as meaning respectively *çarīre cirakālāvasthānarahitasya* and *cirakālam avasthitasya*, or, alternatively, as *ahiṅsakasya çarīram açoṣayataḥ* and *çarīragatasarvadhātūn suṣṭhu niḥçeṣaṁ çoṣayataḥ.* Ludwig's translation accords with the former of these two explanations. Zimmer and Bloomfield, on the other hand, would emend to *akṣatasya*, Bloomfield quoting for *akṣata* from both the Kāuçika and its commentary and from the later Hindu medicine; his rendering, however, 'not caused by cutting' and 'sharply cut,' is unacceptable, since *kṣan* does not mean distinctively 'cut,' but more nearly 'bruise.' There is no variation of reading in the mss. as regards the two words; and it seems extremely unlikely that, if they once agreed, they should have become thus dissimilated.

5 (81. 1). We know, indeed, O *jāyā́nya*, thine origin (*jána*), whence, O *jāyā́nya*, thou art born ⌊*jā́yase*⌋; how shouldst thou smite there, in whose house we perform oblation?

Ppp. has only **c**, **d**, as second half-verse to our 4 **a**, **b**, and reads *tvaṁ hanyād yatra kuryān mahaṁ haviḥ.* ⌊We had our **d** at vi. 5. 3 **a**. — The new decad begins here: cf. p. 389.⌋

6 (81. 2). Daringly drink the soma in the mug, O Indra, being a Vritra-slayer, O hero, in the contest for good things; at the midday libation pour [it] down; a *dépôt* of wealth, assign wealth to us.

The verse is RV. vi. 47. 6; RV. has *rayisthā́nas* in **d**. Ppp. offers no variant.

77 (82). To the Maruts.

[*Añgiras.* — *tṛcam.* *mantroktamaruddevatākam.* *1. 3-p. gāyatrī; 2. triṣṭubh; 3. jagatī.*]

The second and third verses are found also in Päipp. xx. Used by Kāuç. (48. 38), next after hymn 31 etc., with laying on of fuel from an upright dry tree, in a witchcraft rite. In Vāit. (9. 2) it appears in the *cāturmāsya* sacrifice, with noon offering to the Maruts.

Translated: Ludwig, p. 373; Henry, 31, 99; Griffith, i. 366.

1. Ye much-heating (*sā́ṁtapaná*) ones, here [is] oblation; enjoy that, ye Maruts; with favor to us, O foe-destroyers (*?riçā́das*).

This verse and the next following are two successive RV. verses (in inverted order, vii. 59. 9, 8), and are also found together (in the AV. order) in MS. (iv. 10. 5), and, with our verse 3 added, in TS. (iv. 3. 13[3-4]). The other texts all have *yuṣmā́ka* for *asmā́ka* in **c**. The warming winds after the cold season are probably intended by the *sāṁtapana* Maruts.

2. Whatever very inimical mortal, O Maruts, desires to smite us, O good ones, across [our] intents, let that man put on the fetters of hate; smite ye him with the hottest heat.

Tiráç cittā́ni, in **b**, is an obscure and doubtful expression; Henry renders "without our suspecting it." The RV. text (with which MS. agrees throughout) omits *mártas* in **a**, inserting *abhí* after *marutas*; in **c**, it has *sá mucīṣṭa* for *muñcatāṁ sá*, and, in **d**, *hánmanā* for *tápasā*. TS. makes *marutas* and *vasavas* exchange places in **a** and **b**, reads in **b** *satyā́ni* (for *cittā́ni*) and *jíghāṅsāt*, and has in **c** *pā́çam práti sá mucīṣṭa*. Ppp. has, for **c**, **d**, *tasmin tān pāçān prati muñcata yūyaṁ tapiṣṭhena tapasām açvinā çam*. SPP. reads, in **c**, **d**, *sás táp-*, with half his authorities; we have noted no such reading in ours, and it appears to be unparalleled elsewhere. The verse (11 + 12 : 10 + 11 = 44) is irregular, but sums up as *triṣṭubh*.

3. The Maruts, of the year, well-singing, wide-dwelling, troop-attended, humane (*mā́nuṣa*) — let them release from us the fetters of sin, they the much-heating, jovial, reveling.

TS., in **b**, accents *urukṣáyās* and reads *mā́nuṣeṣu* (which is better); in **c** it combines *té 'smát* and reads *áṅhasas* (for *énasas*); in **d** it has *madirā́s* (for *matsarā́s*). Ppp. gives, in **c**, *pāçān prati muñcantu sarvān*. The comm. explains *saṁvatsarīnās* by *varṣevarṣe prādurbhaviṣyantaḥ*. This "*jagatī*" is half *triṣṭubh*.

78 (83). To Agni: in favor of some one.

[*Atharvan.* — *dvyṛcam. āgneyam. 1. paroṣṇih; 2. triṣṭubh.*]

Found also in Pāipp. xx. Used in Kāuç. (32.3) with 29 and other hymns of this book, in a remedial rite: see under 29. Also vs. 2 by itself (2.41), with x. 6.35, as substitute for xii. 1.19-21, with laying on of fuel, in the *parvan* sacrifices; and in the *ājyatantra* (137.30), with other verses, with strewing (of *barhis*); its second pāda is further found as first part of a verse given in full in 3.1. In Vāit. (4.11) it accompanies, with other verses, the untying of the sacrificer's wife in the *parvan* sacrifice.

Translated: Henry, 31.99; Griffith, i. 366.

1. I loosen off thy strap, off thy harness, off thy halter; be thou just here, unfailing, O Agni.

TS. (i. 6.4³) and MS. (i. 4.1) have a verse corresponding to the first part of this and the second half of the next following verse: the first half reads thus: *ví te muñcāmi raçanā́* (MS. *-nā́m*) *ví raçmī́n ví yóktrā yā́ni paricártanāni* (MS. *yóktrāṇi par-*). ⌊Cf. MGS. i. 11.23, and p. 155.⌋ Ppp. combines *ajasre 'dhi* in **c**. The comm. gives a double explanation, regarding the verse as addressed either to Agni or to one vexed with disease; and he adds at the end that the sacrificer's wife may also be regarded as addressed. The commentary to TS. views the sticks of *paridhi* as intended by the harness etc.

2. Thee, O Agni, maintaining dominions for this man, I harness (*yuj*) with the incantation of the gods; shine thou unto us here excellent property; mayest thou proclaim this man as oblation-giver among the deities.

The second half-verse is given quite differently by TS. and MS. (as above): thus, *dhattā́d asmā́su* (MS. *asmábhyaṁ*) *dráviṇaṁ yác ca* (MS. *dráviṇe 'há*) *bhadrám prá ṇo* (MS. *mā*) *brūtād bhāgadhā́n* (MS. *-dā́ṁ*) *devátāsu*. Ppp. makes **a** and **b** change places. The *pada*-text analyzes in **c** *dráviṇā : ihá*, but probably the original value was *-viṇam*, and this the translation assumes.

79 (84). To Amāvāsyā (night or goddess of new moon).

[*Atharvan.* — *caturṛcam. amāvāsyādevatākam. trāiṣṭubham: 1. jagatī.*]

The first verse is found in Pāipp. xx., the second and third in Pāipp. i. Used by Kāuç. (5.6) in the *parvan* sacrifice on the day of new moon; also (59.19) with hymns 17 etc. (see under 17), for various benefits. It has in Vāit. (1.16) an office similar to that prescribed by Kāuç. 5.6.

Translated: Henry, 32, 100; Griffith, i. 367.

1. What portion (*bhāgadhéya*) the gods made for thee, O Amāvāsyā, dwelling together with might, therewith fill our offering, O thou of all choice things; assign to us, O fortunate one, wealth rich in heroes.

The verse occurs in TS. (iii. 5.1¹), with *ádadhus* for *ákṛṇvan* in **a**, and ⌊rectifying the meter⌋ *sā́* for *téna* in **c**. Ppp. combines *devā 'kṛṇvan* in **a**, and has *saṁvadantas* in **b**, and *sa imaṁ y-* at beginning of **c**. *Saṁ-vas* plays upon the equivalent *amā-vas*, which gives name to the day and its goddess. The verse has no *jagatī* character. ⌊We had the second half-verse above at 20.4 **c**, **d**.⌋

2. I myself am Amāvāsyā; on me, in me dwell these well-doers; in me came together all, of both classes, the gods and the *sādhyás*, with Indra as chief (*jyéṣṭha*).

The Petersburg Lexicon* suggests the plausible emendation of *mā́m ā́* to *amā́* at beginning of **b**: if it is not rather *ā́ mā vasanti* intended as a play on *amāvāsyā*. For the *sādhyas*, see note to vii. 5. 1. The Anukr. overlooks the irregularity of **a**. *⌊vi. 832.⌋

3. The night hath come, assembler of good things, causing sustenance, prosperity, [and] good to enter in; we would worship Amāvāsyā with oblation; yielding (*duh*) sustenance with milk is she come to us.

TS. has (iii. 5. 1[1]) a verse quite accordant with this in general meaning, but too different in detail to be called the same; it reads *nivéçanī saṁgámanī vásūnāṁ víçvā rūpā́ṇi vásūny āvéçáyantī: sahasrapoṣáṁ subhágā rárāṇā sā́ na ā́ 'gan várcasā saṁvidānā́*. Ppp. reads, in **b**, *viçvaṁ* for *ū́rjam*; and, in **d**, *vasānā* (for *duhānā*) and *nā ''gan*.

The comm., and some of the mss., end the hymn here, carrying over our vs. 4 to the following hymn; our division agrees with the sense, the Anukr., and other of the mss.; and SPP. accepts the same. ⌊The decad ends here: cf. p. 389.⌋

4. O Amāvāsyā, no other than thou, encompassing, gave birth to all these forms; what desiring we make libation to thee, be that ours; may we be lords of wealth.

This is, with alteration of the first word only, a repetition in advance of 80. 3. For the parallels etc., see under that verse.

80 (85). To the night or goddess of full moon (pāurṇamāsī).

[*Atharvan.—caturṛcam. pāurṇamāsam: 3. prājāpatyā. trāiṣṭubham: 2. anuṣṭubh.*]

The first and fourth verses are found also in Pāipp. i. The hymn is used in the same manner as the preceding one (Kāuç. 5. 5; Vāit. 1. 16), but on full-moon day: it also appears (Kāuç. 59. 19) with hymn 17 etc. For the separate use of vs. 3, see under that verse.

Translated: Henry, 32, 101; Griffith, i. 367. See also Zimmer, p. 365 (vss. 1–2).

1. Full behind, also full in front, up from the middle hath she of the full moon been victorious; in her, dwelling together with the gods, with greatness, may we revel together with food (*iṣ*) on the back of the firmament.

The first half-verse is met with in TS. (iii. 5. 1[1]) and TB. (iii. 1. 1[12]), without variant; the second half-verse reads thus: *tásyāṁ devā́ ádhi saṁvásanta uttamé nā́ka ihá mādayantām*. Ppp., in **b**, puts *pāurṇamāsī* before *madhyatas* ⌊and ends **b** with *uj jigāya*⌋.

2. We sacrifice to the vigorous bull of the full moon; let him give us unexhausted unfailing wealth.

The first half-verse occurs in TB. (iii. 7. 5[13]) and ĀpÇS. (ii. 20. 5), both of which read *ṛṣabhám* and *pūrṇámāsam*; their second half-verse reads thus: *sá no dohatāṁ suvī́ryaṁ rāyáspóṣaṁ sahasríṇam*. The comm. reads *dadhātu* in **c**.

3. O Prajāpati, no other than thou, encompassing, gave birth to all these forms; what desiring we make libation to thee, be that ours; may we be lords of wealth.

⌊Cf. vii. 79. 4.⌋ This verse is RV. x. 121. 10, and is repeated in various other collections: VS. (x. 20 et al.), TS. (i. 8. 14² et al.), TB. (ii. 8. 1² et al.), MS. (ii. 6. 12; iv. 14. 1), MB. (ii. 5. 9). ⌊Cf. MP. ii. 22. 19.⌋ RV. reads, for **b**, *víçvā jātā́ni pári tā́ babhūva;* and TS.TB.MB. agree with it throughout; VS. differs by giving, with our text, *rūpā́ṇi;* MS. is more independent, having in the second occurrence *nahí tvát tā́ni* (for *ná tvád etā́ni*) in **a**, and in both occurrences *yásmāi kám* (for *yátkāmās te*) in **c**. The verse is variously employed by the *sūtras:* in Kāuç., in the *parvan* sacrifice (5. 9), by addition to iv. 39: and by special mention, beside vs. 1, with h. 17 etc. (59. 19: see under 17); while it is added by a schol. to the ceremony of acceptance (56. 2, note) of a staff by the Vedic student:—in Vāit. (1. 3) as an introductory formula prescribed by Yuvan Kāuçika ⌊cf. note to Kāuç. 1. 6⌋; also (2. 12), in the *parvan* sacrifice, with an offering of fat to Prajāpati; and it is to be had in mind (7. 12) as accompanying an offering in the *agnihotra.* The comm. quotes it further from the Nakṣatra Kalpa (18), as used in a *mahāçānti* called *mārudgaṇī.*

4. She of the full moon was the first worshipful one in the depths (?) of days, of nights. They who, O worshipful one, gratify (*ardháya-*) thee with offerings, those well-doers are entered into thy firmament.

The translation implies in **d** the reading *te*, given in our edition on the authority of part of our mss. (Bp.P.M.T.K.*) and as decidedly better suiting the requirements of the sense ⌊than *té*⌋ (a combination of *amī́ té* is hardly possible); SPP. reads *té*, with the great majority of his authorities. Ppp. has *uta çarvareṣu* for *atiç-* in **b**, and, in **d**, *nākaṁ sukṛtaṣ paretāḥ.* The comm. gives *ardayanti* in **c**. He explains *atiçarvarāṇi* to mean either *rātrim atītya vartamāneṣu somādikaviṣṣu* or else *tṛtīyasavanavyāpiṣu haviṣṣu:* thus akin in meaning with *atirātra;* and this is perhaps right. *⌊I find no note of P.M.⌋

81 (86). To the sun and moon.

[*Atharvan.—ṣaḍṛcam. sāvitrīsūryacāndramasam. trāiṣṭubham: 3. anuṣṭubh; 4, 5. āstārapan̄kti (5. samrāj).*]

⌊Partly prose—4 and 5.⌋ Wanting in Pāipp. The verses of this hymn are by Bloomfield regarded as intended by the name *dārçībhis*, and so directed by Kāuç. (24. 18) to be used ⌊to accompany the worship of the *darça* (see vs. 3 and note)⌋; Keç. also says that some mutter the hymn at new moon on first sight of the moon, for the sake of prosperity: and this seems to be the true value of the hymn: but the comm. does not acknowledge it. The comm. regards vss. 1 and 2 as intended to be quoted at Kāuç. 75. 6, in the nuptial ceremonies, with xiv. 1. 1, but the verse intended must be rather xiv. 1. 23, as marked in the edition. The comm. further quotes a use of vss. 3–6 from the Nakṣatra Kalpa (15), in a planet-sacrifice, with an offering to Mercury (*budha*).

Translated: Henry, 33, 101; Griffith, i. 368.—Cf. Hillebrandt, *Ved. Mythol.*, i. 302–3.

1. These two move on one after the other by magic (*māyā́*); two playing young ones (*çíçu*), they go about the sea; the one looks abroad upon all beings; thou, the other, disposing the seasons art born new.

Said of the sun and moon. This and the next following verse are RV. x. 85. 18, 19, and are also found in MS. iv. 12. 2; this one, further, in TB. ii. 7. 12[3] (repeated in ii. 8. 9[3]): all read *adhvarám* (for *'rṇavám*) at end of **b**; they have, for **c**, *viçvāny anyó bhúvanā 'bhi-* (but MS. *vi-*) *cáṣṭe*, and, at end of **d**, *jāyate* (the comm. also has *jāyate*) *púnaḥ*; and TB. combines *ṛtū́n an-*. Repeated below as xiv. 1. 23 and (**a**, **b**, **c**) xiii. 2. 11 ⌊on the latter verse Henry has an elaborate comment, *Les Hymnes Rohitas*, p. 38–40⌋. ⌊As for the thrice occurring haplography, *viçvānyó* for *viçvānyanyó*, cf. iv. 5. 5, note.⌋ Too irregular (11 + 12 : 9 + 12 = 44) to be passed simply as *triṣṭubh*. ⌊The other texts suggest the true rectification of the meter of **c**.⌋

2. Ever new art thou, being born; sign (*ketú*) of the days, thou goest to the apex (*ágra*) of the dawns; thou disposest their share to the gods as thou comest; thou stretchest out, O moon, a long life-time.

In RV. and MS. (as above), and TS. ii. 4. 14[1], the four verbs are in the third person, and we have *candrámās* nom. in **d**. Further, TS. reads *ágre* at end of **b**, and *tirati* in **d**. The application of **b** to the moon is obscure. The absence of any allusion to the asterisms is not without significance. ⌊Over "stretchest" W. interlines "extendest."⌋ ⌊Vss. 1–2 are repeated below as xiv. 1. 23–24.⌋

3. O stem of soma, lord of fighters! not-deficient verily art thou by name; make me, O first-sight (*darçá*), not-deficient, both by progeny and by riches.

The *darçá* is the slender crescent of the new moon when first visible, and here compared with one of the stems or sprouts from which the soma is pressed, and which swell up when wetted, as the crescent grows. The identification of the moon and soma underlies the comparison. The comm. first understands the planet Mercury (called, among other names, *somaputra* 'son of the moon') to be addressed, and explains the verse on that basis, and then gives a second full explanation on the supposition that the address is to the moon itself.

4. First sight art thou, worth seeing art thou; complete at point art thou, complete at end; complete at point, complete at end may I be, by kine, by horses, by progeny, by cattle, by houses, by riches.

⌊Prose.⌋ Some mss. (including our O.) combine *darçató 'si*. The *pada*-division *sám-antaḥ* is prescribed by Prāt. iv. 38.

5. He who hateth us, whom we hate — with his breath do thou fill thyself up; may we fill ourselves up with kine, with horses, with progeny, with cattle, with houses, with riches.

⌊Prose.⌋ The mss. read in **c** *pyāçiṣīmahi*, which SPP. accordingly adopts in his text, although it is an obvious and palpable misreading for *pyāsiṣīmahi* (which the comm. gives); *pyāsiṣīmahi* is found in many texts (VS.TA.ÇÇS.ÇGS.HGS.), but also *pyāyiṣīmahi* (as *iṣ*-aorist from the secondary root-form *pyāy*) in ĀpÇS. (iii. 4. 6). It is by an error that our printed text has *pyāyiṣ-* ⌊instead of *pyāsiṣ-*: see *Gram.* § 914 b⌋. These two prose "verses" are very ill described by the Anukr.

6. The stem which the gods fill up, which, unexhausted, they feed upon unexhausted — therewith let Indra, Varuṇa, Brihaspati, shepherds of existence, fill us up.

The verse is found also in TS. (ii. 4. 14[1]), MS. (iv. 9. 27; 12. 2), ÇÇS. (v. 8. 4): in **a**, all read *ādityā́s*, thus rectifying the meter, and MS. has *yáthā* before it, and also at beginning of **b**, with a correlative *evá* at beginning of **c**; in **b**, all end with *ákṣitayaḥ píbanti*, and MS.ÇÇS. have *ákṣitim* before it; in **c**, TS.ÇÇS. give *no rā́jā* for *asmā́n índraḥ*. The late idea of the subsistence of the gods upon the moon is to be seen in the verse. The Anukr. seems to balance deficient **a** with redundant **c**.

With this hymn ends the seventh *anuvāka*, of 8 (or 9) hymns and 31 verses; the quoted Anukr. says of the verses *triṅçad ekā ca saptamaḥ;* and, of the hymns, *saptamāv* ⌊is this to be joined with the colophon of the fifth *anuvāka*, p. 428? thus, *pañcamasaptamāv*⌋ *aṣṭāu*.

82 (87). Praise and prayer to Agni.

[*Çāunaka* (*sampatkāmaḥ*). — *ṣaḍṛcam. āgneyam. trāiṣṭubham: 2. kakummatī bṛhatī; 3. jagatī.*]

Of this hymn, verses 2 and 6 are found in Pāipp. xx., and verse 3 in iii. It is used in Kāuç. (59. 15), with ii. 6, in a rite for success; and also (59. 19), with hymn 17 etc.: see under 17; further, vss. 2–6, in the *upanayana* ceremony (57. 21), accompany the laying of five pieces of fuel in renewing a lost fire*; and the comm. quotes it from the Nakṣatra Kalpa (17–19) in various *mahāçānti* ceremonies. Vāit. (29.19) employs it (or vs. 1?) in the *agnicayana*, after laying on fuel with vii. 15; further (5. 16) vs. 2, in the *agnyādheya* ceremony, while blowing the fire with one's breath; and yet again (2. 7) vs. 6, in the *parvan* sacrifice, while ladling out the sacrificial butter. *⌊Keç., p. 359[25]; comm., p. 484 end.⌋

Translated: Ludwig, p. 428; Henry, 34, 102; Griffith, i. 369.

1. Sing (*arc*) ye good praise unto the contest for kine; put ye in us excellent possessions; lead ye this sacrifice of ours unto the gods; let streams of ghee purify themselves sweetly.

The verse is found also as RV. iv. 58. 10 and VS. xvii. 98. Both read in **a** *arṣata* (which is better), and at the end *pavante*. The comm. understands *devatās* in **c**. He regards the waters or the kine as addressed, and explains **a** in several different ways.

2. I seize in me Agni at first, together with dominion, splendor, strength; in me I put progeny, in me lifetime, — hail! — in me Agni.

The first and third pādas are read in TS. v. 7. 9[1], and the first three in MS. i. 6. 1, with sundry variants: both put *gṛhṇāmi* in **a** before *ágre*, and MS. rectifies the meter by inserting *ahám* between the two; for **b**, MS. has *sahá prajáyā várcasā dhánena* (TS. entirely different, *rāyás póṣāya* etc.); in **c**, MS. puts *kṣatrám* in place of *prajā́m*, and, for *ā́yus*, MS. gives *rā́yas* and TS. *várcas* (**d** is different in each text). Ppp. reads at the end *agniḥ*. The meter (8 + 11 : 11 + 6 = 36) is imperfectly described by the Anukr.

3. Just here, O Agni, do thou maintain wealth; let not the down-putters, with previous intents, put thee down; by dominion, O Agni, be it of easy control for thee; let thine attendant increase, not laid low.

The verse occurs also in VS. (xxvii. 4), TS. (iv. 1. 7[2]), MS. (ii. 12. 5); all have the better reading *kṣatrám* at beginning of **c**; and, for the difficult and probably erroneous *pū́rvacittās* of **b**, VS.TS. read *pū́rvacittas*, and MS. *pūrvácittāu* (the editor noting

that K. and Kap. S. read with VS.). The word, in whatever form, probably refers to other worshipers who get the start of us and outdo our Agni by their own; the comm. says: *asmattaḥ pūrvam̐ tvadviṣayamanaskāḥ* or *tvadviṣayayāgakaraṇamanasaḥ*. All the *pada*-mss. read at the end *ániḥ-stṛtaḥ*, and this is required by Prāt. ii. 86; but SPP. alters to *áni-stṛtaḥ* — which, to be sure, better suits the sense. The RV. *pada*-text also has (viii. 33. 9) *ániḥ-stṛtaḥ;* TS. (and by inference MS., as the editor reports nothing), *áništṛtaḥ*, unchanged. The verse in Ppp. stands in the middle of our hymn ii. 6 (between vss. 3 and 4); ⌊and it is important to remember that its position in the Yajus texts, VS.TS.MS., is similar: see note to ii. 6. 3⌋. Ppp. reads *dabhan* for *ni kran* in **b**, and *kṣatram* ⌊and *sūyamam*⌋ in **c**. This *jagatī* has one *triṣṭubh* pada.

4. Agni hath looked after the apex of the dawns, after the days, [he] first, Jātavedas, a sun, after the dawns, after the rays, after heaven-and-earth he entered.

Anu 'after' seems here to have a distributive force: Agni is ever present to meet the first dawn etc. with his brightness: or it is the opposite of *prati* in vs. 5: *anu* 'from behind,' as *prati* 'from in front.' The verse is found as VS. xi. 17, and in TS. iv. i. 2[2], TB. 1. 2. 1[23], and MS. i. 8. 9. All these have in **c** *ánu sū́ryasya purutrā́ ca raçmī́n* (an easier and better reading), and, at the end, VS.MS. give *ā́ tatantha*, and TS.TB. *ā́ tatāna*. This verse and the next are repeated as xviii. 1. 27, 28.

5. Agni hath looked forth to meet the apex of the dawns, to meet the days, [he] first, Jātavedas, and to meet the rays of the sun in many places; to meet heaven-and-earth he stretched out.

A variation of the preceding verse, perhaps suggested by RV. iv. 13. 1 **a**, which is identical with its first pāda; its second half agrees much more closely with the version of the other texts than does 4 **c**, **d**. The comm. is still more faithful to that version, by giving the (preferable) reading *purutrā* in **c**.

6. Ghee for thee, Agni, in the heavenly station; with ghee Manu kindleth thee today; let the goddesses thy kin (*naptī*) bring thee ghee; ghee to thee let the kine milk, O Agni.

Ppp. reads *duhrate* in **d**. The comm. gives *naptryas* in **c**, and declares it to mean the waters; it is more probably the daughters of the sky in general.

83 (88). For release from Varuṇa's fetters.

[*Çunaḥçepa.—caturṛcam. vāruṇam. ānuṣṭubham: 2. pathyāpan̄kti; 3. 4. triṣṭubh (4. bṛhatīgarbhā).*]

The first two verses are found in Pāipp. xx. The hymn (the whole, says the comm.) is, according to Kāuç. (32. 14), to be repeated in a remedial rite for dropsy, in a hut amid flowing waters; also (127. 4) all the verses in a sacrifice to Varuṇa, after iv. 16. 3, in case of the portent of obscuration of the seven *ṛṣis*. Vāit. (10. 22) has vs. 1 * at the end of the *paçubandha*, when the victim's heart has been set upon a spit; and vs. 3 in the *agnicayana* (28. 17), on loosening the cords by which the fire-dish has been carried. The comm. quotes the hymn from Nakṣatra Kalpa (14), with an offering to Varuṇa in a *mahāçānti* for portents. *⌊According to Garbe, the whole hymn.⌋

Translated: Henry, 35, 104; Griffith, i. 370; Bloomfield, 12, 562.

1. In the waters, O king Varuṇa, is built for thee a golden house; thence let the king of firm courses release all bonds (*dā́man*).

All the authorities have *mithás* at end of **b**, and SPP. admits this in his text, although it is a palpable misreading for *mitás* ⌊cf. Roth, ZDMG. xlviii. 107⌋, which is given by Ppp. and by AÇS. in the corresponding verse (iii. 6. 24); our text has by emendation *mitás;* the comm. makes for *mithas* the forced interpretation *ananyasādhāraṇaḥ pareṣām anabhigamyo vā.* Our text also makes the clearly called-for emendation of *dhā́māni* to *dā́māni* ⌊Roth, l.c., p. 108⌋ in **d** (the translation is made accordingly), and of *dhā́mno-dhāmnas* in 2 **a** to *dā́-*; yet not only all AV. authorities, but also Ppp. and AÇS., are opposed to it in both verses and a whole series of texts in vs. 2; it is not without sufficient reason, then, that SPP. retains *dhā-*, although we can only wonder at the wide-spread corruption of the text. The comm. explains *dhāmāni muñcatu* by *sthānāny asmadīyāni tyajatu.* The AÇS. version of the verse reads: *dvīpe rājño varuṇasya gṛho mito hiraṇyayaḥ : sa no dhṛtavrato rājā dhāmno-dhāmna iha muñcatu.* Ppp. has its **b** like AÇS.; in **d** it reads *dhāmā vi no suce.*

2. From every bond, O king, here, O Varuṇa, release us; if "O waters, inviolable ones!" if "O Varuṇa!" we have said, from that, O Varuṇa, release us.

The whole verse is found in many other texts: VS. vi. 22 **b, c**; TS. i. 3. 11[1]; MS. i. 2. 18; AÇS. iii. 6. 24; ÇÇS. viii. 12. 11; LÇS. v. 4. 6: TB. ii. 6. 6[2] and VS. xx. 18 have pādas **c–e**; ⌊and MGS., ii. 1. 11, has the *pratīka:* cf. p. 151, under *dhāmno*⌋. All, including also Ppp., as noted above, begin with *dhā́mno-dhāmnaḥ* (so SPP.: the comm. explains by *sarvasmād rogasthānāt;* our text emends to *dā́-*: ⌊see note to vs. 1⌋); VS.ÇÇS.LÇS. have (in **a–b**) *rājan̄s táto;* all, as also Ppp., have *no muñca* in both **b** and **e**; VS. unaccountably gives *āhús* instead of *ā́pas* in **c** (but it has *ā́pas* in xx. 18); TS.MS.TB. accent *ághnyās* and, with LÇS., omit the *iti* after it; for *yád ūcimá* in **d**, VS.TS.TB.AÇS.ÇÇS.LÇS. read *çápāmahe* (printed *ṣayā-*, LÇS.), while MS. has *çápāmahāi.* The accent *aghnyā́s* (as nom.) and the reading *váruṇa* (voc.) are inconsistent, and *ághnyās* of TS. etc. seems to be preferable; but all the AV. *pada*-mss. (except a single one of SPP's) read *váruṇaḥ*, though all the *saṁhitā*-mss. without exception combine *váruṇé 'ti.* Our translation implies *ághnyās* (or *aghnyās*); the comm. says *he aghnyāḥ.* Pādas **c**, **d** are repeated below as xix. 44. 9 **a, b**; they relate doubtless to adjurations made in support of what is false. ⌊The Anukr. seems to sanction our pronouncing the *āmreḍita* as six syllables.⌋

3. Loosen up the uppermost fetter from us, O Varuṇa, [loosen] down the lowest, off the midmost; then may we, O Āditya, in thy sphere (*vratá*), be guiltless unto Aditi.

The verse is RV. i. 24. 15, and found also as VS. xii. 12, and in TS. (i. 5. 11[3] et al.), MS. (i. 2. 18 et al.), SV. i. 589 (Nāigeya appendix i. 4), and MB. (i. 7. 10). All agree in reading *átha* at beginning of **c** instead of our *ádhā* (the comm. has *atha*), and SV. and MB. further put *vayám* after *vraté* in **c**, while SV. accents *anā́gásas* in **d**. ⌊Knauer, Index to MGS., p. 148, cites many occurrences of the verse.⌋ ⌊Repeated below as xviii. 4. 69.⌋

4. Release from us, O Varuṇa, all fetters, that are uppermost, lowest, that are Varuṇa's; remove from us evil-dreaming [and] difficulty; then may we go to the world of the well-done.

The last three pādas are identical with those of vi. 121. 1. above. Our text ought to read in **c**, as there, *nīḥ sv-*. ⌊Pronounce, as there, *nīṣ suvāsmāt*.⌋ There is no *bṛhatī* element in the verse.

84 (89). To Agni: and to Indra.

[*Bhṛgu.—tṛcam. āindram: 1. āgneyī. trāiṣṭubham: 1. jagatī.*]

Only the first verse is found in Pāipp., in iii. For the use by Kāuç. and Vāit. (not of vs. 1), see under vss. 2, 3.

Translated: Henry, 35, 105; Griffith, i. 371.

1. O Agni, shine thou here unassailable, Jātavedas, immortal, wide-ruling (*virā́j*), bearing dominion; releasing all diseases by humane, propitious [aids], do thou protect round about today our household.

The comm. supplies *ūtibhis* in **c**, **d**, and the translation given follows his lead. The verse is found also as VS. xxvii. 7, and in TS. iv. 1. 7[3] and MS. ii. 12. 5; MS. makes **c** easy by reading *mā́nuṣāṇām* (it also has *vī* for *vi(çvās)*, and VS.TS. by reading *mā́nuṣīr bhiyāḥ*. MS.VS. give after this *çivébhis;* and VS.TS. have *ā́çās* for *ámīvās* in **c**. All read *ánistṛtas* (Ppp. *anisṭatas*) for *ámartyas* in **a**, and *vṛdhé* for *gáyam* at the end (Ppp. *gayāiḥ*). Ppp. has, in **c**, **d**, *manuṣyebhyaḥ çivebhir*. All the texts thus relieve in various ways the difficulties and awkwardnesses of the second half-verse.

We should expect here a separation of the hymn into two, as the remaining verses are addressed to Indra; but no ms. or other authority so divides.

2. O Indra, unto dominion, [unto] pleasant force, wast thou born, thou bull of men (*carṣaṇí*); thou didst push away the inimical people; thou didst make wide room for the gods.

This verse and the next are two verses, connected (but in inverted order), in RV. (x. 180. 3, 2), found also in TS. i. 6. 12[4]. Both these read in **c** *amitrayántam*, their only variant in this verse. In **d** *carṣaṇīnā́m* is most naturally made dependent on *vṛṣabha*, although, as such, it ought to be without accent; Henry takes it as governed by the nouns in **a**. The verse (doubtless with vs. 3) is used by Kāuç. (17. 31) in the consecration of a king ⌊Weber, *Rājasūya*, p. 142⌋, and (140. 17) in the *indramahotsava*, with libation to Indra, and service of Brahmans. ⌊RV.TS. accent *carṣaṇīnā́m* and all of W's and SPP's mss. seem to do so. Perhaps, in spite of W's version, we have no right to correct our text by deleting the accent; but the accent can hardly be aught else than an old blunder.⌋

3. Like a fearful wild beast, wandering, mountain-staying, from distant distance may he come hither; sharpening, O Indra, [thy] missile (?*sṛká*), [thy] keen rim, smite away the foes, push away the scorners.

The first half-verse was read above as 26. 2 **b**, **c**. The verse is RV. x. 180. 2, TS. i. 6. 12[4] (as noted under the preceding verse), and also SV. ii. 1223, MS. iv. 12. 3, VS. xviii. 71; their only variant is at *jagamyāt* in **b**, for which TS. has *jagāmā*, and all the rest *jaganthā*. The comm. takes *sṛka* as an adj., = *saraṇaçīla*. ⌊Cf. Knauer's *Index* to MGS., p. 153.⌋ ⌊For use by Kāuç., see under vs. 2.⌋ Vāit. (29. 5) uses the verse in the *agnicayana*, in the covering of the first layers.

85 (90). Invocation of Tārkshya.

[*Atharvan* (*svastyayanakāmaḥ*). — *tārkṣyadevatyam. trāiṣṭubham.*]

Not found in Pāipp. Used in Kāuç. (59. 14), with 86 and 117, in a rite for general welfare, and by the schol. (note to 137. 4) in making a sacrificial hearth for the *ājyatantra;* it is also reckoned (note to 25. 36) to the *svastyayana gaṇa.*

Translated: Henry, 36, 105; Griffith, i. 372. — See also Foy, KZ. xxxiv. 268.

1. We would fain call hither for [our] welfare Tārkshya, this vigorous, god-quickened, powerful overcomer of chariots, ⌊Tārkshya,⌋ having uninjured tires, fight-conquering, swift.

The verse is RV. x. 178. 1 and SV. i. 332. For our *sáhovānam*, in **b**, RV. reads *sahā́vānam* and SV. *sahovā́nam;* both have *pṛtanā́jam* (undivided in RV. *pada*-text) in **c** instead of *-ājím* (p. *-āºjím*); and, in **d**, the RV. *pada*-text understands *ihā́* as simply *ihá*, ours as *ihá : ā́.* The comm. also reads *pṛtanājam*, but explains it as containing either the root *aj* or *ji.*

86 (91). Invocation of Indra.

[*Atharvan* (*svastyayanakāmaḥ*). — *āindram. trāiṣṭubham.*]

Wanting in Pāipp. Follows in its applications closely those of 85 (Kāuç. 59. 14, and notes to 137. 4 and 25. 36); but appears further (140. 6) in the *indramahotsava*, with hymn 91 and v. 3. 11, accompanying an offering of butter.

Translated: Henry, 36, 106; Griffith, i. 372.

1. The savior Indra, the helper Indra, the hero Indra, of easy call at every call — I call now on the mighty (*çakrá*), much-called Indra; let the bounteous (*maghávan*) Indra make well-being for us.

The verse is RV. vi. 47. 11, also SV. i. 333, VS. xx. 50, TS. i. 6. 125, MS. iv. 9. 27 et al. In **a**, TS. accents *ávitāram;* in **c**, RV.VS. begin *hváyāmi* (for *huvé nú*); for **d**, they all read *svastí no* (but SV. *idáṁ havír*) *maghávā dhātv* (SV. *vetv*) *índraḥ.* ⌊Cf. also MGS. i. 11. 16, and p. 150.⌋

87 (92). Homage to Rudra.

[*Atharvan.* — *rāudram. jāgatam.*]

Found also in Pāipp. xx. Found in Kāuç. (59. 29) in a rite for welfare, with worship of the Rudras; and reckoned (note to 50. 13) to the *rāudra gaṇa.* Used repeatedly by Vāit.: in the *parvan* sacrifice (4. 10), when the cleansing tuft is thrown in the fire, and again, in the *cāturmāsya* sacrifice (9. 18), with a cake to Tryambaka; also (24. 17) at the end of the *agniṣṭoma*, when the priests quit the place of sacrifice.

Translated: Muir, iv². 333; Henry, 36, 106; Griffith, i. 372.

1. The Rudra that is in the fire (*agní*), that is within the waters, that entered the herbs, the plants, that shaped (*kḷp*) all these beings — to that Rudra, to Agni, be homage.

TS., at v. 5. 9³, has a nearly corresponding address, but making no pretense to a metrical character: it reads *yó rudró agnāú* (so far, Ppp. agrees) *yó apsú yá óṣadhīṣu*

yó rudró viçvā bhúvanā "vivéça tásmāi rudrā́ya námo astu; thus omitting the perplexing *agnaye* at the end, for which Ppp. also has the better reading *adya*. The comm. explains *cākḷpe* by *(sraṣṭum) samartho bhavati*. Pāda **b** is *triṣṭubh*; ⌊but **a** is not to be made good by pronouncing *rudró* as a trisyllable⌋.

88 (93). Against poison.

[*Garutman.—takṣakadevatyam. 3-av. bṛhatī.*]

⌊Prose.⌋ Found in Pāipp. xx., but so defaced as not to be comparable in detail. Used by Kāuç. (29. 6) in a healing rite against snake-poison, rubbing the bite with grass and flinging this out in the direction of the snake.

Translated: Ludwig, p. 511; Henry, 36, 106; Griffith, i. 373.

1. Go away! enemy (*ári*) art thou; enemy verily art thou; in poison hast thou mixed poison; poison verily hast thou mixed; go away straight to the snake; smite that!

It can be seen in Ppp. that the combination *arir vā 'si* is made. Addressed to the poison (comm.), or to the wisp of grass that wipes it off (Henry)—or otherwise. The "verse" (12 : 14 : 10 = 36) is *bṛhatī* only in number of syllables. ⌊The comm. reads *abhyupehi*. He takes the "that" to mean the snake. With regard to the auto-toxic action of snake-venoms, see note to v. 13. 4.⌋

89 (94). To Agni and the waters.

[*Sindhudvīpa.—caturṛcam. āgneyam. ānuṣṭubham: 4. 3-p. nicṛtparoṣṇih.*]

⌊Partly prose—"verse" 4.⌋ The first three verses are found also in Pāipp. i. Various use is made of the hymn and of its several verses in the *sūtras*. In Kāuç. it is addressed to the holy water (42. 13) on occasion of the Vedic student's return home, and (42. 14) vss. 1, 2, 4 accompany his laying of fuel on the fire after sunset; with vs. 3 (57. 24) his hands are washed in the *upanayana* ceremony, and with vs. 4 (57. 27) he partakes of hot food; two phrases occurring in the latter (*edho 'si, tejo 'si*) appear (6. 12, 13) in the *parvan* sacrifice, but are hardly to be regarded as quotations from it (the comm., however, considers them such); and the schol. (note to 46. 17) and comm. reckon the hymn as intended by the *snānīyās*, or verses to be recited at the bath taken after the death of one's teacher. In Vāit. (3. 18), vss. 1-3 accompany in the *parvan* sacrifice the priests' cleansing: vs. 1 (or more?) in the *agniṣṭoma* (24. 6) is repeated on approach to the *āhavanīya* fire; with vs. 3. the sacrificer's wife is decked in the *cāturmāsya* sacrifice (8. 20); with vs. 4. fuel is laid on the fire in the *parvan* sacrifice (4. 1).

Translated: Henry, 36, 106; Griffith, i. 373.

1. The heavenly waters have I honored (*cāy*); with sap have we been mingled; with milk, O Agni, have I come; me here unite with splendor.

The verse is, with differences, RV. i. 23. 23, and is found also in VS. (xx. 22), TS. (i. 4. 45[1]), MS. (i. 3. 39), JB. (ii. 68), LÇS. (ii. 12. 13). RV. has, for **a**, *ā́po adyā́ 'nv acāriṣam;* the others nearly the same ⌊see also note to vs. 4, below⌋, only all give the more regular grammatical form *apás*, and TS. omits *adyá*, while JB. reads *acārṣam;* in **b**, RV. has at end *agasmahi*, LÇS. *aganmahi*, VS.TS.MS. *asṛkṣmahi;* in **c**, TS. combines *páyasvāñ ag-*, and RV. reads *gahi* for *agamam;* VS. adds a fifth pāda. The

verse is repeated as x. 5. 46, and its second half is the last part of ix. 1. 14. Ppp. agrees in **a** with RV., and has *aganmahi* in **b**. The comm. glosses *acāyiṣam* with *pūjayāmi*.

2. Unite me, O Agni, with splendor, with progeny, with life-time; may the gods know me as such; may Indra know, together with the seers (*ṛ́ṣi*).

The verse is repeated below as ix. 1. 15 and x. 5. 47. It is RV. i. 23. 24; RV. reads, in **c**, *asya* unaccented, as the comm. also defines our word to be; and one or two of our mss. (Bp.K.R.s.m.) so give it. The comm. explains *me asya* by *enam mām* (supplying *pūtam*), or, alternatively, *etādṛçasya me* (supplying *abhimataphalaṁ sādhayitum*). Ppp. reads, for **b**, *prajayā ca bahuṁ kṛdhi*, and combines in **d** *saharṣ-*. ⌊Perhaps the Anukr. scans **c**, **d** as 7 + 9.⌋

3. O waters, do ye carry forth both this reproach and what is foul (*mála*), and what untruth I have uttered in hate, and what I have sworn fearlessly (?).

The majority of our mss. (all but R.T.) accent *ā́pas* in **a**, and SPP. reports that three of his mss. also do the same: both texts emend to *āpas*. Ppp. omits *abhi* in **c**, and combines in **d** *çepe 'bhī-*. The verse is found, with pervading differences of reading, as RV. i. 23. 22, and also, less discordant, in VS. vi. 17, ĀpÇS. vii. 21. 6, LÇS. ii. 2. 11. VS. differs from our text only by accenting *abhīrúṇam;* Āp. has *vā* for *ca* in **c** and **d**; LÇS. agrees throughout. The RV. text is this: *idám āpaḥ prá vahata yát kíṁ ca duritám máyi : yád vā 'hám abhidudróha yád vā çepá utá́ 'nṛtam.* The sense of our *abhī́ruṇam* at the end is extremely questionable; very possibly it may contain *abhi* and have nothing to do with the root *bhī*; it occurs only in this verse. The comm. explains it as *abhi* and *ruṇa* for *ṛṇa* 'debt.'

4. Fire-wood (*édhas*) art thou, may I be prosperous (*edh*); fuel (*samídh*) art thou, may I altogether prosper (*sam-edh*); brightness art thou, put thou brightness in me.

⌊Prose.⌋ This address to the pieces of kindling-wood or fuel piled on the sacred fire, punning on the similarity of the roots *idh* 'burn' and *edh* 'prosper,' is found also in VS. xxxviii. 25, K. ix. 7, xxxviii. 5, AÇS. iii. 6. 26, LÇS. ii. 12. 12, ÇGS. ii. 10. VS. and ÇGS. have all three parts, only omitting *sám edhiṣīya* in the second*; LÇS. has only the first two addresses, and reads in each *edhiṣīmahi;* AÇS. reads as LÇS., but has also our third address prefixed as its first, with the variant *me dehi.* The Anukr. scans 8 + 9 : 10 = 27. ⌊MGS. has the first two addresses at i. 1. 16 (cf. p. 149, 156); then follows *apo adyānv acāriṣam;* and *tejo 'si* is at ii. 2. 11 (cf. p. 150).⌋ *⌊And reading *edhiṣīmáhi* in the first.⌋

90 (95). To destroy some one's virile power.

[*Añgiras.—tṛcam. mantroktadevatyam. 1. gāyatrī; 2. virāṭ purastādbṛhatī; 3. 3-av. 6-p. bhurig jagatī.*]

Found also in Pāipp. xx. Used by Kāuç. (36. 35) in a women's rite, being directed against the lover of one's wife.

Translated: Henry, 37, 107; Griffith, i. 374 and 475.

1. Hew on, after ancient fashion, as it were the knot of a creeper; harm the force of the barbarian (*dāsá*).

This verse and the first half of the next are the first five pādas (a refrain being added as sixth) of RV. viii. 40. 6, with no variant in this verse. The two parts of the hymn, as divided after 2 b, do not appear to belong together. The tradition makes the hymn directed against one's wife's paramour; and the comm. regards this first verse as an appeal to Agni. Ppp. reads at end *jambhaya*.

2. We, by Indra's aid, will share among us this collected good of his; I relax the vigor (?*çibhrám*) of thy member(?) by Varuṇa's vow (*vratá*).

In the first half-verse (see above), RV. reads *bhajemahi*. The translation of **c** is tentative only; *çibhrám* (our W. *çibhram*) is possibly a corruption of *çibham*; for *bhrajás* (understood here as gen. of *bhráj*) compare iv. 4. 1. The comm. reads *çubhram*, and (doubtless merely on account of its apparent connection with root *bhrāj*) explains *bhrajas* by *dīptam* (supplying *retas*). Ppp. reads (corruptly) *mlāpayāvi bhrati çukra*. The intrusion of *vayám* or of *vásu* in **a** turns the *anuṣṭubh* into a bad *bṛhatī*; but RV. has both.

3. That the member may go off, and may be impotent (?*ánāvayas*) toward women, of the depending, inciting(?), peg-like, in-thrusting one, what is stretched, that do thou unstretch; what is stretched up, that do thou stretch down.

The epithets in this verse are very obscure, and are rendered for the most part only at a venture. The comm. explains *anāvayas* as either 'not arriving' (from root *vī* = *gam*) or 'not enjoying' (from *ā-vī* = *ad*, i.e. *bhakṣ* 'enjoy'); *knadīvant* (our text reads incorrectly *klad-*, with only one ms., Bp.[2], and the Petersburg Lexicon conjectures "perhaps 'wet,'" from a reminiscence of *klid*) he regards as from root *krad*, with substitution of *n* for *r*, and renders 'inviting' (*āhvānavant*); *çāñkura* he derives from *çañku*; *avastha* is to him simply = (*strīsamīpe*) *avatiṣṭhamāna*, or (as for *avaḥ-stha*) *striyā adhaḥpradeçe sambhogāya tiṣṭhataḥ*. ⌊In **a**, **b**, Ppp. is quite defaced.⌋

Here ends the eighth *anuvāka*, of 9 hymns and 24 verses. The quoted Anukr. says *aṣṭamāu nava*, and *caturviñça*. ⌊☞ See p. 1045.⌋

91 (96). To Indra: for aid.

[*Atharvan.* — *cāndramasam* (!). *trāiṣṭubham.*]

This and the two following hymns are wanting in Pāipp. This one (the comm. says, with 92 and 93 also) is used by Kāuç. (59. 7), with vi. 5 and 6, by one desiring a village; also (140. 6), with v. 3. 11 and vii. 86, to accompany an offering of butter in the *indramahotsava*; and it is reckoned to the *abhaya gaṇa* (note to 16. 8), and to the *svastyayana gaṇa* (note to 25. 36).

Translated: Henry, 37, 108; Griffith, i. 374.

1. Let Indra be well-saving, well-aiding with aids, very gracious, all-possessing; let him put down (*bādh*) hatred, let him make for us fearlessness; may we be lords of wealth in heroes.

This hymn and the following are two successive verses in RV. (x. 131. 6, 7, or vi. 47. 12, 13), and are also found together in VS. (xx. 51, 52), TS. (i. 7. 13[4-5]), and MS. (iv. 12. 5). All these agree in leaving out the *nas* which disturbs the meter of **c**. Our *pada*-text agrees with that of RV. in both verses in falsely dividing *svá-avān*, and the comm. explains the word correspondingly with *dhanavān hitātmā vā*.

92 (97). To Indra: for aid.

[*Atharvan* (*etc. as hymn 91*).]

Wanting in Pāipp. Reckoned to the *svastyayana gaṇa* (note to Kāuç. 25. 36), and by the comm. joined with 91: see under 91.

Translated: Henry, 38, 108; Griffith, i. 374.

1. Let this Indra, well-saving, well-aiding, keep far away apart from us any hatred; may we be in the favor of him the worshipful, also in his excellent well-willing.

The other texts (see under the preceding hymn) invert the order of the two half-verses, and all but MS. read *asmé* at end of (our) **a**. The *saṁhitā*-reading *sanutár* is prescribed by Prāt. ii. 48. The comm. explains the word as = *tirohitān* or *gūḍhān*.

93 (98). For Indra's aid.

[*Bhṛgvañgiras.* — *āindram.* *gāyatram.*]

Wanting in Pāipp. Not employed by Kāuç., except as by the comm. declared to be joined with 91 and 92 in 59. 7 (see under 91).

Translated: Henry, 38, 108; Griffith, i. 374.

1. With Indra, with fury may we overcome them that play the foe, smiting Vritras irresistibly.

The verse is found also in TS. iii. 5. 3^2 and MS. i. 3. 12. TS. reads *sayújas* for *manyúnā*, and *sāsahyā́ma* for *abhí syāma*; MS., *yujā́* for *vayám*, *áva bādhe* for *abhí syāma*, and *ghnatā́* for *ghnántas*. Most of the *saṁhitā*-mss. give *ṣyāma* (our W.O., and two fifths of SPP's authorities, *sy*-), and both printed texts read it; but the Prāt. (ii. 107) expressly requires *syāma*, and that accordingly should be the accepted text. ⌊In **c**, rather, 'smiting adversaries'?⌋

94 (99). For Indra's help to unanimity.

[*Atharvan.* — *sāumyam.* *ānuṣṭubham.*]

Found also in Pāipp. xix. Not used by Kāuç. In Vāit. (13. 12) it accompanies, in the *agniṣṭoma*, the conducting of king Soma to his throne; and again, later (23. 7), the bringing of the *dhruvagraha* of soma into the cup.

Translated: Henry, 38, 109; Griffith, i. 375. — Cf. Oldenberg, *Rigveda* i. p. 249.

1. Fixed (*dhruvá*), with a fixed oblation, do we lead down Soma, that Indra may make the clans (*víç*) like-minded, wholly ours.

The verse is RV. x. 173. 6 and VS. vii. 25 c, and the first half is found in MS. i. 3. 15; also in TS. iii. 2. 8^6, followed at the interval of two pādas by the second half. RV. has, for *áva . . . nayāmasi*, *abhí . . . mṛçāmasi* (Ppp. *abhi soma bhṛçāmahi*); for *yáthā nas* in **c** it reads *átho te* (Ppp. *atrā te*)*; and in **d** *balihṛ́tas* (also Ppp.) for *sámmanasas*. TS. has, for **c. d.** *yáthā na índra íd víçaḥ kévalīḥ sárvāḥ sámanasaḥ kárat*. MS. reads *vaḥ* (!) for *'va* in **b**: VS. is quite different: *dh. dh. mánasā vācā́ sómam áva nayāmi: áthā na índra íd víço 'sapatnā́ḥ sámanasas kárat*. *⌊And hence *karat* for *kárat* in **d**. — The vs. is also noted as occurring at K. xxxv. 7.⌋

95 (100). A spell against some one.

[*Kapiñjala.* — *tṛcam. mantroktagṛdhradevatyam. ānuṣṭubham : 2, 3. bhurij.*]

Not found in Pāipp. Used by Kāuç. (48. 40) in a witchcraft rite against enemies, with tying up a striped frog with two blue and red strings under the forelegs, putting it in hot water, and poking and squeezing it at each offering (*pratyāhuti*).

Translated: Ludwig, p. 517; Henry, 38, 109; Griffith, i. 375.

1. Up have flown his two dark-brown (*çyāvá*) quiverers (? *vithurá*), as two vultures to the sky — up-heater-and-forth-heater, up-heaters of his heart.

The comm. renders *vithurāú* by *saṁtataṁ calanaçīlāu* (also *vyathanaçīlāu bhayavantāu*), and understands by them (through the hymn) either the two lips or the breath and expiration of the enemy who is represented by the frog (*maṇḍūkātmanā bhāvitasya*) — which is very unsatisfactory. To the vultures he applies the epithet *tārkṣyāu*. Roth suggests, as intended in the second half-verse, the heat and passion of love, which are to be expelled from some woman's heart.

2. I have made them (dual) rise up, like (two) weary-sitting kine, like (two) growling dogs, like (two) lurking (? *ud-av*) wolves.

The comm. explains *udavantāu* by *goyūthamadhye vatsān udgṛhya gacchantāu*; Henry renders "that watch one another." ⌊He would reject *úd* in **a**.⌋

3. The (two) on-thrusters, down-thrusters, also together-thrusters: I shut up his urinator who bore [away] from here — [whether] woman [or] man.

Strī́m in **d** would be a welcome emendation: "of the man who bore away the woman from here"; but the analogy of i. 8. 1 **c** favors the text as given by the mss. The comm. supplies *āsmākīnaṁ dhanam* as object of *jabhāra*; or, alternatively, he takes the latter as = *prahṛtavān asmān bādhitavān*; *meḍhra* (*mih* + *tra*) he paraphrases with *marmasthānopalakṣaṇam*. His ignorance of the sense of the hymn is as great as that of Kāuç. — or as ours. SPP. retains the *ḥ* of *itáḥ* before *strī́* in **d**, against his usual practice elsewhere, and with only a small minority of his mss.

96 (101). For quiet kidneys (?).

[*Kapiñjala.* — *prākṛtam* ⌊?⌋*; *vāyasam. ānuṣṭubham.*]

Found in Pāipp. xx. Occurs in Kāuç. (48. 41) just after the preceding hymn, but in a different rite against an approaching enemy, who is made to drink a preparation. *⌊Berlin ms. *prāg uktam*.⌋

Translated: Henry, 39, 111; Griffith, i. 376.

1. The kine have sat in their seat; the bird has flown to its nest; the mountains have stood in their site; I have made the (two) kidneys stand in their station.

Instead of the unsatisfactory and questionable * *vṛkkāú*, the comm. reads *vṛkāu*, and understands it to mean "the he-wolf and the she-wolf"; they are to be made to stay in an enemy's house. He also reads in **c** *ā sthāne*, regarding *ā* as prefix to *asthuḥ*. SPP. combines again (cf. 95. 3 **d**) in his text, with the minority of his authorities,

asthuḥ sth-. *Atiṣṭhipan* at the end in our text is a misprint for *-pam*. Ppp. appears to read *avīvamam* instead. The second half-verse is nearly identical with vi. 77. 1 c, d. ⌊Bp. has *vṛkvāú*; O., *vṛkvā́v*; E. and SPP's D., *vṛkā́v*: this last is, to be sure, not *vṛkāu* 'wolves.' But has not the phraseology of vs. 2 of the preceding hymn (*atiṣṭhipam vṛkāu*) something to do with the placing of this one here?⌋

97 (102). Accompanying an offering.

[*Atharvan* (*yajñasampūrṇakāmaḥ* *). — *aṣṭarcam. mantroktāindrāgnam. trāiṣṭubham: 5. 3-p. ārcī bhurig gāyatrī; 6. 3-p. prājāpatyā bṛhatī; 7. 3-p. sāmnī bhurig jagatī; 8. upariṣṭād bṛhatī.*]

⌊Partly prose, 5–8.⌋ Found also in Pāipp. xx. Accompanies in Kāuç. (6. 3), in the *parvan* sacrifice, the offering of the so-called *saṁsthitahomas*; vs. 8 is then (6. 4) specified, with the direction *ity uttamaṁ caturgṛhītena*. Verse 2 is further found in the *upanayana* ceremony (55. 20), with vi. 53. 3, accompanying the release of a cow (the comm. says, with different reading and division, accompanying a contemplation of the water-pot). In Vāit. (4. 13), vss. 3–8 go with final offerings in the *parvan* sacrifice. ⌊The decad division cuts the hymn between vss. 2 and 3: cf. p. 389.⌋ *⌊The text reads *anena yajñasampūrṇekāmo yajñe patim iṣṭvā 'prārthayat!*⌋

Translated: Ludwig, p. 429; Henry, 39, 111; Griffith, i. 376.

1. Since today, as this sacrifice goes forward, we chose thee here, O knowing *hótar*, mayest thou go fixedly, and, O mightiest one, do thou, foreknowing, go unto the fixed sacrifice, the soma.

The translation follows our text, but this is, as the parallel texts plainly show, much corrupted in c. The verse is RV. iii. 29. 16, found also in VS. (viii. 20), TS. (i. 4. 44²), MS. (i. 3. 38). In a, VS. begins *vayáṁ hí tvā*; in b, RV. reads *cikitvo 'vṛṇ-*, while the other texts have *ágne hótāram ávṛṇ-*. In c, RV. reads *ayās* and *utá 'çamiṣṭhās*; VS. has the same, and also *ṛ́dhak* both times for *dhruvā́m*; TS.MS. have *ṛ́dhak*, but *ayāṭ* between, and MS. *-miṣṭa*, while TS. has *-miṣṭhās*. In d, RV. begins *prajānán vidvā́ṅ úp-*, VS.TS. begin *prajānán yaj-*, and have *vidvā́n* (for *sómam*) at the end; and MS. reads, for d, *vidvā́n prajānánn úpa yāhi yajñám*. The comm. apparently has *ayas* in c, but he explains it as = *ayākṣīs* = *yaja* (quoting the TS. version of the pāda), as if it were *ayās*; certainly, when it is reduced to *ayas*, all recognition of its connection with *yaj* must be lost. The comm. also reads *utā 'çamiṣṭhās*, with the other texts. Ppp. has *ayas* in c, but otherwise agrees with RV.

2. Lead us together, O Indra, with mind, with kine, together with patrons, thou of the bay horses, together with well-being, together with what of the prayers (*bráhman*) is pleasing (*-hitá*) to the gods, together with the favor of the worshipful gods.

The verse is RV. v. 42. 4, and also occurs in VS. (viii. 15), TS. (i. 4. 44¹), TB. (ii. 8. 2⁶), and MS. (i. 3. 38). All save MS. read *no* after *indra* in a (also the comm., and one of SPP's mss.), and all (also Ppp.) *neṣi* for *neṣa*; in b, RV.MS. (also the comm.) have *harivas*, the others *maghavan* instead, and RV. at end *svasti*; in c, all (with Ppp.) *bráhmaṇā*, and all save RV. *devákṛtam* (so Ppp. also) after it; in d, RV.TS.TB. (also Ppp.) have the more proper *sumatyā́* (*-tāú* involves an anacoluthon which is disregarded in the translation). SPP. follows the comm. and a single one of his mss. in reading (with the other texts) *bráhmaṇā* in c.

3. The eager gods, O god, that thou didst bring — them, O Agni, send forward in [thine] own station (*sadhástha*); having eaten, having drunk sweet things, assign to this man good things, ye good ones (*vásu*).

This and the following verse are given together in VS. (viii. 18, 19), TS. (i. 4. 44^{2-3}), MS. (i. 3. 38), but in different order and combination: namely, in VS., our 4 before 3,* and in the others our 4 **a**, **b** and 3 **c**, **d** as one verse, and our 3 **a**, **b** and 4 **c**, **d** as a following one. In our 3 **a**, VS. begins with *yā́n ā́va-*, and TS. ends with *devā́n (iv)*: in **c**, all end with *-saç ca viçve*, and after it VS. has *asmé*, and TS.MS. *'sme*. Ppp. reads, in **b**, *preraya punar agne sve sadhasthe*. The fourth pāda is deficient. *⌊More precisely, our 4 **a**–**c** with 3 **d** before our 3 **a**–**c** with 4 **d**.⌋

4. We have made for you easily accessible seats, O gods, ye that have come enjoying me at the libation; carrying, bearing [your] own good things, ascend ye to heaven after the good hot drink (?).

TS. (as above) reads at the beginning *svagā́*, and later in **a** *sádanam*, MS. *sádanā kṛṇomi;* in **b**, VS.MS. have *-gmé 'dáṁ sávanaṁ juṣ-*, TS. *sávane 'dáṁ j-*; Ppp. also has *kṛṇomi*, followed by the unintelligible *yā caṣṭe 'daṁ savane juṣāṇāḥ;* the AV. text (p. *sávane : mā*) is apparently a corruption of *sávane 'mā́*, which the comm. reads. In **c**, VS. inverts the order of the two participles, and all read *havī́ṅṣi* for *svā́ vásūni;* in **d**, VS.MS. have *ásum* for *vásum*, and VS. *svàr* for *dívam*, and all *tiṣṭhata* for *rohata*. Ppp. gives, for **c**, **d**, *v. bh. dudhās tvaṁ gharmaṁ tam u tiṣṭhatā 'nu*. All the AV. *pada*-mss. (except a single one of SPP's) read *váhamānā : bháramāṇā*, without final *visarga*, and all the *saṁhitā*-mss. (except our P.p.m.) have *-ṇā svā́;* both printed texts make the necessary emendation in *saṁhitā* to *-ṇāḥ svā́* (which the comm. also reads), and SPP. adds the *visarga* to both p'ples in his *pada*-text. The *pada* reading in **a** is *sádanā : akarma* (our Bp. *-nāḥ* s. m.), and the irregular hiatus must be regarded as falling under Prāt. iii. 34, although the passage is not quoted by the commentary to that rule; SPP. takes no notice of the anomaly. The comm. explains *gharmám* in **d** by *ādityam*. The Anukr. passes without notice the redundancy of **c**, due to the apparently intruded *svā*.

5. O sacrifice, go to the sacrifice; go to the lord of sacrifice; go to [thine] own source (*yóni*): hail!

⌊Prose.⌋ The same formula is found, without variant, as VS. viii. 22 a, and in TS. i. 4. 44^{3} * and MS. i. 3. 38. The *saṁhitā*-mss. add a stroke of punctuation before *svā́ṁ* which is wanting in the other texts, and which our edition also omits; SPP. retains it. The comm. explains Vishṇu as intended by *yajñam*. *⌊Also vi. 6. 2^{2}.⌋

6. This [is] thy sacrifice, O lord of sacrifice, accompanied with song-utterance, of excellent heroism: hail!

⌊Prose.⌋ Again the AV. mss. add a punctuation-mark before *suvī́ryaḥ*,* omitted in our text, but given by SPP.; the other texts (VS. viii. 22 b: TS.MS. as above) do not have it. TS. differs only by reading *suvī́raḥ;* MS. does the same and omits *svā́hā* (adding instead *téna sám bhava bhrā́jaṁ gacha*): VS. ends with *sárvavīras táj juṣasva svā́hā*. Ppp. has a yet more different version: *eṣa te yajño yajamānas svāhā sūktanamovākas suvīrās svāhā*. *⌊To avoid taking the word as an adjective, BR., s.v., would read with TS. *suvī́raḥ*.⌋

7. *Váshaṭ* to those offered to; *váshaṭ* to those not offered to; ye way-(*gātú*-)finding gods, having found the way, go ye on the way.

⌊Prose.⌋ The second part of the formula is found without a variant in VS. viii. 21 et al., TS. i. 4. 44³ et al., MS. i. 3. 38. Ppp. reads *svāhūtebhyo vaṣaḍhūtebhyaḥ*.

8. O lord of mind! [put] this offering of ours in heaven among the gods; hail! in heaven — hail! on earth — hail! in atmosphere — hail! in wind may I put [it]; hail!

⌊Prose.⌋ In VS.TS.MS. (as above) a corresponding formula immediately follows our 7 **b**: but it is briefer: thus, VS. *mánasas pata imám deva yajñám svā́hā vā́te dhāḥ*; TS. *m. p. i. no deva devéṣu yajñám svā́hā vācí svā́hā vā́te dhāḥ*; MS. *m. p. sudhā́tv imám yajñám diví devéṣu vā́te dhāḥ svā́hā*. Ppp., again, *m. p. imaṁ deva yajñaṁ svāhā: vāce svāhā vācaye dhās svāhā*. The Anukr. apparently scans this bit of prose as 8 + 7 : 9 + 12 = 36.

98 (103). With an oblation to Indra.

[*Atharvan.* — *mantroktadāivatam. trāiṣṭubham: 1. virāj.*]

Found also in Pāipp. xx. In Kāuç. (6. 7), the verse accompanies, at the *parvan* sacrifice, the distribution of *barhis* to each divinity; and again (88. 6), in the *piṇḍa-pitṛyajña*. the sprinkling of rice-grains joined with *darbha*. In Vāit. (4. 6), it goes with the casting of the *prastara* into the fire in the *parvan* sacrifice.

Translated: Henry, 40, 112; Griffith, i. 377.

1. The *barhís* is all (*sám*) anointed with oblation, with ghee, all by the good Indra, all by the Maruts; [it is] all anointed by the gods, by the all-gods; let the oblation go to Indra: hail!

A corresponding but quite different verse is found as VS. ii. 22 (immediately following a repetition of the VS. version of our 97. 7, 8): it reads *áñktām* instead of *aktám* in **a** and **c**, has *ādityāir vásubhis* for *índreṇa vásunā* in **b**, *índras* for *devāís* in **c**, and, for **d**, *divyám nábho gachatu yát svā́hā*. Ppp. also has (better) *vasubhis* for *vasunā* in **b**, and *devebhis* in **c**, rectifying its meter. The comm. reads *barhis* for *havis* in **d**. The verse lacks three syllables in its second half.

99 (104). When bestrewing the védi.

[*Atharvan.* — *mantroktadāivatam. trāiṣṭubham: 1. bhurij.*]

Wanting in Pāipp. Is in Kāuç. (2. 20) the priest's direction for strewing the *barhis*; and the same in Vāit. (2. 7): both in the *parvan* sacrifice.

Translated: Ludwig, p. 434; Henry, 40, 113; Griffith, i. 377. — Henry gives an elaborate comment. Oldenberg, *Indogermanische Forschungen, Anzeiger*, iii. 3, refers to Hillebrandt, *Neu- und Vollmondsopfer*, 19, 64.

1. Strew thou around, enclose the sacrificial hearth (*védi*); do not rob the sister lying down yonder; the *hótar's* seat [is] yellow, golden; those [are] jewels (*niṣká*) in the sacrificer's world.

The comm. regards the bunch of *darbha* grass as addressed. Ludwig conjectures the 'sister' to be the *uttaravedi*; and Henry also understands the same; it is perhaps

rather the grass that lies about; the comm. gives several diverse guesses. A corresponding verse is found in TB. iii. 7. 5[13] and Āp. iii. 13. 5: they read *abhí* for *pári* at beginning of **a**; *jāmím mā́ hiṅsīr amuyā́ çáyānā* for **b**; *-danā háritāḥ suvárṇāḥ* in **c**, and, in **d**, *imé* for *eté* and *bradhné* for *loké*.

100 (105). Against bad dreams.

[*Yama. — duḥsvapnanāçanadevatyam. ānuṣṭubham.*]

Found also in Pāipp. xx. Used by Kāuç. (46. 11) in a rite against bad dreaming, and reckoned (note to 46. 9) to the *duḥsvapnanāçana gaṇa.*

Translated: Ludwig, p. 498; Henry, 40, 115; Griffith, i. 378.

1. I turn away from evil-dreaming, from bad dreaming, from ill-success (*ábhūti*); I make *bráhman* my inner [defense]; [I put] away the pains having the aspect of dreams.

The comm. (also Ppp.) reads *svapnāt* in **b**. A corresponding verse is found in KÇS. xxv. 11. 20: for **b** it has *pāpaḥ svapnād abhūtyāi;* it reads *karave* for *kṛṇve* in **c**, and, for **d**, *paraḥ svapnamukhā kṛdhi.* Ppp. ends with *-mukhā suva.* Near half of SPP.'s authorities have *párāḥ* in **d**. The comm. explains *svapnamukhās* by *svapnadvārikāḥ.* ⌊Griffith says: "*I turn away:* and lie on my other side"— to prevent the recurrence of nightmare. As to **c**, cf. i. 19. 4 and v. 8. 6.⌋

101 (106). As to food enjoyed in a dream.

[*Yama. — duḥsvapnanāçanadevatyam. ānuṣṭubham.*]

Found also in Pāipp. xx. Used by Kāuç. (46. 12) in a rite against ill effect from food eaten in dreams, and reckoned (note to 46. 9) to the *duḥsvapnanāçana gaṇa.*

Translated: Ludwig, p. 444; Henry, 40, 115; Griffith, i. 378. — Given by Bergaigne-Henry, *Manuel*, p. 157, without other comment than is implied in the title.

1. What food I eat in dream, [and that] is not found in the morning — be all that propitious to me, for that is not seen by day.

The comm. appears to regard *nahí* in **c** as two independent words. A corresponding verse is found in ĀpÇS. x. 13. 11 and HGS. i. 17. 4: reading thus: *yad annam adyate naktam* (H. *sāyam*) *na tat prātaḥ kṣudho 'vati* (H. *av. kṣ.*): *sarvaṁ tad asmān mā hiṅsīr* (H. *-sīn*) *nahi tad dadṛçe divā* (H. *divā dadṛçe divaḥ*). Ppp. has *nas* instead of *me* in **c**.

⌊☞ See p. 1045.⌋

102 (107). Accompanying self-relief.

[*Prajāpati. — mantroktanānādevatyam. virāṭ purastādbṛhatī.*]

Wanting in Pāipp. Kāuç. (52. 15) prescribes it in a rite for welfare, "with action as given in the verse" (*iti mantroktam*).

Translated: Henry, 41, 115; Griffith, i. 378.

1. Having paid homage to heaven and earth, to the atmosphere, to Death, I will urinate standing erect; let not the lords (*īçvarā́*) harm me.

All the authorities read *mekṣā́mi* in **c**, and SPP. retains it in his text, although it is a wholly impossible form, and the misreading of *ṣ* for *ṣy* is an easy and familiar one; even

the meter demands *me-kṣi-* ⌊rather *ūrdhuás?*⌋. The comm. has instead ***māi 'ṣyāmi***, explaining it as = *mā gamiṣyāmi!* Virtually all the authorities, too, leave ***tiṣṭhan*** unaccented (two out of fourteen of SPP's and our R.s.m. *tiṣṭhan*); this both editions emend. ⌊The Anukr. seems to scan as 11 + 8 : 7 + 8 = 34.⌋

⌊The squatting posture in making water is, I believe, general with the natives of India to this day. So Hesiod, *Works and Days*, 727: μηδ' ἀντ' ἠελίοιο τετραμμένος ὀρθὸς ὀμιχεῖν . . . ἑζόμενος κτλ. Cf. xiii. 1. 56 and my note.⌋

Here ends the ninth *anuvāka*, of 12 hymns and 21 verses: the old Anukr. says *navamo dvādaça* and *ekavinça*.

103 (108). For betterment.

[*Brahman.* — *ātmadāivatam. trāiṣṭubham.*]

Found also in Pāipp. xx. Used by Kāuç. (59. 19) with hymn 17 etc. (see under 17).

Translated: Ludwig, p. 269; Henry, 41, 116; Griffith, i. 378. — Cf. Bloomfield, AJP. xvii. 408–9.

1. What Kshatriya, seeking betterment, shall lead us up out of this reproachful hate — who that desires sacrifice, or who that desires bestowal? who wins long life-time among the gods?

This is apparently the appeal of a Brahman seeking employment (so Ludwig also). The comm. (also Ppp.) reads *vanate* in **d**: he gives alternative conjectural explanations, and tries, of course, on account of the repeated *ka*, to bring the verse into connection with Prajāpati (Ka). Ppp. further has *no 'syā* in **a**, and *kaṣ pūr. ko yaj.* in **c**.

104 (109). Concerning Atharvan's cow.

[*Brahman.* — *ātmadāivatam. trāiṣṭubham.*]

Found also in Pāipp. xx. Used by Kāuç. (66. 17) in a *savayajña*, having as *sava* a cultivated field (*urvarākhye savayajñe*, comm.).

Translated: Henry, 41, 116; Griffith, i. 379. — Cf. above, v. 11, introduction.

1. Who, enjoying companionship with Brihaspati, shall shape [its] body at his will — the spotted milch-cow, well-milking, with constant calf, given by Varuṇa to Atharvan?

The translation implies in **d** *tanvàm* as read by Ppp.; compare RV. x. 15. 14 **d** (AV. xviii. 3. 59 reads *tanvàs*, but with much better reason than here), also iii. 48. 4 **b** and vii. 101. 3 **b**. The comm. refers to v. 11 as explaining the cow referred to. Some of the mss. (including our Bp.E.O.K.) accent *sakhyàm* in **c**, and SPP. adopts it in his text; ours has the correct *sakhyám*. Ppp. begins with *kaṁ*, and has in **b**, for *nityavatsām*, *dhenum etām*, and in **c** *tāṁ bṛhaspatyā sakhyā*.

105 (110). An exhortation to holy life.

[*Atharvan.* — *mantroktadevatyam. ānuṣṭubham.*]

Found also in Pāipp. xx. Quoted by Kāuç. (55. 16) in the *upanayana* ceremony, as the teacher takes the pupil by the arm and sets him facing eastward; and the second half-verse later in the same (56. 16), as he makes the pupil turn so as to face him.

Translated: Henry, 41, 117; Griffith, i. 379.

1. Striding away from what is of men, choosing the words (*vácas*) of the gods, turn thou unto guidances, together with all [thy] companions.

Ppp. reads *saha* for *vacas* in **b**. and, for **d**, *devo devānām sakhyā juṣāṇaḥ*. The comm. paraphrases *praṇītīs* by *prakṛṣṭanayanādivedabrahmacaryaniyatīḥ*.

106 (111). Deprecation for offenses.

[*Atharvan. — mantroktadāivatam uta jātavedasam* (c, d, *vāruṇam*). *bṛhatīgarbhā triṣṭubh.*]

Found also in Pāipp. xx. Applied by Kāuç. (6. 2), in the *parvan* sacrifice, with offerings in expiation of any thing spilt or overlooked in the ceremony; and later (46. 24), when a direction at the sacrifice has not been fully executed. Used also for a similar purpose in Vāit. in the *agniṣṭoma* (12. 5), and again later (16. 8).

Translated: Henry, 41, 117; Griffith, i. 379.

1. If (*yát*) in forgetfulness we have done aught, O Agni, have offended, O Jātavedas, in our behavior (*cáraṇa*), from that do thou protect us, O fore-thoughtful one; unto beauty be there immortality for us [thy] companions.

The sense of the last pāda is obscure and doubtful. The comm. takes *çubhé* as loc., = *çobhane sāñge karmaṇi*. Ppp. reads *tasmāt* for *tatas* in **c**, and *çukhe* in **d**. The second half-verse is more irregular than the Anukr. admits.

107 (112). To relieve a stinging pain.

[*Bhṛgu. — sāuryam utā 'bdāivatam. ānuṣṭubham.*]

Wanting in Pāipp. Used by Kāuç. (31. 27) with vi. 105, in a remedial rite against cold and catarrh.

Translated: Henry, 42, 117; Griffith, i. 379.

1. Down from the sky the seven rays of the sun make pass the waters, streams of ocean; these have made fall thy sting (*çalyá*).

The comm. regards *çalya* as used figuratively of a stinging disease: *çalyavat pīḍākāriṇam kāsaçleṣmādirogam*. The seven rays are to him the seven forms of the sun, as given in TA. i. 7. 1.

108 (113). Against enemies: to Agni.

[*Bhṛgu. — dvyṛcam. āgneyam. trāiṣṭubham: 1. bṛhatīgarbhā.*]

Wanting in Pāipp. Used by Kāuç. (48. 37) in a witchcraft rite with hymns 31, 34, and 59 (see under 31); and both verses separately are reckoned to the *duḥsvapnanāçana gaṇa* (note to 46. 9).

Translated: Ludwig, p. 517; Henry, 42, 118; Griffith, i. 380.

1. Whoever seeks to harm us in secret, whoever us openly — us, O Agni, one of our people, knowingly, or a stranger — to meet them let the toothed *áraṇī* go; let there be of them no abode (*vástu*), O Agni, nor offspring.

The comm. explains *araṇī* as *ārtikāriṇī rākṣasī* 'a pain-causing she-demon'; by its form it should be a fem. to *áraṇa* 'strange.' Again (as at iv. 16. 1) SPP. unaccountably reads (with the comm., who explains it as an *antarhitanāman*) in **a** *nas tāyát* (instead of *na stāyát*), and in *pada*-text *tāyát*, although every known *pada*-ms. ⌊begins the word with *s*- and⌋ *stāyát* alone has etymological justification. Some of the *saṁhitā*-mss. (including our W.I.) read *āvī sv*- in **a–b**. The mss. also vary between *tā́n* and *tā́m* (our Bp. and all our *saṁhitā*-mss. have the latter; both editions give the former). ⌊One does not easily see how the Anukr. justifies its definition.⌋

2. Whoever shall assail us asleep or waking, standing or moving, O Jātavedas, in accord with Vāiçvānara as ally, do thou meet and burn them out, O Jātavedas.

All SPP's *pada*-mss., and one of ours (D.), read *suptā́m* in **a**, by a frequent error. Ludwig suggests *vāivasvatena* for *vāiçvānareṇa* in **c**; it would certainly be an improvement to the sense.

109 (114). ⌊For success with the dice.⌋

[*Bādarāyaṇi.* — saptarcam. āgneyam uta mantroktadāivatam. ānuṣṭubham: 1. virāṭ purastādbṛhatī; 2, 3, 5, 6. triṣṭubh.*]

Found also in Pāipp. iv. (in the verse-order 6, 1, 2, 5, 3, 7, 4). Used by Kāuç. (41. 13), with hymn 50 etc., in a rite for success in gambling: see under 50; and by Vāit. (6. 10), in the *agnyādheya* ceremony, when the sacrificer hands the *adhvaryu* the anointed dice, for winning at play the *somakrayaṇī* cow. ⌊The decad division cuts the hymn between vss. 3 and 4: cf. p. 389.⌋ *⌊Note that iv. 38 is for luck in gambling and is ascribed to the same rishi. Cf. introd. to iv. 38 and 40.⌋

Translated: Muir, v. 429 (vss. 1–4); Ludwig, p. 456; Henry, 42, 118; Griffith, i. 380. — Cf. Zimmer, p. 285, 284.

1. This homage to the formidable brown one, who among the dice is self-controller; with ghee do I aid (?) Kali; may he be gracious to us in such plight.

⌊In a, Henry would suppress either *idám* or else *námo*.⌋ Ppp. combines *yo 'kṣeṣu* in **b**, and reads *kalyam* in **c**. The comm. explains *babhráve* as *babhruvarṇāyāi 'tatsaṁjñakāya dyūtajayakāriṇe devāya;* of Kali he says *parājayahetuḥ pañcasaṁkhyāyukto 'kṣaviṣayo 'yaḥ kalir ity ucyate*, and quotes TB. i. 5. 11[1]; *çikṣāmi* is either *tāḍayāmi* or *samarthaṁ kartum icchāmi*.

2. Do thou, O Agni, carry ghee for the Apsarases, dust for the dice, gravel and waters; enjoying in their respective shares the oblation-giving, the gods revel in both kinds of oblations.

Ppp. puts *agne* after *ghṛtam* in **a** ⌊a great improvement of the meter⌋, reads *nakhebhyas* in **b**, makes **c** refer to Agni by giving *yathābhāgas* and *juṣāṇas*, and has *madantu* in **d**. Some of the mss. (including our D.K.) also read *madantu*, and it gives the preferable sense; but both editions have *-ti*, as being better supported. Half SPP's mss., and at least one (D.) of ours, give *pāñçū́n* in **b**. The comm. boldly declares *akṣebhyas* in **b** to mean *pratikitavebhyas:* they are to have dust etc. flung at them, that they may be beaten.

3. The Apsarases revel a joint reveling, between the oblation-holder (*havirdhána*) and the sun; let them unite my hands with ghee; let them make the rival gambler subject to me.

Ppp. begins *yā 'ps-*, puts *antarā* first in **b**, reads in **c** *tā nāu* ⌊intending *no?*⌋ *hastāu kṛtena* (this is a great improvement) *saṁ sṛ-*, and has *naṣ kit-* in **d**. The comm. understands *havirdhāna* in **b** to signify the earth. The first half-verse is identical with xiv. 2. 34 **a**, **b**.

4. Ill luck (?) to the opposing player; do thou shed upon us with ghee; smite thou him who plays against us as a tree with a thunderbolt.

Compare above, 50. 1. The obscure word at the beginning is divided *ādi-navam* by the *pada*-mss.; SPP., however, alters his *pada*-text to *ādinavám*, simply to agree with the comm's grammatical explanation! as if that were of the smallest authority or value: and here it is even worse than usual; the comm. makes the word a verb-form from root *dīv* + *ā*, and glosses it with *ādivyāmy akṣāir ādivanaṁ* * *karomi!* Ppp. treats the verse as a cited one; but it has not been found elsewhere in its text. *⌊In the Corrections to vol. ii., p. 535[5], SPP. suggests *ādevanam*.⌋

5. He who made this riches for our playing, who the taking (?) and leaving of the dice — that god, enjoying this libation of ours — may we revel a joint reveling with the Gandharvas.

The Ppp. version is quite different: *yo no devo dhanam idaṁ dideça yo 'kṣāṇāṁ grahaṇaṁ çaṣaṇaṁ ca: sa no 'vatu havir* etc.; also *gandharvāis sadh-* in **d**. The comm. explains *gláhanam* and *çéṣaṇam* respectively by *grahaṇaṁ svakīyāir akṣāir jitvā svīkaraṇam*, and *svīyānām akṣāṇāṁ jayāhvasthāne* (one ms. *-yāṅhva-*) *'vaçeṣaṇam*.

6. Having good things in common (?*sáṁvasu*) — that is your appellation; for stern-looking, realm-bearing [are] the dice; you as such, O drops, would we worship with oblation; may we be lords of wealth.

Ppp. begins **c** with *tasmāi ta indro hav-*. Emendation in **b** to *akṣāḥ* (voc.) would be a welcome improvement; Henry so translates. The minor Pet. Lex. conjectures that *indavas* in **c** means 'the marks or pips on the dice': perhaps rather applied figuratively to the dice themselves*; the comm. renders by *somavantaḥ somopalakṣitahaviryuktāḥ*,† as adj. qualifying *vayam*. The comm. is uncertain whether the Gandharvas or the dice are addressed in **a**; in **b** he understands the two epithets to be gen. sing., *ugrampaçyā* being for *-çyāyās!* and he refers to and quotes TA. ii. 4. 1, where they are found as singular, instead of our own text vi. 118. 2. The third pāda is *jagatī* ⌊only by count⌋. *⌊The major Lex. takes it as 'dice.' — W. put a sign opposite *indavo* as if he meant to make a text-critical remark about it. His Collation-book notes no variant ms. reading: but SPP. reports *idáṁ vaḥ* and *indavāḥ*; none give *índavaḥ*.⌋ †⌊As if it were *índavaḥ* = *índumantaḥ*.⌋

7. If (*yát*) a suppliant I call on the gods, if we have dwelt in Vedic studentship, if I take up the brown dice — let them be gracious to us in such plight.

Ppp. begins with *yad devān*, and reads *ūṣima* in **b**. One would like to emend to *ālebhé* in **c**.

110 (115). To Indra and Agni: for help.

[*Bhṛgu.* — *tṛcam. āindrāgnam. 1. gāyatrī; 2. triṣṭubh; 3. anuṣṭubh.*]

Found also in Pāipp. xx., vs. 3 not with vss. 1, 2. Kāuç. (15. 11) employs the hymn (the comm. says, vss. 1 and 2), with vii. 3 etc., in battle incantations: see under 3; further (59. 20), for the satisfaction of various desires, with worship of the deities mentioned in the verses. Vāit. (8. 6) has it (vss. 1, 2?) with an oblation to Indra and Agni, in the *āgrayaṇa iṣṭi;* and vs. 3 (3. 17), in the *parvan* sacrifice, as the priests receive and partake of their *iḍā*-portion.

Translated: Henry, 43, 121; Griffith, i. 381.

1. O Agni, together with Indra, ye slay the Vritras irresistibly for your worshiper (*dāçvā́ṅs*); for ye are both best Vritra-slayers.

The translation implies emendation of *hatás* in **b** to *hathás*, which the construction clearly demands, and which is read by the comm., as also, in a corresponding verse, by TB. (ii. 4. 5[7]: this has also *medínā* for *dāçúṣe* in **a**, and *yuvám* for *ubhā́* in **c**). Both editions give *hatás*, with all the mss. Ppp. is defaced, but seems to read *atho* for *hato*, and for **c** *ugrāya vṛtrahantamām.* ⌊Render rather, 'ye slay the adversaries . . . adversary-slayers'? cf. iv. 32. 7, note.⌋ ⌊MS. has *ágnā índraç ca dāçúṣo* just after its version of our vs. 2.⌋

2. By whom in the very beginning they won the heaven (*svàr*), who stood unto all existences, the two men-helpers (?), bulls, thunderbolt-armed — Agni, Indra, Vritra-slayers, do I invoke.

Found also in TB. (ii. 4. 5[7]) and MS. (iv. 12. 6): TB. puts in a *súvar* before *ájayan*, much improving the meter; MS. does the same, but corrupts to *ájanan;* in **b**, TB. has *bhúvanasya mádhye;* in **c**, both accent *prá carṣaṇī́*, and TB. *vṛṣaṇā* (as voc.)*; in **d**, MS. ends with *-háṇaṁ huvema*, while TB. has *agnī́ índrā vṛtraháṇā huve vām.* Ppp. has at the beginning *yābhyāṁ svar itayaty agre* (*eva* wanting), and *huvāma* at the end. The 'they' of **a**, according to the comm., are the gods. For *prácarṣaṇī* is given a conjectural rendering, though the word is doubtless a corruption; the Pet. Lex. had conjectured an emendation to *prá carṣaṇī* ⌊comparing RV. i. 109. 5⌋; the comm. gives it an alternative explanation: either *prakarṣeṇa draṣṭārāu*, or *prakṛṣṭā manuṣyā yayor yaṣṭṛtvena santi.* ⌊As to *vṛtra-*, see note to vs. 1.⌋ *⌊And MS. reads *vájrabāhum.*⌋

3. Divine Brihaspati hath served (*?upa-grah*) thee with a bowl; O Indra, enter into us with songs — for the sacrificer, the soma-presser.

In **a**, *upa-grah* is rendered as if equivalent to *upa-hṛ:* the comm. takes it thus: *anyatra yathā na gacchasi tathā svādhīnaṁ kṛtavān.* The comm. regards Indra as addressed in **a**, **b**, but it is rather the drink itself, as received in the bowl: so in Vāit. iii. 17. One might conjecture *indo* for *indra* in **c** (our P.O. *indram*), but *indra* is cited in Vāit. (ib.): ⌊Garbe overlooked the fact that the second half of this vs. was intended⌋. Ppp. adds to the somewhat meaningless **d** a fifth pāda: *sarvaṁ taṁ vīradhāsi naḥ:* compare the Ppp. version of vi. 54. 3. ⌊Ppp. reads in **a** *upāi 'naṁ devās.*⌋

111 (116). To a soma-vessel.

[*Brahman.* — *vārṣabham. parabṛhatī triṣṭubh.*]

Found also in Pāipp. xx. For uses, see below.
Translated: Henry, 44, 122; Griffith, i. 382.

1. Indra's paunch art thou, soma-holding, soul of gods and of human beings; here do thou generate offspring that [are] thine in them (f.); let those that [are] elsewhere rest here for thee.

Ppp. combines *-dhānā 'tmā*, and reads in **b** (after *devānām*) *asya viçvarūpah*, and at the end *tās te svadhito gṛṇantu*. The comm. regards the verse as addressed either to a bull let loose (as quoted in Kāuç. 24. 19) or to the *pūtabhṛt* soma-vessel (as quoted in Vāit. 17. 9). In **c**, *āsú* is obscure, and is perhaps to be emended to *āsūs*; the comm. explains it as either = *purovartiniṣu goṣu* or *yajamānādirūpāsu vikṣu*. The verse is further reckoned ⌊note to Kāuç. 19. 1⌋ to the *puṣṭika mantras*. It is a pure *triṣṭubh*, without *bṛhatī* element; but the *pada*-mss. make the third pāda end with *yā́*. ⌊With **a**, cf. RV. iii. 36. 8 **a**.⌋

112 (117). For release from guilt and distress.

[*Varuṇa.* — *dvyṛcam. mantroktābdāivatam. ānuṣṭubham: 1. bhurij.*]

Wanting in Pāipp. Used in Kāuç. (32. 3) in a remedial rite, with vii. 29 etc.: see under 29; it is also reckoned to the *aṅholiṅga gaṇa* (note to 32. 27). The comm. regards it as quoted by Kāuç. (78. 10); but doubtless the verse there intended is the equivalent xiv. 2. 45.
Translated: Henry, 44, 122; Griffith, i. 382.

1. Beautiful (*çúmbhanī*) [are] heaven and earth, pleasant near by, of great vows; seven divine waters have flowed; let them free us from distress.

The epithets in the first half-verse are found only here,* and are obscure: for *antisumne* the comm. substitutes *antaḥsvapne*; *çúmbhanī*† he renders by *çobhākāriṇyāu*, and *mahivrate* by *mahat karma yayoḥ*. Henry would rectify the meter of **c** by reading *ā́* for *ā́pas*. The verse is repeated below as xiv. 2. 45. *⌊*Mahivrata* occurs elsewhere.⌋ †⌊BR. conjecture *çúndhanī*: cf. note to vi. 115. 3.⌋

2. Let them free me from that which comes from a curse, then also from that which is of Varuṇa, then from Yama's fetter, from all offense against the gods.

This verse is a repetition of vi. 96. 2.

113 (118). Against a (woman) rival: with a plant.

[*Bhārgava.* — *dvyṛcam. tṛṣṭikādevatyam. 1. virāḍ anuṣṭubh; 2. çaṅkumatī 4-p. bhurig uṣṇih.*]

Found also in Pāipp. xx. Used by Kāuç. (36. 38), in one of the rites concerning women, against a wife's lover, with a plant called *bāṇāparṇī* 'arrow-feather' (Dārila, ⌊*çirapuṅkhā*: for which Bl. conjectures⌋ *çarapuṅkhā*, which is *Thephrosia purpurea* ⌊Roth⌋, though *T. spinosa* is the spinous species).
Translated: Weber, *Ind. Stud.* v. 250; Henry, 44, 122; Griffith, i. 382.

1. O rough one! thou of rough creepers! cut up yon woman, O rough one! — that thou mayest be hateful (?) to yon man of virile power.

Ppp. reads *triṣṭ-* everywhere, and *triṣṭinandanā;* and its second half-verse is: *adhāgrārṣṭayadyamas tam asmāi çepyāvataḥ.* The comm. gives, as one of his suggested synonyms for *tṛṣṭikā*, *dāhajanikā* or *bāṇāparṇyākhyāuṣadhi; vandanas* ⌊cf. below, 115. 2⌋ are, according to him, *latānāṁ vṛkṣāṇāṁ co 'pari prarūḍhās tadīyaçākhām āveṣṭamānā vibhinnaparṇalatāviçeṣāḥ. Kṛtádviṣṭā* in **c** is literally 'having done what is hated' (*dveṣakāriṇī*, comm.). The second half-verse is plainly addressed to the rival. There is considerable discordance among the mss. in regard to the concluding word, *çeyyā-*, *çeṣyā-*, *çaṣyā-* being the variants, but evidently only inaccuracies of copyists; the comm. explains the word as = *prajananasāmarthyavate.* The verse is a good *anuṣṭubh*, not *virāj.*

2. Rough art thou, a rough one; poisonous, a poisonous one art thou; — that thou mayest be avoided, as a barren cow (?*vaçā́*) of a bull.

The first part in Ppp. reads: *triṣṭā 'si triṣṭakā 'si vṛṣā vṛṣātaky asi.* The comm. tries to find root *tañc* + *ā* in *viṣātakī́* (= *viṣam ātañkayati*); *vaçā* he paraphrases with *vandhyā gāuḥ.* The verse is rather *kakummatī* than *çañkumatī.* ⌊It becomes a perfectly regular *anuṣṭubh* if we add at the end of **a** (with Ppp.) an *asi.*⌋

114 (119). Against enemies.

[*Bhārgava.—dvyṛcam. agnīṣomīyam. ānuṣṭubham.*]

The first verse is found also in Pāipp. xx. Used by Kāuç. (36. 39: doubtless only vs. 1) in connection with the preceding hymn, at the end of the women's rites; vs. 2, on the other hand, appears in a healing rite (31. 4) against demons, with vi. 34.

Translated: Weber, *Ind. Stud.* v. 265; Henry, 45, 123; Griffith, i. 383.

1. I take from thy entrails (*vakṣáṇā*), I take from thy heart, from the aspect of thy face, I take all thy splendor.

Ppp. has, for **b**, *ā dade hṛdayād adhi*, and, for the second half-verse, *ā te mukhasya yad varca āçaṁ mā abhyatṛpsasi.* The comm. says *ūrusaṁdhir vañkṣaṇa ity ucyate;* or, alternatively, the *vakṣaṇās* are *kaṭivikaṭyūrupādāḥ.* This verse appears to belong properly with hymn 113, as vs. 2 with 115.

2. Forth from here let anxieties go, forth regrets (?*anudhyā́*), and forth imprecations; let Agni smite the she-demoniacs; let Soma smite the abusers (f.).

⌊In the edition, the final *r*-sign of *rakṣasvínīr* has slipped to the left from its place over the syllable *ha-*. The vs. seems to belong to h. 115: see note to the preceding vs.⌋

115 (120). Against ill luck.

[*Atharvāñgiras.—caturṛcam. sāvitram; jātavedasam. ānuṣṭubham: 2, 3. triṣṭubh.*]

The first two verses are found also in Pāipp. xx. It is used by Kāuç. (18. 16–18) in rites against *nirṛti* ('perdition'), with the driving off of a crow to whose leg certain things have been fastened, and with casting into the water certain wraps or garments. The comm. quotes it also from the Çāntikalpa (6. 16) in expiatory rites.

Translated: Muir, v. 348; Ludwig, p. 499; Grill, 41, 187; Henry, 45, 124; Griffith, i. 383; Bloomfield, 168, 564.

1. Fly forth from here, O evil sign (*lakṣmī*); disappear from here; fly forth from yonder; with a hook of metal (*ayasmáya*) we attach thee to him that hates [us].

Ppp. reads in **a** *pāpa-* for *pāpi*, and, for **d**, *ya dviṣmas tasmin tvā sajjāmaḥ*. The comm. has at the end *sacāmasi*. He paraphrases *pāpi lakṣmi* by *pāparūpiṇy alakṣmi*; it might be rendered also by 'luck' or 'fortune': the expression is found also in MB. i. 4. 1, 5.

2. The unenjoyable flying sign that hath mounted me, as a creeper a tree — that, O Savitar, mayest thou put hence elsewhere than on us, being golden-handed, granting good to us.

Ppp. offers no variants. SPP. reports his *pada*-mss. as reading in **a** *pataya : lū́* or *pataya : lū́ḥ*, which is very strange, as ours have the true reading, *patayālū́ḥ*. All the *pada*-mss. give in **b** *vándanaḥ-iva*, and Prāt. ii. 56 expressly recognizes this and prescribes the irregular combination to *vándane 'va*; but SPP., on the sole authority of the commentator, alters his *pada*-text to *vándanā-iva*! The comm. explains *vandanā* simply as *latāviçeṣa*, and refers back to 113. 1 as another instance of the use of the word; *patayālūs* he paraphrases with *pātayitrī dāurgatyakāriṇī*.

3. A hundred and one [are] the signs of a mortal, born from his birth together with his body; the worst of these we send forth out from here; to us, O Jātavedas, confirm propitious ones.

The Anukr. appears to allow the contraction *çivā 'sm-* in **d**. ⌊As to "101," see iii. 11. 5 note.⌋

4. These same have I separated, like kine scattered on a barren (*khilá*); let the good (*púṇya*) signs stay; those that are evil have I made disappear.

The *pada*-mss. read in **a** *enāḥ*; probably it is rather *enā* 'thus.' The comm. reads blunderingly at the end *anīnaçan*, and understands *tās* as its subject, as if the form were not causative.* He glosses *khila* by *vraja*. The *pada*-reading *vísthitāḥ-iva* in **b** is according to Prāt. iv. 77. ⌊In a good pasture, the cows would keep close together: on a barren, they would naturally scatter. Quite otherwise Pischel, *Ved. Stud.* ii. 205.⌋ ⌊ApÇS. iv. 15. 4 may be compared.⌋ ⌊The Anukr. does not note that **c** is catalectic.⌋
*⌊Alternatively, however, he does take it as a causative.⌋

116 (121). Against intermittent fever.

[*Atharvāñgiras. — dvyṛcam. cāndramasam. 1. puroṣṇih; 2. 1-av. 2-p. ārcy anuṣṭubh.*]

This and the two following hymns are not found in Pāipp. This appears in Kāuç. (32. 17: Keç. adds, with hymn 117) in a remedial rite against fever, with aid of a frog as in hymn 95; and it is reckoned (note to 26. 1) to the *takmanāçana gaṇa*.

Translated: Grohmann, *Ind. Stud.* ix. 386, 414; Zimmer, p. 381; Henry, 45, 124; Griffith, i. 384; Bloomfield, 4, 565. — Cf. also Bloomfield, JAOS. xvii. 173.

1. Homage to the hot, stirring, pushing, bold one; homage to the cold, former-desire-performing one.

The last epithet is extremely obscure and probably corrupt; the comm. makes *kṛtvan* from the root *kṛt*, and explains it as "cutting up or deferring the fruition of previous wishes"; Henry says "doing its will of old." Again SPP. changes the *códanāya* of five-sixths of his authorities and all of ours to *nódanāya*, because the comm. has the latter. The verse (9 + 7 : 12 = 28) is no *uṣṇih* except in the sum of syllables.

2. He that attacks (*abhi-i*) every other day, on both [intermediate] days, let him, baffled (*avratá*), attack this frog.

The comm. reads *ubhayedyus*. The verse, though really metrical (11 + 12) is treated by the Anukr. as prose (24 syllables).

117 (122). Invitation to Indra.

[*Atharvāñgiras. — āindram. pathyābṛhatī.*]

Wanting in Pāipp. Used by Kāuç. (59. 14), with hymns 85 and 86, in a rite for welfare: and it is, with 118, reckoned (note to 25. 36) to the *svastyayana gaṇa;* while a schol. (note to 137. 4) adds it and 118 in the introduction to the *ājyatantra;* that another uses it with 116 was noted under that hymn. And Vāit. (23. 9) repeats it in the *agniṣṭoma* with the offering of the *hāriyojanagraha*.

Translated: Henry, 46, 125; Griffith, i. 384.

1. Come, O Indra, with pleasant peacock-haired bays; let not any hold thee away, as snarers a bird; go over them as [over] a waste.

The verse is RV. iii. 45. 1. found also as SV. i. 246 et al., VS. xx. 53, TA. i. 12. 2. Our (and SPP's) reading *yāhi* in **b** agrees with all these, but is against our mss. and all but two of SPP's: they leave the word unaccented. RV.VS. in **c** have *ní*, which is plainly the better reading, instead of *ví;* SV. has the corruption *ní yemur ín nú*, and TA., yet worse, *nyémúr ín nú*. ⌊TA. has at the end, corruptly, *nidhanvéva tāñ imi.*⌋

118 (123). When arming a warrior.

[*Atharvāñgiras. — bahudevatyam uta cāndramasam. trāiṣṭubham.*]

Wanting in Pāipp. Used in Kāuç. (16. 7) in one of the battle rites, for terrifying a hostile army, with arming a king or kshatriya; for its connection with hymn 117, see under that hymn: and some mss. read it in 39. 28, in a rite against witchcraft (probably wrongly, as the comm. knows no such use). Vāit. has it (34. 12) in the *sattra* sacrifice, with arming a king.

Translated: Henry, 46, 125: Griffith, i. 384.

1. I cover thy vitals with armor; let king Soma dress thee over with the immortal (*amṛ́ta*); let Varuṇa make for thee [room] wider than wide; after thee conquering let the gods revel.

The verse is also RV. vi. 75. 18, found further as SV. ii. 1220, VS. xvii. 49, all these without variation from our text: but TS. (in iv. 6. 4[5]) has *vármabhis* in **a**, *abhí* (for *ánu*) in **b**, *várivas te astu* for *váruṇas te kṛṇotu* ⌊improving the meter⌋ in **c**, and, for **d**, *j. tvā́m ánu madantu devā́ḥ*. The third pāda has a redundant syllable.

The last or tenth *anuvāka*, of 16 hymns and 32 verses, ends here; and the quoted Anukr. says ⌊*tṛtīyā*⌋ *'ntyāu ṣoḍaça* ⌊cf. p. 413 end⌋, and *paro dvātriñçaka ucyate*.

Two of our mss. sum up the book as of 118 hymns, others note only the number of *vargas* or decads; none say 123.

Here ends also the seventeenth *prapāṭhaka*.